

Ninety-Third
Semi-Annual Conference

**of the Church of Jesus Christ
of Latter-day Saints**

**Held in the Tabernacle and Assembly Hall
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*With a Full Report of
all the Discourses*

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same message which Christ gave, namely: leading the people to a true conception of God, their Father, teaching them how to obtain higher and freer life, bearing witness to them that it is possible in this day, by obedience to the laws and ordinances of the gospel, to transform society; let us resolve this day to "Be noble; and the nobleness that lies in other men sleeping, but never dead, will rise in majesty to meet our own." In this way we can make our light so shine among men, that they seeing our good works may be led to glorify their Father in heaven."

God help us to be near to him, for I testify to you he is ever ready to be near to us. I pray, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

In one of the revelations of the Lord to his servant Moses, he made use of this expression: "Behold it is my work and my glory to bring to pass the immortality and eternal life of man." As "eternal life" is here used, we understand it to mean exaltation with our heavenly Father in his Celestial kingdom. In order to accomplish this purpose, the gospel was instituted, which includes the atonement of our Lord and Savior Jesus Christ. The gospel is the plan of the Gods for the existence of this earth and of man upon it, of their fall, of their redemption, and of their glorification, for not only is man to be redeemed and glorified through obedience unto the laws and ordinances of the gospel and the effects of the atoning blood of our Savior, but the earth also is to be renewed and receive its paradisaical glory, and be prepared that the sanctified may dwell upon it.

DISREGARD FOR LAW THE CAUSE OF THE DOWNFALL OF NATIONS

The land of North and South America is a very much favored portion of our Father's footstool, and he has declared with his own mouth that it is a land of promise—a chosen land—above all other lands. His eye has been upon it. In the days of the confounding of the languages, at the tower of Babel, when that little band of men and women associated with the prophet Jared, and his brother sought the Lord that their language might be preserved, and that his favor might be extended unto them, he granted their desire and led them across the mighty waters to this land of America. They were given the promise that if they, on this promised land, should be faithful, it would be unto them a land of promise that should flow with milk and honey, but that if they did not serve the Lord, but engaged in wickedness, they would be swept off the face thereof. The history of this people, contained in the Book of Mormon, plainly tells us that because of their wickedness, notwithstanding they had become a mighty and a numerous people, they were swept from off the earth, through contention, warfare and strife, amongst themselves.

Some six hundred years before the coming of our Lord in the meridian of times, Lehi, a great prophet, with Jeremiah and others,

preached the gospel to the inhabitants of Jerusalem, but his testimony was rejected and his life was sought. The Lord led him out, with a little colony, and across the waters, and settled them also in America.

Afterwards, Mulek, with a colony from Jerusalem came to this country. These colonies were located in the southern part of North America, in Central America, and in the northern part of South America. And all this land, as well as that into which they migrated to the north and to the south was designated by the Lord as the land of promise. Because of the wickedness of a part of the people of Lehi, they were cursed with a black skin and became a degraded and a loathsome people. These were called Lamanites, after their first leader in rebellion. The remainder of the people of Lehi were called the Nephites. In the course of time they also became wicked and contentious and were finally destroyed. I believe that the downfall of governments and the destruction of nations is a natural result from a disregard for law and government and for the principles of righteousness. Let the nations be warned.

NEED OF LIVING RIGHTEOUS LIVES

As I have listened to the brethren speak upon the keynote topic as it has been characterized—obedience unto law, I have thought of and counted my blessings, and among them, have emphasized the blessing of being privileged to live here upon this land of America, and particularly within the confines of the United States, because it is a good country, but more than this, because of the government which God has given us in these United States. I do hope and pray that the people now inhabiting these lands will be brought to a realization of the necessity, for their own sake and the sake of their posterity, of living righteous lives and of seeking the God of this land and worshiping and serving him, that it may be unto us a land of promise—a choice land in very deed.

I am thankful, too, for my home and the happy associations I have in these peaceful valleys of the mountains; also for the protection that is afforded us here; and for the peace we enjoy, for there is a peace felt here that is not felt all over these United States and in the other countries of the world.

CLOSE RELATIONSHIP BETWEEN MAN AND THE EARTH, THE CHURCH AND THE NATION

In speaking of the purpose of our Lord, the plan of salvation, the fall of man and of the earth, I desire to bring to your attention, my friends and brethren and sisters, the close relationship existing between man and this earth. When man, through his disobedience, was cast out, the earth also was cursed for his sake, so that instead of bringing forth, spontaneously, fruits, flowers, grains, grasses, etc., which were necessary to sustain the life of man and animals, it brought forth thorns and thistles, briars and obnoxious weeds, and it was only by the sweat of the face of man that those needful things were pro-

duced. I believe, brethren and sisters, that there is a similar nearness existing between the Church of Christ, and the state, or the law of the land and the law of God, particularly as regards to the United States and the government thereof. I do not think that the Church should undertake to control, or to dictate in state affairs, or vice versa, but I do think that the Church and the State alike, should strive to make the people, the citizens of the nation, and the membership of the Church, an industrious, prosperous, law abiding, peaceable, and righteous people. The Church needs the protection which the state or the government affords, and the government needs the influence of the Church upon the lives and conduct of its citizens.

One of the articles of faith of the Church of Jesus Christ of Latter-day Saints, says: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." Being subject to kings and presidents? Yes. Rulers and magistrates? Yes. By reason of the franchise which is given us as citizens of these United States, we have a responsibility and a privilege; we have the electing, either directly or indirectly, of those who preside over us, who are our officers and our servants, and it is the duty of every citizen of the United States to use his franchise and his opportunities, to have men elected to office in the city, in the county, in the state, and in the nation, who will fairly represent the people. They should, themselves, be law-abiding citizens. They should have the common good of the people at heart. They should be philanthropic, unselfish, having a desire to use their talents, and if need be, their means, at least to do their part in the support of the government, and working for the common good of all. They should be righteous men, so that they may receive help from God, and he delights to help those who are righteous and who are engaged in a righteous cause. He has declared by his own voice that he redeemed this land by the shedding of blood, and therefore it should be regarded as a sacred and hallowed land. By men who were raised up of the Lord and inspired by him, the constitution of these United States was given to us, and all the laws enacted should be in conformity therewith.

A DUTY IN SELECTING LOYAL OFFICERS AND SUSTAINING THEM

It is God's government; he has given us an inspiration in regard to government, and it is an example to all the world. I see no reason why a senator of the United States, a governor of a state, a legislative assembly, the judges upon the bench, or other officers should not be so true, loyal, and righteous that God would give to them inspiration to guide them in their work; and if they are men of this character we will support and sustain them; and the institutions of our country, and the liberties and freedom of the people will be preserved and protected.

We have a duty in the electing of these officers, and then when

they are elected, we have a duty to support and sustain them. It matters not, when the President of these United States is elected and takes the oath of office, and bears the responsibility of his administration, whether he is a Republican or a Democrat, all are bound to support him in his position. If he does not magnify his calling according to his oath of office, I suppose he may be impeached, but until he is, he is our president and we should speak well of him at home and abroad; likewise with the minor officers—the governors of states, the mayors of our municipalities, etc.

WE BELIEVE IN HONORING AND SUSTAINING THE LAW

We believe in honoring and sustaining the law. That to the Latter-day Saints, is a principle of the gospel. The Lord has given us that and it means that he expects us, as members of his Church, to uphold and sustain the law, and to be obedient unto it, and when we violate the laws of the land, we violate the law of God, and we are not good Latter-day Saints; we are not worthy representatives of this religious body, and we have no right, in ourselves, to disregard the obligations resting upon us as members of the Church. When men are elected to office, where it becomes their duty to enforce the law, it is their religious duty, as well as a civil or political duty, to enforce the law according to their understanding of it, and the powers given them so to do. And so, we believe in upholding and sustaining the law and the authorities of the law, giving them our moral support and all the support we have to give, and thus we maintain the integrity of the government of the United States and of the state to which we look for protection in those things which are dearer to us than life itself—liberty and the right to worship God according to the dictates of our conscience.

So I say, the State needs the Church and the Church needs the State, and together we should work harmoniously to these ends. In doing so, we are helping God, the eternal Father, in the great aim and purpose of all his works, and that is the saving of the souls of men in his kingdom.

May the Lord add his blessing, I pray, in Jesus name. Amen.

Elder Melvin J. Ballard, of the Council of the Twelve, sang, the congregation joining in the chorus, "Who's on the Lord's side, who?"

President Heber J. Grant gave notice of overflow meetings to be held on Sunday at the Assembly Hall and the Bureau of Information, and stated that this was the first time in the history of the Church that people had been obliged to stand in the aisles of the building on the week days of any general Conference.

Benediction was pronounced by Elder U. G. Miller, president of the Cottonwood stake of Zion.

Conference adjourned until 10 o'clock, Sunday morning, Oct. 8.