

associations of a life time. The abrupt cutting off and non-revivable termination, so far as concerns the individual, of all the fine intelligence and acquisitions of knowledge born of a lifetime of industry, toil and struggle and yearning and soul-striving. The smothering in the black darkness of unending night of all the hopes and aspirations which have guided man in his struggle upward to higher planes. The withering up by the blight of death of the qualities of kindness, gentleness, forbearance, mercy, tenderness and love which have grown and flowered in him through his practice of those virtues in association with his fellows.

No one, I suspect, likes to contemplate for himself so uninviting and uninspiring and wasteful an exit from life. Rather do we turn to the bright hope held out to us in the promise of Jesus:

There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

In the way to that goal lies the abundant life. I pray God we may all attain it, in the name of Jesus. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Last night I reported to President Grant by telephone the first day of the Conference. He was delighted, of course, to know that we had had such a wonderful time together, and was keenly desirous that we should continue to enjoy the blessings of the Lord.

EXPLANATION OF MANNER OF VOTING

We shall now present for your sustaining vote the General Authorities, and certain Church-wide groups of officers, of the Church of Jesus Christ of Latter-day Saints.

For the benefit of the strangers who may be meeting here with us or listening on the air, a few words of explanation may be given.

To speak in terms of political science, this assembly here today, this Annual Conference, of the Priesthood and membership of the Church will, for the purpose of sustaining the Authorities of the Church, act as a constituent assembly. Every General Authority of the Church, as well as other Church officers, comes before such an assembly twice each year.

Again speaking in terms of political science, in the Church the nominating power rests in a group, the General Authorities, but the sustaining or electing power rests in the body of the Church, which under no circumstances nominates officers, the function of the Church body being solely to sustain or to elect. In fact, as will be seen, the General Authority or other officer is proposed to the body of the Church for their sustaining vote.

The sole function of this constituent assembly today, is, as

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already stated, to accept or reject the General Authority or other officers proposed to them. This assembly may not propose others to be voted upon.

Furthermore, the actual procedure for voting is normally by the uplifted hand of those present. No electioneering, no speech-making, no stating of objections, no proposing of candidates, no vocal demonstration of any kind is in order. Anyone seeking to do any of these things would not only be out of order as a matter of procedure, but would be likewise breaking the peace of the State by interrupting and disturbing a public assembly, would be subject to arrest as a disturber of the peace, and if necessary, would have to be so dealt with as a matter of public order. This assembly might be called the "voting booth" of the Church. This will be clear to all our listeners.

It is obvious that only members of the Church are entitled to vote, and an excommunicant is not a member.

Anyone not desiring to sustain anyone proposed may not only indicate his dissent here but he may, if he wishes, present his objections to the proper authority of the Church, and will be given an appropriate hearing. This is the rule and order of the Church.

CHURCH OFFICES NOT SOUGHT

The result of this system is that there has never been any politics in the Church. Church-men do not seek Church office. The best evidence that a man is unfit for Church office is the fact that he wants it.

The principle behind the system is set forth in the fifth of the Articles of Faith,—the equivalent of the creed of other churches. It reads—

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

REVELATIONS REGARDING THE PRESIDENT OF THE CHURCH

That the matter may be better understood, it should be said that the President of the Church is "the Presiding High Priest over the High Priesthood of the Church."

The revealed rule on this is as follows:

Then comes the High Priesthood which is the greatest of all.

Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the Priesthood, and he shall be called President of the High Priesthood of the Church;

Or in other words, the Presiding High Priest over the High Priesthood of the Church. (Doctrine and Covenants 107:64-66.)

Again:

The President of the Church... is appointed by revelation and acknowledged in his administration by the voice of the Church. (Doctrine and Covenants 102:9.)

As to the duties and functions of the President of the Church, the revealed rule provides:

And again, the duty of the President of the office of the High Priesthood is to preside over the whole Church, and to be like unto Moses—

Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church. (Doctrine and Covenants 107:91, 92.)

DUTIES OF THE FIRST PRESIDENCY

To the First Presidency in the Prophet Joseph's time, the Lord said:

And now, verily I say unto you, I give unto you a commandment that you continue in the ministry and presidency. * * *

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people.

And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this Church and Kingdom. (Doctrine and Covenants 90:12, 15, 16.)

Other pertinent revealed rules regarding the presiding authority of the Church are:

Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church. * * *

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. * * *

The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the Church. (Doctrine and Covenants 107:22, 33, 39.)

Speaking to the Presidency in 1832 the Lord said:

Unto whom I have given the keys of the Kingdom, which belong always unto the Presidency of the High Priesthood. (Doctrine and Covenants 81:2.)

RESPONSIBILITY IN VOTING

With this view of the rights, powers, and duties of the President of the High Priesthood of the Church, and also of the First Presidency, it is clear that the sustaining vote by the people is not, and is not to be regarded as, a mere matter of form, but on the contrary a matter of the last gravity. Every person is entitled to indicate whether or not he or she can sustain the officer proposed. While all the Church members vote and sustain the officer, yet the sustaining Priesthood power comes from the Priesthood itself. Your voting will result in the Church body's acknowledging the administration

of the man appointed by revelation as the Presiding High Priest over the High Priesthood of the Church.

You here today will by your vote also sustain those who, in the due order of the Church, labor with and under the President's authorized direction.

It is therefore the high and solemn duty of the Priesthood of the Church to gather to this constituent assembly, this Conference of the Church, and to cast their sustaining vote for him who is appointed the Presiding High Priest, the President of the Church, and for those under him whose names shall be presented. Those who come here thus to declare their *acknowledging and sustaining*, as the President of the High Priesthood and as the Presiding High Priest over the High Priesthood of the Church, him whom God has called to this office, deserve the blessing they will thereby receive. They are to be commended for their attendance here today. It is to be hoped they will attend all future assemblies of this sort.

President Clark then presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Richard R. Lyman

Reed Smoot

John A. Widtsoe

George Albert Smith

Joseph F. Merrill

George F. Richards

Charles A. Callis

Joseph Fielding Smith

Albert E. Bowen

Stephen L. Richards

Sylvester Q. Cannon

ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.