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FIRST DAY

MORNING MEETING

The first session of the Conference convened Friday morning, October 2, at 10:00 a. m.

President Heber J. Grant presided.

The congregation sang the hymn, "Come, Come, Ye Saints."

Elder W. H. Reeder, Jr., President of the Mount Ogden Stake, offered the invocation.

An organ solo, "O My Father," (Old English melody) was played on the Tabernacle organ by Frank W. Asper.

PRESIDENT HEBER J. GRANT

I am very glad to have the privilege of meeting with the Saints in General Conference once more. I shall first read a message from the First Presidency to the Church:

THE MESSAGE OF THE FIRST PRESIDENCY TO THE CHURCH

As promised at the last April Conference, we inaugurated a Church Security Plan. To facilitate the putting into effect of the Plan, we organized a General Committee whose functions were to represent the Presiding Bishopric in the detailed administrative work of coordinating and supervising the labors of the various regularly established Church organizations in their large and important security operations.

The Security Plan contemplated no new Church machinery for this work, but provided for the use of all the existing Church organizations—the Stake and Ward organizations, the Priesthood quorums, the Relief Society, and the various auxiliary organizations—each of which was to render the maximum service it could furnish in the interest of the general welfare of the Church.

OBJECTIVE TO PROVIDE NECESSITIES

The announced objective set for the Church under this Program was to provide by October 1, 1936, by a wholly voluntary system of gifts in cash or in kind, sufficient food, fuel, clothing, and bedding to supply through the coming winter, every needy and worthy Church

family unable to furnish these for itself, in order that no member of the Church should suffer in these times of stress and emergency.

WORK TO REPLACE IDLENESS

Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership.

Our great leader, Brigham Young, under similar conditions, said:

Set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life.

This admonition is as timely today as when Brigham Young made it.

CONTRIBUTIONS IN LABOR

The harvests not having been yet fully completed, it is not possible to make a final report upon our present situation under the Plan, but we are happy to make the following preliminary statement:

In accordance with the Plan, everything that has been done has been accomplished by the purely voluntary gift or labor of members of the Church as well as the gifts of many non-members who have contributed most generously of their substance to aid the Church in its efforts. We wish especially to thank these for their help.

More than 15,000 persons have performed labor on various Stake and Ward projects in connection with this Plan. Many of these have contributed their work gratis; others have received for their services, work certificates entitling them to help during the coming winter. Hundreds of thousands of work hours have been furnished by the people to this necessary and praiseworthy purpose.

The Church Security Plan contemplates that those now on WPA projects shall continue on these projects, making sure to give a full day's work for value received but they are expected to contribute of their time when not so employed to the carrying out of the Plan.

The Church aims to help provide for the care and sustenance of those on direct relief—Federal, State and County, as also for those for whom the Church has heretofore cared. The exact number of such persons cannot now be certainly given but they may be as many as 15,000. We have strongest reasons for believing we shall be able to give these the aid they need.

REPORTS FROM STAKES

Oct. 1st, the date set on which reports were to be made, 98 stakes out of a total of 117 had reported on their organizations and achieve-

ments, and 83 answer that they are prepared to supply food, clothing, bedding, etc., to every person in need.

We commend the presidencies of stakes and bishoprics of wards for this outstanding record of promptness and efficiency.

It is also contemplated that under this plan work shall be sought and obtained for the unemployed in private industries, thus relieving both the government and the Church. To this time upwards of 700 persons have been so placed by the Security agencies. Efforts along this line will be steadily pursued.

RESULTS ITEMIZED

As already stated the harvests are not yet completed and so returns are necessarily incomplete, but data available show as to food-stuffs actually now on hand the following items:

Wheat, over 4,000 bushels.

Beans, over 13,000 pounds.

Dried fruits, over 23,000 pounds.

Meat, over 10,000 pounds.

Vegetables, over 14,000 pounds.

Potatoes, over 6,000 bushels.

Shelled corn, over 3,000 pounds.

Flour, over 62,000 pounds.

Canned fruit and vegetables, almost 300,000 cans.

There are numbers of other items of foodstuffs of lesser amounts.

There are over 23,000 articles of men's, women's and children's clothing, including dresses, underwear, coats, suits, stockings, socks and shoes.

There are more than 2,000 quilts already made; and other bedding is being accumulated in substantial quantities.

Arrangements are under way for the supply of fuel as needed.

The foregoing partial summary will indicate what the people have done in the short space of time of five months only. It is a glowing promise of what the people are able to do when they put their wills and hearts to this work.

WARDS AND STAKES TO HELP EACH OTHER

Every ward and stake is expected to face the necessity, not only of providing for its own, but of helping other wards and stakes. In no other way would it be possible to do the work which the Church is aiming to do. But few stakes and wards are in a position where they may be rightfully satisfied by merely caring for their own.

This great work must continue unabated during the winter months along all lines and activities possible in that inclement season. When spring comes, the measures taken to supply foodstuffs must be redoubled. We shall then easily be able to do better than this year because we can begin our work when the planting season begins. We must not con-

template ceasing our extraordinary efforts until want and suffering shall disappear from amongst us.

The responsibility of seeing that no one is hungry or cold or insufficiently clad rests upon the bishops, each one for the members of his own ward. He will use every Church organization of his ward to help him in his work. For help outside his ward, he will look for necessary assistance to his Stake Presidency, they to their regional organization, and these to the Presiding Bishopric of the Church whose primary responsibility it is to look after the poor of the Church as a whole.

LATTER-DAY SAINTS ABUNDANTLY BLESSED

For this great undertaking the Lord has abundantly blessed his people already, and he will continue to pour out his blessings so long as the people do their duty by the poor.

Generations and generations ago, the Lord said to Israel of old, urging them to pay their tithes into his storehouse:

Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

To this generation, the Lord has said:

Inasmuch as ye impart of your substance unto the poor, ye will do it unto me.

And the Lord added this admonition:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Jacob, speaking to the people of Nephi, said:

But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

APPRECIATION FOR SERVICE

We are grateful to our Heavenly Father for his goodness unto this people during this year, for the bounteous crops which he has given to them, and for the measure of prosperity which has come to our midst.

We have proved the Lord and he has opened the windows of heaven.

We are grateful to all those who have contributed of their substance to our achievement. We thank all those who have served so long and earnestly in the working out of this program and especially to those 15,000 and odd members of the Church who have been directly concerned.

We invoke the blessings of the Lord upon each and every one of

you. We pray the Lord continually to inspire his people to the end that we shall once more be able to take care of all those worthy ones amongst us to whom hard times have come in these days of stress.

(End of Message)

HONEST LABOR

When we appeal to the people to continue to labor for the WPA, we ask them to labor with energy. I was told that my father, who was the superintendent of public works in early days, (and it was the public works of the Church that built this building—blacksmith shop, carpenter shop, and other things, said, "I can pick out every man who is working by the day, and every one who is working by the job. I find men working by the day—by the day—by the day; and I find them working by the job, by the job, by the job, job, job—by the job, by the job, by the job, by the job."

Now, we want our people who are on the WPA to work by the job and not by the day.

QUOTES BRIGHAM YOUNG

I desire to call attention to a statement by President Brigham Young :

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers.

And what would ruin a community would ruin a state, and I might incidentally remark, a nation also.

THE CONSTITUTION INSPIRED

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree, under whose branches men from every clime can be shielded from the burning rays of the sun.—*Joseph Smith.*

From my childhood days I have understood that we believe absolutely that the Constitution of our country was an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. In other words, that He fought with Washington and others in the Revolutionary War.

In Section 134 of the Doctrine and Covenants we find the following :

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

COMMENDS INCREASE IN TITHES AND OFFERINGS

It gives me very great pleasure indeed to announce that we have had a remarkable and splendid increase in the tithes of the people since this Security Plan was first announced. We have also had, as I remember it, fully 100 per cent increase in the amount of Fast Day offerings paid. I rejoice in this, and when we ask the people to come off the "dole" so to speak, we ask every man who has a farm to farm it and not to let it lie idle, and collect money from the government of the United States.

I was told by the cashier of a bank that a man came into his bank who wanted to borrow some money. He said: "Yes, you can have it as usual, if you will give me a crop mortgage."

He said: "Oh, I am not raising crops now; I am getting more money from the government than I could get from crops raised on my farm. I will give you an order on the government."

GRATITUDE FOR CHANGE IN SENTIMENT

Since our conference six months ago it has fallen to my lot to visit very many places. First I went to Detroit, Michigan, where I attended a convention of the Farm Chemurgic Council, and was one of the speakers. My remarks were received with such enthusiasm and with such applause that I think for the first time in my life, when I retired that night, I was unable to sleep for many hours because of the gratitude that filled my heart for the wonderful change that had come about in the attitude of the world at large toward our people. When I thought of the persecutions and trials and tribulations of our people; when I thought of my own mother being rejected by her brothers and cast out as a thing of evil; when I thought of laboring in England for three long years, during which time some of the most wicked and vile and devilish things imaginable were printed in the newspapers about our people; and when I remembered that not one single line of refutation was I able to get in any of the newspapers, and then when I thought of the great body of leading men—some of the greatest, if not the very greatest, financial men in our country applauding my remarks that were practically telling of the accomplishments of the Church, and applauding them to the echo, it was impossible for me to sleep.

EXPERIENCE WITH LONDON EDITOR

To give you one illustration of my experiences in England—I may have given it to you before, but I will do so again—I took a letter from

the shipping firm, with which we had been doing business for over 50 years, to the editor of a newspaper in London, vouching for my integrity, my honesty, and the trustworthiness of anything I might say to that paper. When I presented my letter I was told that the editor was not in, but the assistant editor, Mr. Robinson, would see me. By the way, this letter not only vouched for my integrity, but it vouched for the integrity and honor of every man who for the past 50 years had presided over the European Mission of the Church of Jesus Christ of Latter-day Saints.

The gentleman asked me what he could do for me. I told him it would be a great pleasure to me if he would allow me to write a reply in refutation of the many vile and wicked falsehoods that had been published in his paper regarding the Church.

He said: "Oh, we have not published anything false; we have published just exactly what is right about you Mormons."

I replied: "Yes, my friend, when one man calls another a liar he thinks he is doing what is right, but if the man is not a liar that does not make him one. I know absolutely that everything you have published in your paper about us is a falsehood."

"Never mind what you claim, we will not publish anything that you write."

I said: "I defy you to get a letter of recommendation from some responsible person, vouching for any individual who has furnished you these falsehoods. I can furnish you letters of recommendation from every non-Mormon banker in Salt Lake City. I have no recommendations from Mormons, because that would be no more valuable than if I were to write a letter saying: 'To whom it may concern: The bearer, Mr. Heber J. Grant, is strictly honest. Respectfully, Heber J. Grant.' I have letters from bankers in New York, Chicago and San Francisco, who are not members of our Church, from H. B. Clafin and Company, the largest dry goods house in New York, signed by the president, vouching for my integrity and honesty, and I assure you that everything you have published in your paper about the Mormons is a falsehood."

He said: "Never mind what you assure me. We will not publish anything you have to say."

I said: "Good day, sir."

I went to the door and opened it, then took my "stovepipe" hat off.

When I was over there, way back 30 years or more ago, a man was not considered worthy to be called a minister who did not have a Prince Albert coat and a stovepipe hat. For the first time in my life I was wearing both of them.

The boy told me that Mr. Robinson, the assistant editor, would receive me—this was downstairs before I walked up to his office. And I had the thought which I expected to use later if necessary. I turned around and said: "Excuse me," and I used the thought that came to me downstairs.

"By the way," I said, "the boy who met me downstairs told me

that Mr. Robinson, the assistant editor, would receive me, the editor not being in; you are only the assistant editor. Is your name Robinson?"

"Yes."

"Are you related to Phil Robinson?"

"Oh, no."

"Do you know Phil Robinson?"

"Do I know Phil Robinson? Everybody knows Phil Robinson."

"Well I am glad to know that. Was he the correspondent of the London Daily Telegraph during the Boer War, one of the two greatest of all the London papers?" And I emphasized *greatest*, because his paper was not one of the two.

"Yes, he was."

"And would you believe anything and everything he wrote?"

"I would."

"Then buy his book entitled *Sinners and Saints*; it will cost you only two shillings. Phil Robinson visited Utah and traveled all over the state with one of the Apostles, (the late John Henry Smith was the man) and if you will buy that book, sir, you will find that everything you have said in your paper is a malicious falsehood.

He said: "You astonish me."

I said, "You are not the only man who has been astonished when he has run up against the Mormon problem."

He said: "Write me a half column."

I said: "Small favors thankfully received, large ones in proportion. Seven to ten columns of lies and a half a column of refutation. Thanks, you shall have it inside of two hours."

He got it all right, kept it the usual month or two and returned it with the statement that the editor was very sorry, but he could not find space for the returned manuscript. Every time I have received such letters of sorrow I have thought of the saying, "Polite lying is a gentlemanly accomplishment, lubricates business, varnishes unpleasant facts, and promotes friendship."

It doesn't promote any friendship with me, it promotes complete disgust for men to say they are sorry when I am sure they are telling a lie.

HONORED AT CONVENTION

These remarks of mine at Detroit made a very profound impression for good for the Latter-day Saints and their accomplishments. The president of the association asked me to kindly speak again at the banquet which was advertised and at which about 1,200 people were present, and I took pleasure in speaking again briefly. All of my remarks before the conference were published in pamphlet form, and my remarks at the banquet were published in an abbreviated form. The remarks in full appeared in the *Improvement Era*. I have a letter from the managing director saying, "Mr. Grant, it is the concensus of opinion of several score of men whom I have met since the convention that you came down to Detroit and stole our convention."

It fell to my lot to have a very delightful trip with my wife and nearly all of my children to Alaska, and to speak while on that trip at Seattle, Portland, and Boise. We had a very enjoyable time and saw a remarkable and wonderful country, so far as scenery is concerned.

Afterwards it fell to my lot to attend a gathering of the Grant family in Galesburg, Illinois, and I believe that I did some good in meeting with the children and grandchildren of my father's brothers and sisters. I thoroughly enjoyed myself and hope some day to make an impression for good upon them, and that I may be successful in bringing some of them into the Church. I have had a number of letters from some of the people and have sent books and tracts to them, and some have remarked that they wished they were here so that they could attend our meetings. I am not sure but what they would like to join the Church. I held meetings with the Saints in Galesburg. The majority of the audience were non-Mormons.

It fell to my lot to go to Estes Park, Colorado, where I delivered a speech of a full hour before the Institute of Human Relations in defense of our people, this being the only time in my life that I have been permitted to meet with people who were explaining the faith of various religious organizations, among the speakers being a gentleman from China. My remarks were received with kindness the same as was the case at Detroit.

When I contemplate the change in attitude that has taken place my heart is filled with gratitude.

EXPERIENCES IN JAPAN

When I went to Japan we made all arrangements to board and lodge at a very fine place that overlooked the town, upon a bluff, a delightful location. I handed my card to the gentleman after arrangements had been made, and our rooms selected, and he said, "Well, from Salt Lake City! I am glad to see you. We are expecting some preachers from Salt Lake City."

I said: "Turn the card over and maybe you will find they have arrived.

He turned the card over and saw the Articles of Faith of our Church. He said, "Oh, you cannot stay in my house, I would not allow a Mormon to sleep under my roof."

I said, "Thanks."

He rushed to a newspaper, published by an Englishman, and in English, by the way, telling that he would not let a Mormon sleep under his roof.

Brother Louis A. Kelsch, the minute we arrived in Yokohama, went to see a minister, whose picture he had seen in a newspaper, I think it was in St. Paul; he had seen a picture of this minister taken in Japan with two converts. Brother Kelsch cut the picture out of the paper because a voice, figuratively speaking, without making any noise—a communication to that part of him that shall live after he is gone—said, "You shall meet that man in Japan."

When he returned to Chicago he said to his wife, "Brother Grant has been called on a mission to Japan, I see by *The News*, and I know two men who are going with him." This was at the dinner table. He had then received no notice of his call.

"Who are they?" she asked.

He said: "One of them is Horace S. Ensign, the other I do not care to mention."

That night after he retired his wife said: "Lou, are you the other one?"

He said: "Yes."

MEETS MINISTER

As I was saying, as soon as he got to Japan he called on this gentleman, and the minister was delighted to meet him. He showed him the picture and said: "A voice told me that I should meet you in Japan. Here I am. I am delighted to meet you."

The minister went on talking to him and said: "You know, we are expecting Mormons here and all of us have joined together and have petitioned the government not to allow them to be permitted to speak here."

Brother Kelsch said: "Turn that card over and maybe you will find that they have arrived," and gave him his opinion in good plain English of his Christian spirit.

The editor of the newspaper literally "ripped the man up the back" who refused to allow us to stop in his boarding house. I called on the editor of the paper and thanked him for his attacking the man for his lack of Christianity and a decent respect for other people, and he said: "Don't you bother about thanking me. I have been reading stories about you, and I am going to publish a lot of them."

I said: "Go right ahead. The more you publish the more grateful I will be, if you will only give me the privilege of replying to them."

"You shall have all the space you want."

WRITES REPLY

He published a lot of things not very good, and I took space, occupying one entire page and a fraction answering them. Then there was another small publication against us, and I wrote another long reply. The gentleman no doubt concluded that space was too valuable to let me say all that I wanted to say, so there were no more attacks.

My heart goes out in gratitude for the splendid reception given to my speech in Colorado.

VISIT TO CANADA

Afterwards it fell to my lot to travel to Butte, Montana, then to Great Falls, Montana, where I held a meeting, and we then went to Canada, to the Taylor Stake, where a celebration was being given in honor of Brother Heber S. Allen, the former president of the

stake, and we also held meetings in Cardston. I then had the great pleasure of visiting the Canadian Rockies, and viewing the beautiful scenery there, also visited Glacier Park. Glacier Park and the Canadian Rockies are far ahead of anything I saw in Switzerland, in my opinion; yet any number of people, hundreds of thousands of them, go clear across the ocean to see something not up to the standard of what they could see here at home and in Canada, to say nothing of the North Rim of the Grand Canyon, Bryce, Cedar Breaks and Zion Park, which are superior to them all and which belong to us here at home. Returning from Canada we held meetings in Spokane, Washington, Butte, Montana, and Idaho Falls.

DEDICATION OF PIONEER MONUMENT

One of the most important, and perhaps the most important, thing that has happened since our last conference is that on the 19th of September a special train left Salt Lake City for Omaha, where buses took us from the station to the Winter Quarters Pioneer Cemetery, where nearly six hundred of our people are buried. On that special train of a number of cars I did not see one cigarette, which was remarkable in this day. For several years past I have not had a meal in a dining car when there were not from one to a half dozen and sometimes ten ladies smoking cigarettes, to say nothing about the men.

We had a little concert in the observation car and some excellent singing by a very splendid quartette, also singing by the group. I think it was no doubt the first time in the history of that car that people were ever in it without a single smoker.

I believe there were over three thousand people in attendance at the dedicatory services. The Lord blessed those who spoke and those who listened. We had a glorious time. I do not believe there is a more beautiful or finer monument to be found in all the United States than that monument by Brother Avarad Fairbanks. I believe it is his masterpiece, and that it will give him a reputation with everybody who sees it. The sorrow depicted on the face of the mother as she looks down into the grave of her babe is perfectly wonderful.

When I thought of people refusing to rent halls for money, in years gone by, in which the Mormons might meet, and then thought of that marvelous Joslyn Memorial Building being tendered to us for services on Sunday evening, again I was not able to sleep as well as usual. I think the marble in the steps that lead up to the entrance of that building is more than enough to erect an ordinary building.

GROWTH OF CHURCH

With the exception of times when I have been away from home, I believe that during the past six months since our conference there has not been more than one or two Sundays when it has not fallen to my lot to dedicate either a stake house or a ward meeting house. The Church is growing in power and ability and strength along all lines. The growth in tithing and donations tells its own story.

I have rejoiced in the very many splendid and remarkable meeting houses we are building. The Church has furnished a great deal of employment by increasing the amount they are giving to the people when they erect meeting houses. We are giving them now sixty per cent of the total cost from the tithes, instead of nothing, which was the case when I was president of the Tooele Stake of Zion. We had to build our own meeting houses out there, and there was nothing given by the Church because they were not able to give anything. The Church finally started giving one-quarter, then one-third, then fifty per cent, and now we are able because of the increase in tithes of the people, to give sixty per cent towards the cost of erection of meeting houses. And out of the remaining forty per cent I do not believe that the people need to raise one-half. The amount of labor that the people can give in their wards makes up the difference. Certainly Zion is growing, and all is well.

THE TOWNSEND PLAN

We have on at the present time a great political campaign, and I want to say to the Saints that I hope they will not allow their political affiliations, their regard for political affairs, to cause feelings of ill-will towards one another. I have had some of the most insulting letters that ever came to me, condemning me for not being in favor of the Townsend Plan, and that I must be ignorant of the Plan. I am not ignorant of the Plan. I have not read every word of it, but I have asked one of my secretaries to read every word of the Plan and to give me the important points, and to my mind it is in direct opposition to everything I have quoted here today from Brigham Young and from the revelations of the Lord. The idea of allowing every man and woman who has reached the age of sixty years and wishes to retire from working to get \$200 a month from the government! There is nothing truer than Brigham Young's statement, that we should give nothing to people, unless they are not able to work, without requiring them to do something for it.

I want to say to the people that one of my nearest and dearest relatives criticised me for not favoring the Townsend Plan. I love him just as much as though he did not criticise me. I am perfectly willing for him to think and believe and act just as he wants to do, I want everybody to do this; I do not want the people of the Church, when they are working for the government, to work by the day—by the day—by the day; but I do want them to work by the job, by the job, by the job.

Let every Latter-day Saint who has a farm, farm it, and not try to borrow money to be paid back by the government. Let every man feel that he is the architect and builder of his own life, and that he proposes to make a success of it by working. "Six days shalt thou labor and do all thy work," and rest on the seventh, and do not be willing to labor four or five days and then only half labor. Let every Latter-day Saint give value received for everything he gets, whether it be in work, or whatever he does.

Speaking of the political campaign that is on, I have often remarked that I thought politics are a little like the measles. I have been assured that measles are never at all bad if they do not set in on you; if you will take a little saffron tea and keep them on the surface they are all right, but when they set in on you they make you crosseyed, and I have heard that they also turn the hide yellow.

HYMNS WORTH MEMORIZING

I would like every Latter-day Saint to learn the hymn and repeat it to himself time and time again during this campaign—you will find it on page 66 of the Hymn Book. I will tell you how I remember that page. We hold conferences on the 6th of April and the 6th of October, provided the 6th of October comes so that we can have a Sunday near that date, you can all remember six for October and six for April, and that is sixty-six, and that is the page on which the hymn is found; so you cannot say "I would like to learn that, but I do not know where it is," you cannot forget where it is.

Should you feel inclined to censure
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too.

Let not friendly vows be broken;
 Rather strive a friend to gain;
 Many a word in anger spoken
 Finds its passage home again.

Do not, then, in idle pleasure,
 Trifle with a brother's fame,
 Guard it as a valued treasure,
 Sacred as your own good name.

Do not form opinions blindly;
 Hastiness to trouble tends,
 Those of whom we thought unkindly,
 Oft become our warmest friends.

Then there is another hymn I would like you all to learn, which you will find in the same book, I cannot tell you the page, but it is there. I tried to get it into the Hymn Book for forty odd years before I succeeded, but I distributed thousands and thousands of copies of it in America and while I was over in Europe in the missionary field and asked every missionary to learn it before it was published in our psalmody. I first heard it as I was traveling to Oakley in Idaho with President Francis M. Lyman 55 years ago. He sang the song, and that night at camp as we were sleeping on the ground I asked him to repeat it to me. I wrote it down and I learned it the next day as we were traveling.

Incidentally there is no greater evidence of the growth of the Church that I can give than by telling of that trip. I traveled forty miles from Tooele to Salt Lake, then through Salt Lake, Davis and Weber Stakes,

twenty miles to Brigham City, and two days and a half west from Brigham City, sleeping on the ground two nights, to a branch of the Grantsville Ward of the Tooele Stake of Zion, known as Oakley. I think we have at least a half a dozen stakes, if not more, west of Brigham City now. My first official motion, I believe, after I was made an Apostle, was to present Oakley and other wards—three or four of them and some branches—to the Box Elder Stake. The growth in that country is remarkable.

This hymn is as follows:

Let each man learn to know himself;
To gain this knowledge, let him labor,
Improve those failings in himself
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience' voice adroitly smother;
But oh! how harshly we review
The self-same errors in another!

And if you meet an erring one
Whose deeds are blamable or thoughtless,
Consider, ere you cast the stone,
If you yourself be pure and faultless.
Oh! list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin,
You'd blush deep if your own were sounded.

And in self-judgment, if you find,
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light which men are apt to borrow;
So, first improve yourself today,
And then improve your friends tomorrow.

The first part of the first verse is the chorus, but I like the last half of the last verse for the chorus, so I will repeat it:

Example sheds a genial ray
Of light which men are apt to borrow;
So, first improve yourself today,
And then improve your friends tomorrow.

WORK A BENEFIT

I do not ask any man or child in this Church, although I will be eighty years of age next month, to work any more hours than I do. I have worked more than one day from half past three in the morning until nine o'clock at night. Do you know, I do not think work ever hurts anybody. I do not know of anything that destroys a person's health more quickly than not working. It seems to me that lazy people die young while those who are ready and willing to labor and who ask the Lord day by day to help them to do more in the future than they have

ever done in the past, these are the people whom the Lord loves, and they live to a good old age.

MAKES APPEAL

Please, every Latter-day Saint farmer, farm your land, because if you do not you will lose your inheritance, and some one else will get possession of it sooner or later. Do not take anything which you are capable of producing yourself.

A TESTIMONY

I am grateful beyond all the power and ability with which God has given me to express myself for a knowledge that he lives, that God is our Father, and that Jesus Christ is our Redeemer and Savior.

May the Lord help you and me and every soul who has that knowledge to labor with all the ability which we possess to bring others to that same knowledge, by our example. Oh, how grateful I am to our Heavenly Father that he saw fit to choose Joseph Smith as the instrument in his hand of establishing again upon the earth the plan of life and salvation. May the Lord bless you one and all, and bless every honest soul upon the earth, and help every Latter-day Saint to so live that his example will shine and that it will help to bring others to a knowledge of the truth, is my humble prayer, and I ask it in the name of our Redeemer, Amen.

A vocal solo, "Still, Still With Thee," was sung by Mrs. D. Sterling Wheelwright.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the following report of changes in Church officers, and in stake, ward and branch organizations since the April, 1936, Conference:

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE, 1936

New Mission Presidents:

The Mexican Mission was divided with President Harold W. Pratt over the Mexican Mission (in Mexico) and Orlando C. Williams appointed President of the Spanish American Mission (Mexican Mission in U. S.) with headquarters in Mexico City and El Paso, Texas, respectively.

W. Frank Bailey has been appointed President of the Hawaiian Mission to succeed Castle H. Murphy. (Pres. Murphy released last April.)

Richard R. Lyman appointed President of the European Mission to succeed Joseph F. Merrill.

A. Richard Peterson appointed President of the Norwegian Mission to succeed Milton H. Knudson.