

people should marry. This way of putting marriage off until you are twenty-five or thirty years of age, or longer, is all wrong. Young folks claim that it is because they have not the means to get married. Haven't you any faith? Won't the Lord open up the way, if you try to keep his commandments? Well, that is one of his commandments. Why not have some faith and then work, and get the girl to consent and share it with you in the work—to be a real help meet, not altogether a help eat. (Laughter.) I once heard of a young fellow who had married a girl—she had a fair education, but he got tired of everlastingly eating baker's bread. One day he said: "L'arie I wish we had some real biscuits like my mother used to make." She said: "You *can* have, I guess. If you will buy a sack of flour I will put it to soak tonight." (Laughter.)

CONCLUDING ADMONITIONS

My time has expired. Stick to the farm. Render obedience—willing obedience, loving loyalty, to the counsel of the President of this Church. Stick to the farm; stay with your land; teach thrift; teach the principles of the gospel by sending your sons and daughters on missions when you can, for it is the best education in all the world. I bear witness that this is the work of God; it is not man's. I thought here today if we were dependent, this great organization, if we were depending, upon the wisdom of man to manage it, my goodness, what a fix we would be in! The Lord God Almighty is at the head. He it is who is managing and directing, and all honor and glory and power to him, forever and ever, through Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

MODERATION THE MARK OF A GENTLEMAN.

There is an old saying that "Moderation is the mark of a gentleman." I have thought that with certain limitations that attribute might consistently be applied to and accepted by Latter-day Saints. It is our excesses which give us our chief concern and trouble. Moderation begets tolerance, and tolerance lies at the foundation of sympathy and charity. These qualities underlie love, which is the crowning attribute of both men and God. I wish it were possible for all of us to enjoy in moderation the splendid things which God has given to us. Nearly every good thing can be carried to excess. Good practices often become bad practice by too frequent indulgence, just as has been pointed out here this afternoon.

We have had most excellent counsel, with reference to the manner in which we should conduct our affairs. We have been admonished to be thrifty, to be saving and to keep out of debt; and yet I do not interpret these instructions to mean that we should necessarily

forego all the comforts and the privileges which life affords. I remember one of the last sermons delivered by our late President Joseph F. Smith. It has always stayed with me. I recall that he said in substance, that it was not intended that the Latter-day Saints should be a poor people. He said that the righteous should inherit the earth and that the good things of life, those which are really worth having, should come to them who keep and obey the commandments and the laws of God.

WE SHOULD LIVE WITHIN OUR MEANS

I take it that when our President wisely counsels us against going into debt for the purchase of those things which are called luxuries, he desires that we should live within our means, that we should be moderate in the comforts which we try to secure for ourselves and our families; and yet, I assume that he does not intend that we should be deprived of all the fine things which have come from invention and from inspiration to man as I verily believe it to be, for the comfort and the convenience of mankind. I thought as he spoke of the automobile, that he would not advise us to give up entirely this splendid vehicle which serves such good purpose in so many different lines of endeavor; and yet I gather that it is prudent and wise for us not to indulge in the purchase of these vehicles to such an extent that we burden ourselves with obligations and put ourselves under bondage, against the counsel which has been given for years and years to the Latter-day Saints. I am thoroughly converted to the thought that people who operate automobiles waste as much as one half of the legitimate cost of the operation of these machines. I go about the country and I see farmers who have bought cars,—some expensive and some less expensive—operating them without proper care. Lack of proper care results in dreadful loss, because of the nature of these vehicles and because it costs so much to keep and maintain them in proper repair.

I gather, too, that many men might support their families in more of luxury and comfort if they would but use reasonable care for the things which they have and the things which they acquire.

THRIFT AND ECONOMY.

As I understand it, therefore, it is not only in self denial and in forbearance to purchase the things which we desire, that thrift and economy consists, but in the proper preservation and use of the things with which we are blessed; and I would urge upon my fellow members of the Church a more careful and thoughtful attention to all these various items that go into our economic life and that feature so largely in our successes or in our failures.

THE PRINCIPLE OF CONSECRATION

It is the excesses of the rich that accentuate the poverty of the

poor, and if those who are largely possessed of this world's goods would be more moderate in the use of their possessions, they would be able to make larger contributions to the alleviation of the suffering and degradation of the poor; and I take it that if one of the great principles of our faith were properly and adequately observed, that we would have very little difficulty about these excesses. That is the principle of consecration. If we were to consider all the property which the Lord has given to us as coming to us in the form of trust property which we, as stewards, are to use for the advancement of his work and the establishment of his kingdom, even though all of that property is not turned in to the coffers of the Church, it would surely be devoted to worthy purposes. I regard the obligation upon the members of the Church to use everything which the Lord has given to them for the advancement of the Lord's work as being equally obligatory as the law of tithing itself; for I can not think that a man has done his full duty by the Church and to the Lord when he simply contributes one-tenth of his income or his interest annually. I think that he ought to proceed upon the assumption that every good thing which God has blessed him with is to be used by him under the inspiration of God's Holy Spirit for the advancement and the establishment of this work. And how shall the work be established? I say that it shall be established at least in large measure by every man so building up and maintaining the institution of the home, that the Church is really made up of an aggregation of the finest homes which may be found any place over the broad face of this earth; and any man who does so proceed will find great comfort and joy in the use of the funds and the means which God has given to him, for he will know that all these things that come to him have really been returned to God; because there is no way by which they may be returned to him except by using them in the advancement and for the welfare of his children.

LET US USE AND ENJOY ALL GOOD THINGS WITHIN OUR MEANS

Therefore, my brethren and my sisters, I would urge that we be careful, that we be moderate, and that we avoid the excesses which have been mentioned in this conference.

I know that it is the disposition of the leaders of the Church to foster and cultivate refinement, beauty and art, and all of those good things that make life more worth living. I do not believe for a moment that there is any member of the presiding councils of the Church who would have our people return to those days when women were deprived of the necessary conveniences in homes. I cannot think for an instant that it would be advantageous to dispense with the modern systems of plumbing and sanitation which have rendered our homes and communities far better places in which to live; and I cannot think that there is any desire to do away with the proper things that we

need to carry on our lives in a way that is compatible with the spirit of the gospel and its teachings.

All that we need to do to feel comfortable and to feel good in our hearts is to live according to the advice of the brethren,—within our means,—to avoid excesses, and to let moderation and reason dictate the course and the policy of our lives.

God grant that every man and every woman may have the inspiration to which they are entitled by good living for the guidance of their lives; and that they may know how to act under all circumstances. That blessing will come, I believe as I stand here, to everyone who keeps the commandments and follows the counsel of the priesthood of the Church. May his blessings attend us during the season when we shall be confronted with temptation, when we shall be beset by all the various practices of the world which call for our indulgence, that we may have the power to resist, that we may never compromise the truth, but that we may enjoy the goodness and the gifts of God, I pray in the name of Jesus Christ. Amen.

President Heber J. Grant asked that if Elder William A. Morton, lately returned from a mission to Great Britain, was in the congregation, for him to please come to the stand. Elder Morton was in the congregation at the Bureau of Information, heard the call, and appeared before the congregation.

ELDER WILLIAM A. MORTON

I heard the president call me when I was standing at the Bureau of Information. As you know, I have just returned from another mission to Great Britain. I would have been perfectly willing to have stayed another year, yes, ten years, if the authorities of the Church had desired me to do so; but I am very glad to be back in Zion.

A man on hearing an Irishman boast of his country—before the Home Rule bill was passed, said to him, "What makes you think so much of Ireland?" The answer he received was, "Other lands." What makes me think so much of this land? Other lands. What makes me think so much of this people? Other people. What makes me think so much of my religion? Other religions. Sister Morton and I have been in other lands, among other people, and we have come back with a far greater love in our hearts for Zion and her people than we ever had before.

I remember reading in the Doctrine and Covenants what the Lord said to the Prophet Joseph Smith, that lying spirits had gone abroad in the earth. A large number of them have taken up their residence in the Old Country. A minister who returned some time ago from a visit to the United States, delivered in his church an illus-