

that touched it, and then passing on. Later on, he learned that the *Mezusah* was placed upon the doorway obedient to the divine command: "Thou shalt write them (the laws) upon the doorsteps of thy house and upon thy gates." Within the cylinder were the words of the Lord as given to Moses: "Jehovah is our God, Jehovah alone." Can we parents not become more and more the teachers of our children? With God's blessing I hope we may. Amen.

### ELDER CHARLES H. HART

*(Of the First Council of Seventy)*

I think I may voice the appreciation of this entire audience to the Jordan choir for the sweet music they have rendered to us this afternoon. There is an expression of ancient times that when other heavenly muses were called away from earth that music, a divine handmaiden, remained behind, self-exiled, for man's sake.

I have only recently found my text for remarks for the few minutes that are allotted to me. They are to be found in the fifteenth chapter of Matthew. The Lord, our Redeemer, is rebuking the scribes and Pharisees, and he is teaching the doctrine that "not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth a man." You will remember that the Pharisees complained of these men of God for not washing their hands, and it brought forth the rebuke from the Master that they were hypocrites, that they drew near him with their mouths and with the lips gave honor, but their hearts were far from him. He reminded them that they were violating the commandments of the Lord in not honoring father and mother, that they would withhold their substance by the use of the word "corban," it is a gift, and therefore did not honor nor sustain father and mother. Then he went on to say, when his disciples told him that the Pharisees were offended at what he said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." We have heard at this conference of some of these plants which our heavenly Father has not planted and which must be rooted up—those mentioned by President Ivins this morning in that learned address given by him. He enumerated some of the evils of the past, the result of civil plants being planted on ecclesiastical soil, and ecclesiastical plants on civil soil. The Junkerism of Potsdam, and the Kaiserism of Germany were plants that the heavenly Father did not plant, and therefore they had to be rooted up at the cost of so many billions of treasure and millions of lives. And so here are other plants in our own nation and in other countries of the world that are not plants that the heavenly Father has planted, and they must be rooted up.

In connection with the words of the Savior that that which cometh out of the mouth defileth a man, on the very day that this conference assembled, on the 6th of April, a press dispatch gave an account of

testimony in court of an officer of Los Angeles, a former I. W. W., who swore that it was the doctrine of the I. W. W.'s that the church was the greatest curse of the world, that there was no God, no heaven and no hell. He said other things that defiled him, as a witness, by merely recounting the beliefs and utterances of the members of his former order. It defiled the press to even repeat the sworn testimony of this officer. It would be desecration and blasphemy on my part even to repeat the things which that witness and the press published in reference to our Redeemer and Savior.

Time would not permit this afternoon to enumerate the many things which you know are plants which our heavenly Father has not planted and which must be rooted up. On the other hand we may think of the many plants which he has planted,—the glorious principles recorded in the Doctrine and Covenants and in the Book of Mormon, and brought forth in connection with the restoration of the gospel,—all plants which our heavenly Father has planted and which need not be rooted up,—indeed, can not be.

I heard praise today of our missionary system—praise for the accomplishments of our boys in the field. This is a true field of education. This missionary system is a plant which our heavenly Father has planted, and therefore, if the missionaries do their part, the results are wonderful. We almost need to be introduced to our boys as they come home, they have developed so rapidly. It was my joy yesterday to go into the afternoon meeting with my son whom I had not seen for two and a half years, serving in the mission field, as your boys and your girls serve. Those of you who have had similar experiences understand the joy of a father and mother who have these experiences.

Speaking of this system of education, in this age, when all things are being tested anew, I am reminded of the fact that William George Jordan, the author of *Great Truths*, a book with which many of you are familiar, a book given away by the hundreds, if not by the thousands, by the president of our Church,—Mr. Jordan, is framing an indictment just now against the educational system of our country. The articles are being published in *The Forum*, under the head of, "What Is the Matter with Education?" Two articles have been published in the March and April numbers and two more are promised. Already a very broad indictment against our present system of education has been formulated. It is yet too early for one to pass judgment upon the merits of this controversy, which will probably be participated in by some of the seven hundred thousand teachers in the United States, the best of whom may answer the various counts in his indictment. It is too early, with only a half of his indictment penned, to undertake to speak of the merits, just as one would not wisely venture to name his son after a living statesman, but would wait until his life's work is finished. However, I venture there will be some counts in this broad indictment,—an indictment that is altogether too sweeping—in

which merit will be found. There will be time enough when the indictment is fully returned, and has been answered by the educators, for the American people to reach a verdict on the controversy; but I think the underlying secret of effective education, will be found to be the wise commingling of theory and practice such as obtains in our missionary system. The young missionary is applying in his life and in his teachings the principles of truth as he learns them. I am not making a plea for less preparation at home, but am trying to show the advantage of learning and having the practice at the same time. Time will not permit to develop even the theory of this great essayist, but in brief he says that man has seven lives—not in the same sense that a cat has been said to have nine lives, but he divides up the phases of life into physical, mental, moral or ethical, aesthetic or emotional, the civic life, the social life, and the religious life. He makes an appeal for the training and development of the senses which will enable one to properly respond in this life to these seven phases of life.

Recently we have had throughout the Church instruction in the restoration of the Priesthood, a system which the Lord has devised,—the Aaronic Priesthood, which he planted when John, the son of Zacharias, laid his hands upon the head of Joseph and Oliver and uttered those beautiful words recorded in the 13th Section of the Doctrine and Covenants. And the Melchizedek Priesthood was re-planted when Peter, James and John laid their hands upon Joseph and Oliver and restored a Priesthood named after Melchizedek, the great high priest, so-called to avoid the too frequent repetition of the precious and sacred name of Deity,—to be held sacred from too frequent repetition in the pulpit as well as elsewhere; the Priesthood after the order of Enoch, which was after the order of the Only Begotten Son in the flesh, of the Father. We have learned of some of the sublime truths pertaining to these branches of the Priesthood. One of the sublime revelations on Priesthood closes with these words: "Wherefore, now, let every man learn his duty to act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand."

There is a very significant passage or verse, the 19th of the 136th section of the Doctrine and Covenants, which I should like to read: "Zion shall be redeemed in mine own due time, and if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest." This is from a revelation to the Prophet Brigham Young. There are other verses here of a practical nature. We might read with profit the remainder of that section in reference to care in borrowing and returning, in delivering to our neighbor lost goods, and a number of very practical things inculcating the principles of honesty and integrity, principles to be cultivated particularly among our boys and girls.

May the Lord bless us and help us to serve him, help us to establish all the plants which our heavenly Father has planted, and assist us in uprooting other plants which he has not planted, is my prayer and I ask it in the name of Jesus Christ. Amen.

### ELDER SEYMOUR B. YOUNG

*(President of the First Council of Seventy)*

*My brethren and sisters:* We have had a variety of speaking and speakers this afternoon, to whom you have listened, I have no doubt, with great pleasure, as I have.

On Friday morning President Heber J. Grant made some remark about the dedication of the Salt Lake temple, and referred to some persons who are still living that were among the general authorities of the Church at the time of the dedication services.

I heard President Wilford Woodruff tell of this incident connected with his ministry. He said that several years before the temple was completed, he was sitting on the east steps of the temple entrance and President Brigham Young came to him and said: "Brother Woodruff, take the keys and unlock the doors of the temple and let the people in." When President Woodruff awoke on the following morning, he wondered why he was commissioned to let the people into the temple, realizing that President John Taylor was at that time president of the Church of Jesus Christ of Latter-day Saints. But time passed along swiftly as usual. President Taylor passed away on July 25, 1887, to his eternal great reward, and about two or three years after his demise, President Woodruff, being President of the Twelve and consequently the presiding officer of the Church was sustained and set apart as President of the Church of Jesus Christ of Latter-day Saints. This occurred April 7, 1889. Four years thereafter, the temple was completed, April 6, 1893. President Woodruff then said: "I realize now that my appointment was proper, I have taken the keys, and I have unlocked the doors of the temple, and I have bidden the people to enter to our dedicatorial services."

I am pleased to see that the Latter-day Saints are advancing along the lines of higher education. I observe during this conference the system of wireless telegraphy, or wave motions of sound that are spoken into a receiver or transmitter and carried to every part of the house. In speaking of this matter, a lady addressed me at noon time today, one of my acquaintances, and said: "Brother Young, I heard the speakers tolerably well inside the house—I was at the extreme end of the building—but when I stepped out through the open door I could hear with much greater distinctness than I could on the inside," and she thought the sound waves advanced irregularly, and it reminded me of our recent storms that we have had. The storms sometimes have a center of fierceness. In Salt Lake