

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, April 7th, 1929, at 10 o'clock a. m., President Heber J. Grant presiding.

All the seats in the great Tabernacle were taken, and the aisles of the building were crowded with people who stood during the services. Many who were unable to get inside the Tabernacle listened to the services as they were broadcast by radio in the Assembly Hall on the Tabernacle grounds.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah."

President Clifford E. Young of the Alpine Stake offered the opening prayer.

The choir sang the anthem, "The Morning Breaks, the Shadows Flee."

PRESIDENT CHARLES W. NIBLEY

My dear brethren and sisters, I approach this task in fear and trembling. That is not a pleasantry or a figure of speech; it is an actual fact. I need your sympathy and faith, and the sustaining influence that it gives.

THE SPIRIT OF TRUTH

We have had a great deal of excellent instruction during our conference. The Spirit of the Lord has accompanied the teachings of the elders, from the President of the Church throughout the whole list of speakers. I have noticed that there has run through their teachings this distinctive thought, that it is only by the Spirit of the Lord that the Church can be built up. I would like to read from the Doctrine and Covenants a few words in respect to that idea. In a revelation found in Section 50, commencing at the 17th verse:

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter until the perfect day."

The Lord here makes it plain that, in bringing converts into the Church, the teacher must have the Spirit of the Comforter, the Spirit of truth, the light of truth. And the one that receives that testimony must also partake of that same Spirit. Both then, are edified; both are enlightened by the power of the Spirit of the Lord, the one that teaches and the one that receives.

THE SPIRIT OF EVIL

Science has pretty nearly banished a belief in the devil from among thinking people. Irreligious people of the world tell us "that was good enough to frighten children with, a hundred years ago or five hundred year ago; but there is no such power or influence in the world, at all." But they will not tell us, and it cannot be said, that evil does not exist. The origin of evil has been discussed by thinkers of the world for many hundreds of years; but evil is still here, the spirit of evil that which tempts us and leads us away from righteousness. That is here, whether it be of the devil or not; call it devil or satan, or just a general influence extant all over the world. The spirit of good is here, too; the spirit of righteousness is here; it is existant over the entire earth, and I suppose in the universe everywhere.

CONTENDING INFLUENCES

So these two contending influences are here. St. Paul said: "When I would do good, evil is present with me." Have you not found it so? You elders, and you sisters also, in governing in your homes—you brethren in governing in your wards and stakes and missions, have you not found the spirit of evil extant, the spirit of Satan that fights against God? He is not yet conquered; he will be in time. We are told in the revelation of St. John that when we pass on to an exalted state there will be no death, no sorrow, no evil, because Satan will not have power to tempt the saints of God any more but that day has not come yet. That evil one is still wrestling with us. You find it every day. A man goes to the bishop to settle his tithing. He figures it up himself; he settles it in his own mind. Have you ever felt the temptation, something running through your mind like this: "Now, I gave so and so at such and such a time; ought I not to take that out of my tithing?" If you receive a call to go on a mission, have you not felt: "Well now, I have been on a mission; I have been working in the ward, I don't feel that I can go on a mission now?" So, all through the activities of life and the activities of the Church, that tempter abides more or less with us, except as we banish him by the power of the living God, the power of truth by which we receive the truth, that Spirit which I have read to you, that Spirit which leads to life, which makes me say, or you say, if we listen to it: "Why, of course, I will pay my full tithing. Of course I will go on a mission if you brethren want me. That is first all the time."

IF ONLY TO DECEIVE

In Los Angeles a week or two ago I counted, in a newspaper adver-

tisement, thirteen different churches where there were meetings of spiritualists; people who believe that we are operated upon, in our affairs, by these spiritualistic influences. We are told that they do have some kind of communication with these unseen agencies very often. There have been such manifestations for many years in the world, and many notable people who believe in them. One of the most distinguished of these, a great scientist, Sir Arthur Conan Doyle, lectured on the subject from this stand. We heard what he had to say, but he brought forth nothing new. I don't know of a single new principle distinctive or of value, I don't know of any truth that makes for the upbuilding and strengthening and the betterment of mankind that has come from that source. And yet those spirits or those influences may sometimes tell us truths, if only to deceive us. Carlyle said of Shakespeare that his intellect was the greatest that this world has yet been blessed with, in any human being; and Shakespeare makes Banquo say regarding these spirits, the witches that appeared to Macbeth: "But 'tis strange and oftentimes to win us to our harm the instruments of darkness tell us truths,"—let me repeat that by way of emphasis—"the instruments of darkness tell us truths,—win us with honest trifles to betray us in deepest consequence."

In another scene of the same great play we are told that Macbeth listened to the voice of the evil one through these same witches who led him on and on toward his ruin, until he saw how he was being deceived, and then he uttered these words: "I pull in resolution and begin to doubt the equivocation of the fiend who lies like truth."

GRACE BEING ADDED TO GRACE

Not so with the Spirit of the Lord, the Spirit of righteousness, the Spirit of this work of which I have read. It leads us the other way. We receive the truth, and more than the truth as reasoned out by man. We receive the light and truth of the Holy Spirit, of the Comforter, which leads to God. Yet have we not at times had some experience with these influences that are trying to draw us away from the Lord, influences of such a character that they are lying like truth? Against them we are constantly warned and must be constantly on guard. They will deceive the very elect, if it is possible, if we listen to them. But if we listen to the other power, then our salvation is sure and certain. We become, as I have read to you, more and more in that spirit which leads to God, grace being added to grace. In another section, on the same subject, are these words:

"I give unto you these things that you may understand and know how to worship, that you may come unto the Father, in my name, and in due time receive of his fulness."

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

INTELLIGENCE—LIGHT AND TRUTH

Then can we say truly: "I have received of that witness and testi-

mony, that I know this is the work of God;" and partake of that same spirit which is spoken of a little further on in the same revelation: "The glory of God is intelligence"—not merely intelligence as we understand intelligence—but "in other words, light and truth." What kind of light and truth? What kind of intelligence? Is it the intelligence which men acquire and which we perhaps think is comprised in book learning, or the intelligence which the natural man is capable of acquiring? No, not at all. The glory of God is that intelligence which comprises light and truth. What does this light and truth do for us? "Light and truth forsake that evil one." That is the kind of intelligence; that is the kind of light and truth that is meant—that which forsakes evil and cleaves to good. And so the wayfaring man, the unlettered man, may receive that Spirit of light and intelligence which pertains to the glory of God, and be filled with it. Obeying all the commandments of God he is more intelligent than those even though they may be learned, who do not partake of that Spirit. A man with that intelligence can be taken on and on until he receives a fulness of glory, and he becomes like unto God.

IN NO OTHER WAY

Now, I want to say, in closing, that the presidency of this Church, the Twelve Apostles, the Seventies, the leading brethren in the stakes and wards and missions, can build up this Church only by the Spirit about which I have read to you. In no other way can it be built up; assuredly not by the spirit of man. Churches may be established. Lodges may be organized, many organizations formed for the help and benefit of man—and many of them do much good too, and are praiseworthy; but they have not this distinctive feature that this Church has, which was revealed in the beginning and is emphasized, iterated and reiterated all through the revelations, namely, that without that Spirit of light and truth, that Spirit of the Lord, that Spirit of the Comforter, that power of the Holy Ghost, his Church cannot be built up. If it be attempted by any other way than the Lord speaks of here in the passages which I have read, then it is not of God. So, my brethren and sisters, let us take it to heart; all of us who labor for Zion must know and understand that we must keep that influence and that power which comes from God in our hearts, the light of his Spirit burning in our souls. It is illustrated in what Brother Harris said last night in the priesthood meeting, and what we have often heard, respecting what President Young told Brother Karl G. Maeser when he sent him to take charge of the Brigham Young Academy at Provo. President Young said: "Brother Maeser, I don't want you to try to teach even the multiplication table without the Spirit and influence of the power of God."

You brethren, you sisters—sisters of the Relief Society, those at the head of it, and the sisters of the Primary, and the Young Ladies—you brethren in all the quorums of priesthood, let us get this into our hearts, minds and souls, that we are charged with the responsi-

bility to oversee some portion of the work of the Lord. Get this into our hearts, that by the Spirit of the living God, and only by that power and Spirit, can this work grow and prosper and be established. That power and Spirit does not come from the wisdom of man. It pertains to the glory of God, which is intelligence, the kind of intelligence which forsaketh that evil one. May we keep that, my brethren and sisters, in our minds firmly; get it rooted in our hearts and souls; and then work in humility, in faith, and he will increase our power, by which means, as I have read to you, we will be helped to go from grace to grace until we become filled with that Spirit to the fulness of power and glory, filled with the Spirit of power which forsakes that evil one to walk in the light of God's countenance, to his glory and honor. By that influence and power, and by none other, will this work prosper and his kingdom come.

The Lord bless us all, I pray, through Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

It is a cause of rejoicing to me, my brethren and sisters, to be privileged to meet with you in this grand conference. The instructions that have been given and the spirit and power that have been manifest have been a source of great joy and satisfaction to me.

I am very grateful for the fellowship of my brethren of the First Presidency and the other General Authorities, and of these brethren who preside in the stakes and wards, and of all the members of this Church. I rejoice in the faith and devotion of the Latter-day Saints, and the spirit of love and kindness which characterizes their lives and actions.

VITAL STATISTICS KNOWN ABROAD

In President Grant's opening discourse he cited some vital statistics of the Latter-day Saints. In listening to them I was reminded of the fact that these statistics, which are collected by the Church, are recognized abroad. For instance, President Grant called attention to the fact that our birth rate is about 30 per thousand, and our death rate about 7.5 per thousand. I think that during the past year it was 7.8 per thousand. For the last three or four years previously the ratio has been about four births per death.

Recently, Dr. Max Haenle of the University of Erlangen, Germany, who had been visiting in the United States for some time, called upon us and told us that a number of the prominent sociologists of Germany were interested in these figures and could hardly believe that among the Latter-day Saints, or among any people, there could be such a high ratio of births to deaths. Because, ordinarily, where people have a high birth rate they also have a high death rate.

EXTENT OF CHARITY ASSISTANCE

President Grant also referred in his discourse to the work that is being done by the Latter-day Saints in the way of charity and the dis-