

SECOND DAY

The meeting opened at 10 a. m., Saturday, October 7, 1922; President Heber J. Grant presiding.

The congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder William L. Rich, President of the Bear Lake stake of Zion.

The choir and congregation sang, "O ye mountains high."

ELDER JOHN A. WIDTSOE

This very remarkable conference, with its great attendance, and its pointed instructions has made me think seriously about many important matters. I have been stirred into thought, especially concerning the chief message given us yesterday by President Grant. I have been trying to determine the causes or forces in our civilization that make men obedient to law, or that make us unwilling to obey the laws of God, or of the land.

EDUCATION AS A FACTOR IN OBEDIENCE TO LAW

I have been thinking most, I believe, about the part that education plays in training our citizens to obey and to sustain the law and to be loyal in all respects. There is a tremendous power in education. As we are taught and trained in schools, and by those whom we follow, so we become. The late war gave us several examples of the power of long continued education to fasten ideals upon a whole nation.

We are an education loving people. I was really amazed to note, from statistics gathered by the Presiding Bishop's office, as one of the fruits of this marvelous work known as "Mormonism," that of all the Latter-day Saints between 8 and 18 years of age, only twenty-two have not attended school. I doubt whether such a record can be duplicated by any other people, of the same number, in all the world. Our schools and colleges are crowded to overflowing. I am informed that the Agricultural College of Utah and the University are the two largest institutions of the kind in the United States, when the population is considered. It is proper for this people to be seekers after enlightenment—to be education loving—for the revelations of God declare that we are to "seek out of the best books words of wisdom; seek learning, even by study, and also by faith." It is also declared that "The glory of God is intelligence." I have been wondering to what extent this love for education and this use of education may be made to sustain the teachings given us by the prophet of God in his address to us yesterday. The great problem before us seems to be how to direct the tremendous power that resides in our educational desire and activity so that our children may become

rounded, well informed men and women, not educated in one direction only, but rather so educated that all their powers are developed and strengthened.

THE SPIRITUAL NATURE A BIG INFLUENCE IN EDUCATION

We imagine too often that we can place most of our burdens, with respect to our children, upon the schools; yet, this is not possible, for our public schools are not permitted to teach all that should be taught mankind. As all know, in our free land, there is a provision in the constitution of the United States—perhaps the finest in the constitution—which provides for religious freedom; and in consonance with that constitutional provision, religious instruction is not permitted in our public schools. Since man is not merely physiological, or intellectual, but also spiritual, our schools do not wholly suffice for the full training of man. Yet it is quite as natural for a man to desire religious education as to desire education for his body and mind. This truth is borne out by human experience to such a degree that I have no need to dwell long on it here; but it came to my attention again with renewed force just a few weeks ago. I had the privilege of visiting, in company with two members of our Church, and several who were not members, the great Rainbow bridge, or Rainbow Arch, located in southeastern Utah, not far from the Arizona line. It is one of the most beautiful of all known works of nature—a gigantic, perfectly formed bridge or arch of brilliant red sandstones spanning the canyon symmetrically from side to side. Through the efforts of President R. D. Young of Sevier stake, there was found, in a squirrel's hole, the registration book which had been used since 1909 by the occasional visitors to this bridge. In this book the visitors had written their names and comments that had occurred to them. Some very distinguished names were found in this book. Theodore Roosevelt and three of his sons had been there, I think in 1913, and had written their names in the book. The names of other men and women of national prominence were inscribed in the book. One man of national renown had written below his name: "Here hath the Master wrought with consummate skill." This man, not primarily a religious man, a well known scientist, standing before this marvelous creation of God, this great, wonderful natural bridge, felt himself drawn to God, and left a testimony of faith to all who might follow. Another man, under his signature, wrote, "This is a wonderful work of God. Remain here and worship God in all His glory." He also turned from the physical beauty of the bridge to the great spiritual beauty of the Maker of the bridge. This is the natural and normal instinct of all men. We are spiritual, as well as mental and physical; and our education, to be complete, and fully satisfactory, must take into account the demands of the spiritual nature of man, and provide for religious instruction. The man whose mind and body alone are trained is not necessarily a safe citizen, because such education is no guarantee against a criminal life or a life of lawlessness.

Education frequently helps the criminal in his lawless deeds. Spiritual education is the best known means of causing men to use their powers for human good. We are not justified in sending our children to schools and colleges to be developed mentally, with just the barest opportunity for spiritual development during the most critical period of their lives.

THE HOME MUST NOT SHIFT ITS RESPONSIBILITIES TO THE SCHOOL

Since religious training is not permitted in the public schools, because it is against the law of the land, the question is how are we to supplement the work done in our public schools, so that our boys and girls may be spiritually developed, and thereby become better able to do the things that have been called to our attention in this conference? I am dwelling on this for a few moments—realizing that there is no time, since there are many speakers, to develop this subject—merely to call the attention of the Latter-day Saints to the necessity of not placing the whole burden of education upon the schools of the land. Too often, of course, school trustees and school teachers are afraid of doing what they really might do, under the constitution of the United States. This is not a God-forsaken country; this is essentially a God-fearing country, and there is no reason why, in our public schools, we should not teach the love and the fear of God. Since, however, we may not do this as fully as we would like, we must go for help to the home and to the church—the two remaining agencies for the rounding out of education.

Those who have read the history of recent human thought, will remember that during the last forty or fifty years, the fathers and mothers of our land, having witnessed the wonderful development of the educational system within this country, have gradually placed increasingly much of their responsibility upon the school. The home has been minimized in importance; the school has been made larger in importance than was ever intended by the clear thinkers within the field of education. The home still retains its duty—the duty of teaching and training and developing young men and women spiritually, filling in where the school under the constitution is unable to do its full duty. The home must not, and can not, in safety, shift its responsibilities to the school.

CHURCH SCHOOLS OF TREMENDOUS IMPORTANCE IN SPIRITUAL TRAINING

The Church should likewise be of tremendous importance in spiritual training. In this Church we have auxiliaries of various kinds, the chief purpose of which, as I view it, is to spiritually train our school-trained generation. I would like to leave the thought with the Latter-day Saints on this occasion, that the prime purpose of the auxiliary institutions of this Church is to supplement our educational efforts, as made through the public schools. The Church has also provided a system of Church schools—in possibilities, the ideal school of course—in which the child the youth and the maiden may receive

instruction, not only out of books of learning made by man, but also out of books of God; where man may be trained physically, mentally and spiritually for complete living, and be better fitted thereby to obey the law and to do all other necessary things in living up to the teachings that are taught in this and similar pulpits throughout this Church, and throughout other churches. A number of splendid high schools, junior colleges and normal colleges are maintained by the Church, to the great advantage of thousands of students.

SEMINARIES AND RELIGION CLASSES WONDERFUL HELPS IN
RELIGIOUS INSTRUCTION

But, it is impossible for the Church to maintain church schools that will reach all the people, nor would it be wise or proper to maintain an educational system, competitive with the public school system, and therefore, we have in this Church a wonderful organization, scarcely understood by the people, known as the Religion Class, which is a definite attempt under the law to correlate religious instruction with the work which the law permits to be done within the elementary public schools. I take the liberty to call your attention to the religion classes, from this point of view, in the hope that all Latter-day Saints may give special attention to the meaning and purpose of this great movement in the Church. Then, continuing the religion class, the Church provides for the same purpose—the development of the spiritual man, so that, educationally, he may be rounded out fully, the Seminaries which are maintained for the religious training of high school students, and in close proximity of the high school, but not in connection with it. In these institutions the young men and women who attend high school, may receive an hour a day, if possible, proper religious instruction. The Religion Classes and the Seminaries provide means by which the training of the boy and girl may proceed symmetrically, step by step—not in mental chunks one year and religious chunks another—but so that each year throughout the whole course of education, we may teach and train all the faculties of man.

A great university of sound and modern scholarship, the Brigham Young University, stands at the head of the Church school system, and serves students of university grade. It is not able to care for all the students who desire to enter it. The state of Utah maintains a magnificent state university and an equally magnificent state agricultural college, the students of which no doubt will have access, in time, to devices, under the law, that will enable them to secure training toward God as well as toward material things.

This important subject has rested on my mind since yesterday morning, when I heard our President deliver his ringing message in behalf of obedience to law; and, as my analysis has proceeded, I have come more and more to the conclusion, that through the public school system, and through our religious auxiliaries, we may be able to help accomplish the thing for which President Grant pleaded yesterday.

SPIRITUAL AND MENTAL EDUCATION MAKES DEPENDABLE INTELLIGENCE

In conclusion let me say again, that to be merely mentally trained is to be only partly trained. The man whose mind only has been trained may be likened to the ship with great engines and a huge propeller, ready to drive the ship forward, but without rudder, chart, compass, or definite destination. When we add to the man, so trained, spiritual training, then it is as if we add to the ship, with its wonderful machinery, a compass, a chart, a rudder, and a dependable intelligence which controls the whole machinery, above and below deck, so that the vessel may reach a safe haven, according to a definite purpose.

A TESTIMONY

May God bless us in our educational endeavors and in all our endeavors. May he strengthen us to make us able to fulfil our great destiny, to be the great people of the world in virtue and righteousness. I bear you my testimony that I know that the work represented by this Church is the truth; that God lives; that his Son came on earth in obedience to a great plan, to suffer and to die for us; that Joseph Smith was a prophet of God, who came here to do God's will, in continuation of this mighty and eternal purpose, and that the Church is still directed by God. It is good to be a Latter-day Saint. I thank God for the privilege that has come to me to be a member of this Church, to share in the privileges of the Priesthood, and in the blessings that flow from it. God be praised that he brought this truth to me and to my family and to you and to yours. God be with us always, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

I am very much impressed with the spirit of this conference. We are a record-making people. I have been in parties that have climbed to the top of some of our highest mountains, and I have found there hidden away in monuments or some kind of hidden place, records of those who have made the climb.

I believe we make our own records, whether it be in our schools, in our homes, in our places of business, or in our fields, or wherever our lot may be cast.

A NAME IN THE SAND

Alone I walked the Ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day:
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast
And washed my lines away.