

in the world. So the Lord is working through us and is making us a little better; but we are forgetting, I fear, that spirit of sacrifice with which our fathers and mothers built up this country and passed through all the struggles and trials incident thereto. I hope we will try to impress that spirit upon our own minds and upon the minds of our children.

WE ARE ENGAGED IN THE LORD'S WORK

The Lord bless you, my brethren and sisters, and may he bless Zion. The Lord will comfort Zion, and will establish his kingdom. He is doing it. It is not the presidency and apostles, the seventy and bishopric, the presidents of stakes and the bishops of wards who are doing this great work, let me tell you. They are faithful servants, willing to be used, willing to help, willing to devote their lives to the upbuilding of the kingdom; but it is the Lord God Almighty who is building up this work, caring for it and leading it; and his power of leadership is just as strong in it today, through the president of the Church, as it ever was in the history of the Church. The Lord Almighty lives. He is the only true and living God, and we believe in him, and in Jesus Christ whom he has sent. May that faith in him and in his Son and in the Holy Ghost be increased in our hearts, and may we turn our hearts and minds to him and say: "Lord, take me and use me. I will devote myself and my energies to the upbuilding of thy cause and kingdom in the earth." I humbly pray that we may be endowed with this spirit, and I ask this blessing and all blessings upon this Church, upon this people, and upon this nation as well, and those who administer its affairs, as well as upon all the nations of the earth, where righteousness is sought, where the people desire peace on earth and good will towards men. I ask blessings upon all, in the name of Jesus Christ, our Lord. Amen.

PRESIDENT RUDGER CLAWSON

My brethren and sisters, this is a tremendous gathering of Latter-day Saints. I trust that by the aid of the radio my voice will reach you.

WHO CAN DRAW THE LINE BETWEEN SPIRITUAL AND TEMPORAL

In times past, and perhaps to some extent up to the present time, criticism has been offered against the leaders of the Church for being engaged in business affairs. It is said, by some people, perhaps even by some who are in the Church, that the General Authorities of the Church ought to be devoted entirely and wholly to spiritual affairs, and not be engaged in temporal affairs, or in business. I think the stand is taken through a misunderstanding. I am of opinion that, if the leaders of the Church should withdraw entirely from business affairs, the purposes of the Lord con-

cerning Zion would fail. I grant you, brethren and sisters, that the spiritual takes the precedence. It is of greater consequence than material or temporal things, but who among us has the wisdom to draw the line between the spiritual and the temporal, and to say where the spiritual ends and the temporal begins? I am sure that I haven't that wisdom, and really I don't think it can be done.

JOSEPH, THE PROPHET, THOUGH SPIRITUAL, HAD MUCH TO DO WITH
THE TEMPORAL

About a hundred years ago the Church of Jesus Christ of Latter-day Saints was organized, and in those early days, a leader was needed who had eminent spiritual talents and ability. It was necessary that that man should be in constant communication with the heavens, and should have the gift and power of revelation, that by this spirit he might declare the will of God to his people. He would necessarily occupy a parallel position to that which was held by the Apostle Peter when the Lord said to Peter that he would give unto him the keys of the Kingdom of Heaven, that whatsoever he should bind upon the earth should be bound in heaven, and that whatsoever he should loose upon the earth should be loosed in heaven. Such was the spirit and power and gift that rested upon Joseph Smith. The Lord said to him in a great revelation, Sec. 132 of the Doctrine and Covenants:

"And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

"And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse."

And so, in this manner, the keys to the kingdom of heaven were delivered to the Prophet Joseph Smith. Shall we say that he was spiritually minded? Yea, verily, for he had to do largely with spiritual things. The Lord said to him that his strength was not in temporal things, but in that which was spiritual. Nevertheless—and this is a thing I want to emphasize at this point—nevertheless the Prophet Joseph Smith had to do with temporal things. He with his associates founded the city of Kirtland; he founded the city of Nauvoo, which was sometimes called "Nauvoo the Beautiful." Truly it was a beautiful city, and surely it was a modern city. Joseph Smith, the Prophet, was a member of the first city council of Nauvoo. When the Nauvoo Legion was organized Joseph Smith, the Prophet, was elected Lieutenant General, which position he held until his death. He had occasion many times to counsel the people in temporal things, as well as to deliver to them the great spiritual commandments of God. Where can you find a separation there? Where is the line between the temporal and the spiritual?

BRIGHAM YOUNG WAS GIFTED IN BOTH SPIRITUAL AND TEMPORAL THINGS

When Brigham Young was called to lead the Latter-day Saints out of bondage, out from Missouri, out and away from Illinois, and away from Nauvoo the Beautiful; to lead that people into the wilderness, it was needful, I apprehend, that he should be endowed with high spiritual attainments, that he could counsel the people for the welfare of their very souls. It was needful also, surely it was needful, that he should have a practical view of life, that he should have some knowledge of temporal things and temporal conditions, and such was the case. Let me tell you, brethren and sisters, as Joseph Smith the Prophet was the man of the hour in his day, surely Brigham Young was the man of the hour in his time—a man of destiny, who led the people across the plains under the direction and inspiration of the Spirit of God. Brigham Young was a great leader of men. He brought them into these mountain vales, and here it was that he, with his associates, founded a great commonwealth. Cities and towns sprang up and were laid out in a spirit of wisdom and most excellent judgment. Look at Salt Lake City, with its wide streets, and noble shade trees, with ample room for turning around and getting through. Great foresight and wisdom were exhibited in the founding of Salt Lake City, Ogden and Logan on the north, Provo on the south, and other cities and towns. It was under the direction of Brigham Young that this intermountain region was pioneered and colonized. He had superior temporal gifts and superior spiritual gifts. Brigham Young was one of the first to recognize the advantage of cooperation. But he was not the first in this great latter-day movement. Joseph Smith the Prophet was the first, because he gave the people, by the gift of revelation, the principle of the United Order, which is a very high and advanced form of cooperation. Cooperation you might say is the lesser law. The United Order is the higher law. The Lord declared in unmistakable language that if we would become one in heavenly things we must also become one in earthly things, but when that will be I do not know. Cooperation is a step in that direction. President Brigham Young and his associates, the apostles and others, preached that doctrine both loud and long. All the day long and all the night long for years, the people were advised to come together and combine, and cooperate in their business affairs, in handling temporal matters, building grist mills, building woolen mills, in manufacturing sugar, in establishing a life insurance company, banking and in carrying on the mercantile business. This they have done.

THE PRINCIPLE OF CO-OPERATION APPLIES TO BOTH RELIGION
AND BUSINESS

It will be conceded, I think, by those who are familiar with present conditions in Zion, that the business of these enterprises

and institutions has been wisely administered, and the tremendous strength and power exerted by them are due mainly to the principle of cooperation. The principle of cooperation enables us to live rapidly and accomplish much in short periods of time. It might be illustrated in this way. One hundred men can accomplish as much in one day as one man can accomplish in one hundred days.

The cooperative principle applies as logically to farming and fruit raising as it does to banking and the mercantile business, or the manufacture of sugar, or the insurance business.

Dixie on the south has long been regarded as a somewhat desert country, dry and unproductive. Brethren and sisters, that is a fallacy.

CO-OPERATION IN FARMING VS. INDIVIDUAL EFFORT

At a priesthood meeting in St. George the other day, at which I was in attendance, several brethren, notably bishops, gave their experience regarding the matter of fruit raising in such places as Hurricane, LaVerkin, Santa Clara and St. George. By actual test on their part it was found that one acre of a hundred Delicious apple trees would produce four hundred bushels, which if sold at \$1.90 per bushel would bring \$760.—that one acre of Jonathan apple trees would yield fourteen hundred twenty-eight bushels, which if sold at \$1 per bushel would bring \$1,480. That an acre of apricot trees would bring \$1,093. That an acre of 100 trees of French prunes, dried, would produce a value of \$2,048. That an acre of 160 pear trees would produce a value of \$1,012. That one acre of grape vines would produce a value of \$556. Remember these figures were taken from actual tests. With wise and intensive cultivation it can be done. What is needed in Dixie as in other places in Utah, and other parts of Zion, is a united effort among the farmers and fruit growers, a careful grading of fruit, and the establishment of packing houses at convenient places by the fruit growers where they could bring their fruit, and from which places it could be shipped in carload lots to the market. In this matter cooperation means success—individual efforts often lead to failure, or partial failure.

The Lord bless you and prosper you, brethren and sisters, in the name of Jesus Christ. Amen.

The choir sang: "Watching over Israel."

The closing prayer was offered by Elder Henry H. Rolapp, of the Church auditing committee.

Conference adjourned until 2 p. m.