

The Elder said, "Why brother, you can't go home without it, let us drive back tomorrow morning and get your blessing." You will remember brethren and sisters, that when Peter and John were entering the temple, a poor man, born with an infirmity, lay at the gates pleading for alms; and as Peter and John entered they looked upon him, and Peter said: "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," and he was made whole. So this brother said, "In the morning we will go back."

They drove back and they entered the temple. The President laid his hands upon this brother's head and said, "Brother, this malady, this disease, will drop from your body as a robe being discarded, and you will be made well."

I was in Klamath Falls only a few weeks ago and shook hands with this good brother and his good wife, and he said: "President Sloan, I never was better physically in my life, than I am today." He too was made whole.

Sacrifice, my brethren and sisters, brings forth blessings.

I bring greetings to you from the missionaries in the Northwest and from the far off land of Alaska. Some of you have very vague ideas regarding Alaska—its climatic condition and size. If you could transport it and set it down in the United States, it would cover almost the entire country. That is the size of Alaska. As to climatic conditions, some call it Seward's icebox, but our missionaries have been holding street meetings during the winter months in Juneau, Ketchikan, and Wrangell, with success. We need experienced missionaries in Alaska. You brethren who can afford the finances, and who have had experience, here is a glorious opportunity. Your sons and daughters in the Northwest are marvelous boys and girls; and, fathers and mothers, their love for you is becoming intensified every day they remain in the mission. They love you for that which you are doing for them.

We released a splendid lady missionary not long ago. Her home is in Cardston. When she arrived there with the caravan, they drove to the temple first, circled around the city for a few minutes, and then she said, "I want you to drive me out to the cemetery." They did so, and there, on the arm of her companion, she stood over the graves of her deceased father and mother, to give her first report of the missionary labors she had performed, hoping for this privilege, and now ready to go forth and discharge her greater responsibility.

I pray the Lord to bless us in this work, to bless these men who preside; may we sustain them with our faith and prayers and our confidence I pray, in the name of Jesus, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I am very grateful that I can believe in spiritual realities. It is not difficult for me now to accept the statements of my brethren and sisters

as to their knowledge of the Gospel, as to the goodness of the Lord to them. I can believe that there are powers beyond the material manifestations of man's intellect and his force. I am grateful that God has made it possible for me to recognize the presence of his Holy Spirit. I cannot contemplate complete happiness in life without that recognition.

TOLERANT TOWARD OTHERS

While I am grateful for these blessings to myself, I am aware that there are many men in the world who do not have similar blessings.

They do not believe in spiritual realities. They do not understand the operation of the Spirit. Their hearts do not respond to impressions that come from divine sources. I regard it as unfortunate that it may be so, but I do not abuse men who have not such realization. I do not attempt to pass judgment upon them. I desire to be tolerant and merciful in my feelings toward them.

INFLUENCES THAT PERPLEX

It is in my heart today to plead for tolerance. Not all of us are raised in the same environment. Not all of mankind are subjected to the same influences. We who have been fortunate enough to have our souls touched with the testimony of Jesus, ought to be very compassionate with those who have not had such manifestations. I recognize that in the educational processes of the day there are to be found many factors which militate against spiritual training. Theories of men—and I do not deprecate them, because they are often founded upon the best investigations that men are able to make—are advanced for the solution of life's problems, and in answer to questions that perplex youth. They who are subjected to these educational processes and to the teachings of the day, are not altogether to be blamed because these teachings appeal to them; and they ultimately come to place reliance upon the philosophies, the systems and the theories which are advanced.

RELIANCE UPON REASON

The youth of today are taught to reason. Their intellects are highly trained, and they rely upon their reason. I know, and you know, that if their minds can but be kept open to the reception of spiritual truth, such truth may be made to appear reasonable to them; but they demand reason. I would like them to have reason. I would like them to understand the beauties of the Gospel of Jesus Christ. I would like them to come to feel the glorious impressions that a true conception of the Gospel brings, but I know that I cannot force them to these impressions. I know that our work is not one of coercion or of compulsion. I know that it is only by sympathetic, intelligent persuasion that the minds of youth, the intelligence, the reason, the sophisticated minds of youth can be made to ultimately comprehend the glories of the revealed truths of the Gospel of Jesus Christ. I plead for some tolerance in their treatment.

SYMPATHY IN TEMPTATION

I recognize that in the temptations that are presented to them they are obliged to exercise tremendous resistance, if they would keep themselves clean and spotless from the sins of the world. I know that sometimes they have not the courage to resist, and that unfortunately many fall victims to systems of enticement, the like of which all the world has never known before. In their fall they have my sympathy, and I trust that they may have the sympathy of the Church.

THE GOSPEL'S GREATER MISSION

I know that we inveigh—and rightly so—against the ills to which they are subject. We urge that they do not use tobacco, tea and coffee, and liquor. We point out in strong terms the consequences which ensue from an infraction of the Word of Wisdom, given of God. We engage in a great campaign to ban these evils from the Church, and it is well that we do so. But in our ardor, in our enthusiastic endeavor to prevent our youth from falling into these sins, God help us not to drive them out of the pale of the Church. The Lord help us not to ostracise them from our companionship and the saving grace of the merciful principles of the Gospel of our Lord and our Savior. I never want a youth who unfortunately takes to the habit of smoking to come to feel that he cannot enter with welcome the doors of our churches and the association of our church people. If there is ever a time when one needs the influence of the Church it is when, in the frailty of his human nature, he has transgressed a law of God and fallen from the standard of righteousness. I know that it might perhaps be misunderstood but I cannot help saying that I want the youth of this Church to come to know and understand that this great system of righteousness, the Gospel, is something more than just a mere campaign against tea, coffee and tobacco—important as is the abstinence from those noxious poisons to the human family.

Oh, I think so much of the glorious light of truth that God has given, of the great exaltation that he holds out to us, to come back into his presence by living the Gospel, that I would not have our youth miss the epitome of it all, the prime essentials, the glorious hopes, the rewards, the promises, that await those who live the truth and conform their lives to the teachings of the Church. I would like them all to know, however, that whenever one fails to keep a commandment he cuts himself off from so much of the glorious blessings which God has promised to the faithful.

TEMPERATE IN JUDGMENT

This is a church of free agency. Man may choose for himself. We are to disseminate the knowledge, that he may choose wisely. When we have done that adequately our duty is performed.

“Judge not, that ye be not judged,” are said to be the most merciful words in all the world. We are not set to be the judges of our brethren, except in special cases. God is their judge. We are not always aware

of the feelings that prompt them. We do not always know the temptations which beset them. We cannot always correctly judge of the struggles which they have. May we be temperate in our judgments. Sometimes I find myself failing to distinguish between resentment at the sin and hatred toward the sinner. There is a pronounced distinction. We are not to compromise with truth. It has been given to us to preserve in its undiluted purity and beauty.

I believe in the orthodox teachings of this Church. I do not equivocate about them, nor attempt to explain away the requirements of the Gospel of Christ. But I want the Lord to give me sympathy and mercy and forbearance toward him who, in the weaknesses of the flesh, may not always sustain these standards and principles. So, to the leaders of the Church, the men and the women who guide the organizations of this great institution, I sincerely appeal to you to be considerate and merciful in your judgments, and to go, like the Savior, out to those who are sick, and bring them in for treatment, and not confine the functions and offices of the Church only to those who are spiritually well.

I pray that God will give us all wisdom and inspiration to deal with our families as we should, to assist in the salvation of the families of others, and to ever keep within our own hearts, as well as within the portals of our churches, a welcome for him who has fallen, as well as for him whom God has blessed with purity and uprightness of living. Amen.

The congregation sang the hymn, "Guide us, O thou great Jehovah."

Elder Andrew Jenson, Assistant Church Historian, pronounced the benediction.

Conference adjourned until 10 o'clock Saturday morning, October 3, 1931.