

## OUR RESPONSIBILITY

How will I feel, or you, when called before the judgment seat if someone shall point his finger at me or you and say that "if it had not been for the actions of this man or this group I would have received the truth, but I was blinded because they, professing to have the light, did not live it."

May the Lord lead and direct us in righteousness, and help us to walk before him as he would have us walk in the light. Let us uphold and sustain the man who has the right to speak in the name of the Lord, not only to the Church but to the whole world, is my prayer in the name of the Lord Jesus Christ. Amen.

The congregation sang the hymn, "O ye mountains high."

Elder Joseph Anderson offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

## SECOND DAY

## AFTERNOON MEETING

The meeting commenced promptly at 2 o'clock p. m.

President Heber J. Grant announced the opening hymn, "We thank thee, O God, for a prophet," which was sung by the congregation.

Elder Horace Ray Pond, President of the Benson Stake, offered the invocation.

Sister Judith Anderson Beard sang a sacred solo, "How beautiful upon the mountains."

## ELDER STEPHEN L. RICHARDS

*Of the Council of the Twelve Apostles*

I should like to take a little of the precious time of this conference to advocate patience. I regard patience as one of the finest of all the Christian virtues. It contemplates sympathy, charity, forbearance, suspension of judgment, and perhaps most of all, the ability to wait.

Perhaps it was never harder to be patient than it is at the present time, and yet I think we have never been under the necessity of exercising patience more than now.

## SYMPATHY FOR UNEMPLOYED

I have very deep sympathy for men and women who bear the chief burden of the depression; for those who are out of employment, who have long been without work, who see their families in want; who find, perhaps, their own self-respect slipping because they have been forced to accept of charity. I entertain great pity for them, I sympathize with

them. I am well aware of the fact that it is a very difficult thing, as they undergo these privations and wait month after month, year after year, for an improvement in conditions, to hold their patience, but I bid them do so.

#### EXPERIMENTAL POLICIES

We are now called upon to support what purports to be a very comprehensive program for recovery. It is a complex program. In many respects it is an experiment, acknowledged so to be. Those who are students of our governmental history recognize the fact that in it there have been and are wide departures from established policies, some of which seem to contravene the very fundamental tenets of our governmental faith. I freely acknowledge that as I hear criticisms of this character directed toward some of the policies that are sought to be carried out, I find it difficult, if not impossible, to answer, in terms of our old principles and procedure, the objections that are urged. Nevertheless, for a while, I feel constrained, by very force of all the circumstances, to be patient for the outcome of these experimental policies.

#### A FAIR TRIAL URGED

I feel that constraint because, while I may have objections and criticisms, I have nothing constructive to offer in lieu of these policies. I think that many a man who gives himself over to criticism of the program which is now being projected for the recovery of the nation will discover, when he frankly asks himself the question, what would he do instead, that he is without a substitute program.

Now, I am not opposed to criticism of the right kind. I think that it is a very definite and a very essential part of the whole theory of a democracy, that there should be open opportunity for criticism. But I do think that in times of great stress, when the very nation itself is languishing for want of something constructive to lift itself out of unheard-of conditions, it behooves the citizens of our country to be patient, and to give to a program projected by our government a fair opportunity. After all, the best way to demonstrate the worthiness or the unworthiness of any policy is to give it a fair trial, and the quicker any projected policy may have a fair trial, the sooner will its adaptability be determined.

I feel very much assured of one thing, and that is this: that unless we give to our government our united support, our patient support, we are going to be thrown into the throes of more confusion than that which we now suffer.

#### SUBSCRIBE TO SPIRIT AND CONFORM TO REQUIREMENTS

So I appeal for patience. Let us discover, by cooperation and support, what may come of these programs. For one, I do not doubt good intention as the premise. Many of the policies are fraught with innumerable difficulties. I have had experience enough to know that it is not an easy thing to revamp a business to conform with the require-

ments of N. R. A. But I take it that the chief thing to be conserved, after all, is the spirit of the movement, and while there may be some technical difficulties encountered, by which an absolute compliance becomes almost impossible, I take it that there is no one who cannot, if he will, subscribe to the spirit and conform as nearly as may be to the letter of the requirements. I don't have very much respect for the one who pretends to conform to this program, and secures the Blue Eagle to adorn his establishment to avoid stigma and criticism, and then ignores the provisions and the intent and the spirit of the Act. To my thinking, that is deceit unwarranted.

Brethren and sisters of the Church, we cannot be Latter-day Saints without being honest, honest with ourselves, honest with our neighbors, honest with our country, honest with God. No manner of deception may be practiced by a man without robbing him of the fundamental spirit and genius of the Gospel of Jesus Christ.

#### APPEALS FOR SUPPORT FOR LEADERS

Now, I need not say more to indicate what I think should be the attitude of our people, as citizens of the Republic, toward the policies inaugurated by our government. It is true that we may entertain some different views, and we have the right to our opinion, the right to the expression of it, but in an emergency an army follows its commander. I submit to you as to whether or not we are in an emergency, and I appeal for support for our leaders in this great crisis.

We of the Church believe in sustaining government. Wherever our people are located, they are admonished to support, not only the form of government under which they live, but those who preside over them, kings, rulers and potentates. It is a part of our creed.

#### SUSTAINS GOVERNMENTAL AGENCIES

Not infrequently, of late, I have been asked by rather critical people: "Does the Church believe in the capitalistic system?" Some have thought that we ought to set ourselves against the established economic system of the country in which we live. My answer has always been: "The Church has no economic creed that it advocates for the country. It is true that it does have a conception of one that may be initiated in the fold of Christ, when preparation is made for it, but it sustains the governmental agencies that are set up where it exists, where its members reside."

#### PLEADS FOR PATIENCE

I think we need to be patient in other affairs. I believe we need to be patient with each other, as fellow members of the Church. We need to be patient with youth. We need to be patient and sympathetically suspend our judgment of others, unless perchance we are commissioned to judge and under that commission are obliged to exercise a delegated prerogative. We have been told to judge not, that we should not be

judged. We have been told to forgive. We are taught the principle of repentance. We know that every one is frail. We know that we all commit sins, either of commission or omission. None of us stands perfect, and we need, as our President said in his opening remarks, to be forbearing and kindly disposed, and to see our own faults, and attempt to remedy them.

I sum it up under the caption of "Patience," and I plead for that divine quality to be manifest in the hearts and attitudes and actions of the Saints.

#### DEPARTED AUTHORITIES AND THEIR SUCCESSORS

I cannot refrain from just one comment with reference to the good men who have passed from mortality since our last conference meeting, and those who have succeeded them. I loved Brother James E. Talmage. I sat next to him for seventeen years in the Council of the Twelve. I have been blessed many times by the extent of his knowledge. I have been inspired by his diligence and his labors. I feel that he has made an inestimable contribution to the advancement of God's work, and that Brother Brigham H. Roberts, too, has done a monumental work, especially in his defense of the faith, and in his voluminous writings for the cause.

I feel sure that the right men have been chosen to succeed these men. I love Brother Callis. I have been in the mission field with him. I have seen the spirit that he carries with him in his work. I have wondered how the people of the Southern States, over whom he presided for so many years, can find another father to take his place. They have depended on him, accepted his advice and counsel, and were ever encouraged by his wonderful discourses and his kindly treatment.

#### THE DEVOTION AND TESTIMONY OF WILLARD RICHARDS

Brother John H. Taylor is a boyhood friend of mine. I don't know whether I ought to say it or not, but I feel disposed to say that I have never been able to explain my own inclusion among the general authorities of the Church, except on the ground that my grandfather, Willard Richards, offered his life for this work. He was an intimate friend and associate of the Prophet. I know that he meant what he said when he offered to die for him. I know that he was true to him. I can think only that I came to the position that I now occupy because his good, loyal blood coursed in my own veins.

My grandfather and Brother Taylor's grandfather were together in Carthage, with the Prophet and the Patriarch. I have felt very close to Brother John. I have felt that by inheritance we had a kinship, a comradeship, and I rejoice highly to know that I am now privileged to associate with him in the councils of the Church.

I know that this is God's work. My grandfather knew it. He left his testimony to me of it, and I know that when he gave his record that Joseph was a true prophet, that he did not lie. The testimony that I

have from him, sustaining the knowledge that has come into my heart, makes me to say: I know that Joseph is a prophet of the living God. I want to live worthy of his association. I should be gratified beyond measure if I could only come back into his presence and receive a word of commendation from him for my humble participation in the cause which he was instrumental in setting up.

God bless you, my brethren and sisters, I pray, in the name of Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

I had the pleasure yesterday of bringing to the afternoon services of this conference Miss Thelma Cazalet of London. Miss Cazalet is a member of the English Parliament, and is in America studying the economic and social conditions of the country. It is gratifying to know that in her itinerary she included Salt Lake City. Upon her arrival here, she called on me and presented a letter of introduction from Mr. William Teeling, one of England's most prominent newspaper men. I had the pleasure of entertaining Mr. Teeling two years ago, and he seemed to have enjoyed seeing this marvelous building, and listening to its great organ. His letter to me concerning Miss Cazalet reads:

"If you remember the time that I visited you in Salt Lake City, you will recall that we went to the Tabernacle; and then you were kind enough to take me to meet President Grant and his counselors. I wonder if you will allow me to introduce to you Miss Thelma Cazalet of the British Parliament. Miss Cazalet is very much interested in the social life of the United States, and expects to go to Utah to find out something about the Mormon people, how they interpret life, and what they are doing for the social uplift of humanity through their marvelous organization. I would be very glad if you will call on Mr. Smoot, and have Miss Cazalet meet the distinguished senator, for she wishes to interview him on the economic conditions of America."

The rest of the letter is personal, so I will not quote it.

I had the pleasure of escorting Miss Cazalet about the city, and calling on Senator Smoot. I am very happy to tell you the gracious compliment Miss Cazalet paid Senator Smoot, for she said that the English people and members of Parliament regard him as one of America's greatest citizens, and a man who more than any other American understands the economic and financial problems of the world. This gracious compliment paid the Senator I shall not forget; I appreciate it from the bottom of my heart.

A great many tourists come to Utah, and pay high tribute to the work of our people. They see something here that is delivering mankind from bondage, and bringing liberty. Such a revival is not the work of man, but the work of the Spirit of God. Miss Cazalet looked into your faces and noted your honesty; your sincerity of life. "There is something about the people here that is impressive," she remarked in words that to me were graciously given.

Miss Cazalet is a friend of Susan Ertz, who also visited Utah