

I Stoddard has been chosen to succeed Brother William D. Hanks as President of the Union Stake; and Brother William O. Bentley has been chosen to succeed Brother Joseph K. Nicholes as President of St. George Stake. Brother Stoddard opened this meeting with prayer, and Brother Bentley will offer the benediction.

Elder William M. Waddoups has been released as President of the Hawaiian Mission, and also as President of the Hawaiian temple, and Brother Castle H. Murphy has been appointed to succeed him.

Elder Edward P. Kimball has been released as President of the German-Austrian Mission, and Elder Oliver H. Budge has been appointed to succeed him.

There have been two new wards organized—the Fourth Ward of Richfield, Sevier Stake, and Helper Ward, Carbon Stake.

*Bishops who have passed away during the past six months:*

Rulon M. Jensen of the Basalt Ward, Shelley Stake.

Karl N. Snow of East St. George Ward, St. George Stake.

We now have 104 Stakes of Zion; 933 Wards; 71 Independent Branches, making a total of 1004. There are Dependent Branches, 41; Missions, 29, Branches in the Missions, 835. Total Wards, Branches and Missions, 1909.

All of the brethren who have been honorably released are released with the love and blessing and thanks of the General Authorities for the splendid work that they have done.

The congregation sang the hymn, "Our Mountain Home So Dear."

Benediction by Elder William O. Bentley, President of the St. George Stake.

Conference adjourned until 2 o'clock this afternoon.

## SECOND DAY

### AFTERNOON MEETING

Conference was resumed at 2 p. m.

The hymn, "Prayer is the Soul's Sincere Desire," was sung by the congregation.

Elder Clarence E. Smith, President of the Bear River Stake, offered the opening prayer.

The congregation sang the hymn, "Redeemer of Israel."

### ELDER JAMES E. TALMAGE

*Of the Council of the Twelve Apostles*

"For behold, my soul delighteth in plainness unto my people, that they may learn."

These are the words of an ancient Hebrew prophet, addressed

to the people whose leader he was, commissioned and appointed of God.

The spirit of plainness has characterized the addresses of this conference so far, and if I speak plainly unto you at this time I trust you will understand that I speak under the same spirit that impelled Nephi in the utterance cited.

#### WHAT IS THE MATTER WITH THE WORLD?

We do not believe in treating ourselves with gratulation to the extent that we feel because we are the covenant people of God—and we boldly proclaim this fact—that all is well with us and that we are right in the sight of God to the extent he would have us be. Gentle but firm admonishment has been given in earlier addresses. Well deserved commendations have been made of the good that our people have accomplished and are accomplishing, and the question of what is the matter with the world, which occasionally we see in bold headlines in newspapers and magazines, has been touched upon.

The great trouble with the world today as I understand it is that it has become idolatrous. We read of idolatry and think of it as a practice or series of practices in the past. This is an idolatrous generation, defying the commandment written by the finger of God—"Thou shalt have no other gods before me," and an idolatrous generation is an adulterous generation.

#### IDOLATRY AND ADULTERY

Have you never pondered over that remark of the Savior to those who came seeking a sign at his hand, when there were signs all about them? They had seen the sick healed, the lame made to walk, the deaf made to hear, the blind made to see, the dead raised to life, and still they came asking for a sign; and he answered them as befitted their hypocrisy:

"An evil and adulterous generation seeketh after a sign."

I ask, have you ever considered the connection between the awful sin of adultery and that godlessness that made those curiosity-seekers come asking for a sign? The word "adultery" and the word "idolatry" were originally one, that is, they sprang from the same root, and mean essentially the condition of being false to a solemn covenant.

The Lord compared himself—though in terms of rebuke—to the Israelites of old, as their husband. "I am married unto you," he said; and further, in effect: "O recreant Judah, backsliding Israel. I am married unto you. I love you as a husband loves his wife, and yet you go after strange gods and desert me, with whom you have made covenant."

#### LIVING SCRIPTURES

That was adultery and idolatry, and such is characteristic of the world today. How far does it affect the Latter-day Saints? Let us consider later. But first I cite you to a bit of ancient scriptural

history, and as introductory to such citation, I take the opportunity of saying that every dispensation of the Lord's dealings with mankind, from the Adamic down, has been characterized by living scriptures. The accumulated scriptures of earlier dispensations were quite essential to the people lest they would dwindle in unbelief. These ancient records are the world's treasures; but ancient scripture is not enough. In every dispensation there have been oracles of God empowered to speak the will and the word of the Lord, and what they spoke became scripture, technically after it was written; and these scriptures are preserved for our guidance.

#### A BIT OF ANCIENT HISTORY

Here is the historic instance I would cite to you. Call to mind the history of King Nebuchadnezzar, whom the Lord used as a scourge unto the covenant people because they had gone astray. Aye, because they had deserted him, their husband, and had fallen into the ways of idolatry and adultery, he sent Nebuchadnezzar to scourge them. The pagan king led Israel captive. He went so far as to take from the temple in Jerusalem the sacred vessels of gold and silver that has been used in the ceremonies and ordinances of the holy house. Eventually Nebuchadnezzar was brought to see the power of God and rendered praise unto him.

His successor, Belshazzar, referred to by historians as the son or the grandson of Nebuchadnezzar, was lifted up in the pride of his heart, and on the occasion of a great feast he called for the vessels that had been brought from the temple that he might display before his people his power and proclaim anew the captivity of Judah.

You know the story. As he and his lords with their wives and concubines there in the court were drinking from those vessels, a mystic hand appeared, writing upon the wall. None of the king's sooth-sayers or wise men could interpret the writing. Belshazzar was greatly frightened. Then Daniel was called, he who had interpreted the dream of Nebuchadnezzar, and he spoke plainly, for his soul delighted in plainness. He recited the troubles that had come upon Nebuchadnezzar, and then added:

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

"But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then did he interpret the divinely cryptic writing, part of which interpretation made clear to Belshazzar that he had been weighed in the balance and found wanting, and his kingdom was to be taken from him.

## PRESENT DAY APPLICATION

Ancient history, you say, yes but is it not applicable to conditions in the world today? Men are praising the gods of silver and of gold and of all the other valuable commodities that make up wealth, and the God in whose hand their breath is and whose are all their ways they will not recognize. Do you wonder that wickedness and crime have increased to terrifying proportions under those conditions? The prophets of old foresaw it. They spoke of the days of wickedness and vengeance immediately precedent to the second coming of the Lord, which I reiterate, for it has been spoken before, is near at hand.

Now, O Israel, ye Latter-day Saints, how far do these conditions exist among us as a people, laying claim even to higher title than that of which Israel of old were so proud? There were certain signs by which that ancient people were known among their pagan contemporaries. I mention three, as many as time will permit.

## SIGNS OF THE COVENANT PEOPLE

The Israelites were distinguished in the first place as worshipers of a living God, a personal God, in whose image they had been created and made. No other nation on the face of the earth recognized the living God. That was a sign by which the covenant people, descendants of Abraham, through Isaac and Jacob, were known. Another sign was this, they observed every seventh day as the Sabbath of the Lord their God; and the Lord had said: This shall be a sign between thee and the nations: They shall know that ye are my people, because ye observe my Sabbaths. And the third sign I mention is that they were tithed of all they possessed. Those were set forth prominently as the banners of Israel, by which all nations should know that they were the covenant people of God.

Now I repeat, in every dispensation living scriptures are given. The history of the past is of value, but the great principles are restated, the fundamental laws are reenacted. Christ came to fulfil and supersede the law of Moses, and yet with his own lips in the flesh he restated every commandment in the Decalog, giving it to the new dispensation. He cited prophecies of the past, connecting up the earlier dispensations with that in which he lived and at the head of which he stood in a particular sense, not only as the head of all dispensations, but in the sense of his being there in mortality.

Where do we stand with respect to those signs? Are we worshipping the true and living God, or are we going idolatrously after the gods of gold and silver, of iron and wood, and brass, diamonds and other idols of wealth? Are we worshipping our farms, our cattle and sheep? Who is our God? To whom are we yielding homage, allegiance and worship? Not worship by means of words only, in ritualistic form, but worship in action, devotion, and sacrificial service?

## COMMENDATION AND ADMONITION

I feel it is the duty of those who stand as your presiding servants

and your leaders to call attention to the defects of the people as well as to praise their good deeds; and I say that we are not fully living up to those signs characteristic of the Lord's covenant people. Where are you spending your Sabbaths? Are you tithed? No other people on the face of the earth is making such a record, and I believe no other people in past ages have made such a record as the Latter-day Saints are making, in the matter of the payment of tithes. But collectively we are about a fifty per cent tithe-paying people. Are we in the habit of leaving our tithing settlement until the end of the year and then making some donation or gift, calling it tithing, trifling with the word of God and his law? I doubt if there be one man in fifty, perhaps not one in a hundred, who leaves the payment of his tithing until the end of the year who pays a tithe. Unless he keeps his books with all the care that a bookkeeper in a great business corporation could give he does not know what he has to tithe. But the Lord would have you tithed as his people of old were tithed, paying when they received.

I know that this people are the people of the Lord, that they are acceptable unto him, but we are not reaching fully the requirements that the Lord has made upon us; and too many Latter-day Saints are going after strange gods, setting their hearts on their hay and their corn, their bonds and stocks, their automobiles and the luxuries of the world, to the neglect of their duties in the Church. Though I would be no prophet of evil, of disaster, or of calamity, I feel to say that if the Latter-day Saints do not obey the law that God has given with respect to the tithes, they will have less and less to tithe, this in the Lord's own time.

#### EXHORTATION TO GREATER EFFORT

Let us lift the banners of Zion, the banner of the true worship of the living God, the banner of Sabbath observance, make it a holy day for the service of the Lord, not a day of idle rest and sleep and inactivity, but a day of activity in the Lord's important service. This he has required of us, and he never has modified the requirement by the slightest amendment. Keep flying the banner of the sacred tithe for the Lord. He would have his people tithed that the land may be sanctified unto them. It is for our good that the law of the tithe has been given. We cannot advance in the knowledge of God and the things pertaining to exaltation in the kingdom of God unless we have that training.

I can join with full heart and soul with my brethren and sisters in that joyous hymn, "Zion prospers, all is well." But I remember also the words of the Lord given unto the Nephites of old: "Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well!" It depends upon how we say it and how we sing it. Zion is prospering and will continue to prosper in spite of you, my brother, you forty per cent Latter-day Saint; in spite of myself, whatever my rating may be, and I am trying to attain the one hundred per cent

standard. Zion will prosper in spite of me, if I am not faithful. But wo unto him who sits down in idle complacency, neglecting the commandments of God.

I pray that we may be what we profess to be, in the name of Jesus Christ, Amen.

## PRESIDENT RUDGER CLAWSON

### *Of the Council of the Twelve Apostles*

My brethren and sisters, man in his creation is a dual being. There is a spiritual side to his nature and there is a temporal side, and with respect to this matter I desire to give expression to the thought that is in my mind.

#### THE DUAL NATURE OF MAN

If you will pardon me for being personal, I will say that for the last seventy-three years I have been partaking of food, and every time I sit down to a meal of victuals, if I address myself to the occasion with a good appetite and the food is properly prepared, I enjoy it. It contributes to my body. It is pleasant, refreshing and healthful.

Now, the elements that were in the food that I have partaken of are about the same, and yet when the food is prepared in a variety of different ways and made inviting to the taste it accomplishes the purpose. If I refrain from taking food into my mortal body, the body will die.

What I have said of the body is equally applicable to the spirit. We come to meeting and sit down at the table of the Lord, so to speak, and partake of spiritual food. We have had a most wonderful spectacle in this General Conference. Yesterday the people assembled in great numbers and sat and listened with rapt attention to what was said. Why did they come to the meeting? They came in order to get spiritual food, and they appeared to enjoy it and to be well satisfied at the conclusion of the services. It almost appeared from their attitude that they were indeed perfectly satisfied and would require no more of such food. But here they are again today, the same people, with an appetite for more food to strengthen their spiritual natures.

This seems wonderful to me, but it is comprehensible and it is true.

#### THE GOSPEL—EVERLASTING AND EVER-INTERESTING

Now, with respect to the Gospel of Jesus Christ, we have been listening to the preaching of the Gospel for an hundred years. It has not changed in principle, or theory, or practice, one iota in all that period of time. We are led to believe, and we surely do believe, that it will never change. It is an everlasting Gospel, and yet when these glorious doctrines such as faith, repentance and baptism, the laying on of hands for the gift of the Holy Ghost, and other principles of the Gospel—I say when they are presented to us from different viewpoints, combined with the particular characteristics of the speakers, their