

One Hundred Nineteenth
SEMI-ANNUAL
CONFERENCE



Held in the Tabernacle
Salt Lake City, Utah

October 1, 2 and 3, 1948

With Report of Discourses

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Published by the
Church of Jesus Christ of Latter-Day Saints
Salt Lake City, Utah

Printed in the United States of America

He is called . . .

"THE ENIGMA OF PALMYRA"

For more than 100 years vigorous, but futile attempts have been made to explain him away, only to be rejected, discredited or abandoned.

One explanation survives the tests of time and truth. Read it, and its many-sided manifestations in these books:

JOSEPH SMITH, AN AMERICAN PROPHET.....\$3.25
By John Henry Evans

JOSEPH SMITH, THE PROPHET.....\$3.25
By Preston Nibley

**TEACHINGS OF THE PROPHET
JOSEPH SMITH**.....\$2.75
By Joseph Fielding Smith

**PROPHECIES OF JOSEPH SMITH AND
THEIR FULFILLMENT**.....\$1.75
By Nephi L. Morris

One significant and impressive fact about him is the caliber of men whose love and loyalty he won, and what they accomplished under the motivation and enthusiasm of their testimonies:

**BRIGHAM YOUNG, THE MAN AND
HIS WORK**.....\$2.75
By Preston Nibley

BRIGHAM YOUNG, THE COLONIZER.....\$3.00
By Milton R. Hunter

HEBER C. KIMBALL.....\$3.00
By Orson F. Whitney

DANIEL HANMER WELLS.....\$2.50
By Bryant S. Hinckley

EZRA T. BENSON.....\$3.00
By John Henry Evans and Minnie Egan Anderson

DESERET BOOK COMPANY

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

44 East South Temple Street, Salt Lake City 10, Utah

The One Hundred Nineteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Nineteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1948.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held Saturday evening at 7:00.

The *Church of the Air* broadcast (a copy of which is included in this record) was presented Sunday morning, October 3, at 8:30 over Radio Station KSL and the Columbia Broadcasting System.

The *Tabernacle Choir and Organ* broadcast, which was presented over KSL and, through the courtesy and facilities of Columbia Broadcasting Company's system, throughout the United States, on Sunday morning at 9:30, is also made a part of this report.

Television equipment having been installed in the Assembly Hall, on the Tabernacle Grounds, those who assembled in that building were enabled to see and hear the speakers and those who rendered musical numbers.

President George Albert Smith was present and presided at each of the sessions. He conducted the services at each of the meetings, with the exception of the Friday afternoon meeting, which was conducted by President J. Reuben Clark, Jr., and the Saturday morning meeting, which was conducted by President David O. McKay.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

The Council of the Twelve Apostles: George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball*, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

Patriarch to the Church: Eldred G. Smith.

Of the Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young,**

Of the First Council of the Seventy: Levi Edgar Young, Antoine

*Elder Spencer W. Kimball was absent from most of the sessions of the Conference convalescing from illness.

**Elder Alma Sonne was absent, presiding over the European Mission.

Friday, October 1

First Day

R. Ivins, Richard L. Evans, Oscar A. Kirkham,***, Milton R. Hunter, and Bruce R. McConkie.

The Presiding Bishopric: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education, Commissioner of Education, and Seminary Supervisor.

Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, General, Stake, and Ward officers of Auxiliary Associations, from all parts of the Church.

FIRST DAY

MORNING MEETING

The Conference commenced Friday morning, October 1, at 10:00, with President George Albert Smith presiding and conducting the services.

Every seat in the great Tabernacle auditorium and galleries was occupied, and in addition many people found accommodation in the Assembly Hall, directly south of the Tabernacle, where they listened to and watched the proceedings by means of a loud-speaking system and television.

President George Albert Smith:

This is a glorious sight and we welcome you to the house of the Lord at the beginning of our conference that will now extend for three days. The Relief Society had this building filled to overflowing yesterday, a wonderful group of women, and I am sure they had a happy time. Now, we follow up today with the General Conference, and I am assuming that each of us has come to worship. We are here to wait upon the Lord, and he has promised us that his Spirit would always be with us when we do that.

Our program this morning, so that you may understand what we are going to do, will be as follows:

This is the opening session of the 119th Semi-Annual Confer-

***Elder S. Dilworth Young was absent, presiding over the New England Mission.

ence of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church except Elder Spencer W. Kimball, who is convalescing at home under his doctor's orders; Elder Alma Sonne, who is in Europe in charge of the European Missions; and President S. Dilworth Young, President of the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon, beginning at 2:00 p.m.; likewise the services tomorrow, Saturday, at 10:00 a.m., and 2:00 p.m.; and also the two services on Sunday at 10:00 a.m. and 2:00 p.m. By arrangement through KSL, these same sessions will be broadcast over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

Any messages and calls that come to us from persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing during today's sessions will be by the Relief Society Singing Mothers of the Salt Lake Region. Sister Florence Jepperson Madsen is the conductor; Elder Frank W. Asper the organist.

The first song will be: "Come, Come Ye Saints," sung by the Choir and congregation, Elder J. Spencer Cornwall conducting.

The opening prayer will be offered by President James E. Ririe of the East Rigby Stake, Rigby, Idaho.

The Choir and congregation sang the hymn: "Come, Come Ye Saints."

President James E. Ririe of the East Rigby Stake offered the invocation.

The *Relief Society Singing Mothers* of the Salt Lake Region sang: "O Come, Let Us Worship."

PRESIDENT GEORGE ALBERT SMITH

I appreciate the fact that there are many people who come to this house from time to time who do not realize what a blessing a gathering of this kind means to those who attend. As your first speaker this morning, and for the benefit of the radio audience, I

*Friday, October 1**First Day*

will say, George Albert Smith, the President of the Church will now speak.

RELIEF SOCIETY CONFERENCE

I announce to you that you can find nowhere else in all the world a gathering comparable to this one. We have had two days of meetings on this block. This house has been filled with women of the Relief Society of the Church of Jesus Christ of Latter-day Saints gathered here, representing the stakes and missions of the Church. They represent the oldest women's religious organization in the world. They came, not on a sight-seeing trip, but to worship, and to be instructed. They came here to the house of the Lord knowing that if they were assembled under proper conditions, they would be blessed. Their two days of mingling and rejoicing together have prepared the way for this other great general conference.

This conference will continue three days, and during that time it will be remarkable if all the seats in the building are not taken and people standing, and in addition to that the Assembly Hall, which has been equipped with radio television, will take care of an overflow as far as possible, and also the open air will be enjoyed by many people listening to the amplified program outside.

As I came in this morning and saw this wonderful audience, these beautiful flowers, our sisters here representing a great organization, the Singing Mothers, I felt subdued in my soul and thankful to my Heavenly Father that it is possible for me to meet with you today. When we think of the disturbances that are in the world, the uncertainty that is in the minds of individuals everywhere as to what may occur, we are grateful to come into the Lord's house as we do this morning, a house that was dedicated to him in the days of the poverty of our people, a house that has been recognized as unusual among all the houses of worship in all the world, and from this tabernacle every Sabbath day there goes forth a broadcast to all the states of the American Union and to many parts of the world in other lands, a broadcast of religious music and a sermonette. Not anything to compare with this program can be found anywhere. These singers voluntarily come here every Sunday to render these programs.

SERVICE OF TABERNACLE CHOIR

For twenty years this great choir has been rendering service to the delight and the spiritual uplift of hundreds of thousands, yes, millions of people, by means of radio, and the choir itself receives no compensation. This organ, when it was built, was one of the great organs of the world and still is, and it has been heard in many lands. Personally I have had the pleasure of hearing it and the choir while visiting in the missions in the South Seas and other

places. They are devoting their time, every Sunday, singing praises to our Heavenly Father, causing his children everywhere to rejoice.

Here in Salt Lake City a large percentage of the population are not members of the Church of Jesus Christ of Latter-day Saints, but thousands of them listen to this program and seem to have joy in telling us that they feel that it is a rich, spiritual uplift to them.

MISSIONARY WORK

This morning we have over five thousand missionaries scattered throughout the world. For what purpose? "Surely," as one minister said to me in England many years ago, "we don't desire you to come over here to preach; we have all the churches that we can fill." And he said, "We have all the preachers that we can afford to pay. Why do you come over here?"

And my answer to him was, "My brother, we are over here without financial remuneration to share the gospel of Jesus Christ with the wonderful people who dwell in this part of the world."

He asked, "Why don't you go to the heathens like we do?" And I answered, "We do." He asked, "Where do you go?" And I said, "We come right here."

He looked somewhat annoyed, and I said to him, "Now don't be disturbed, my brother. That isn't intended as an offense at all. There are no finer people in the world than you have here, but what is a heathen anyhow?"

With some hesitation he answered, "Well, a heathen is a man who doesn't believe in the God of Abraham, Isaac, and Jacob, and Jesus Christ."

I said, "Do you have any people like that here in Great Britain?"

He dropped his head and said, "Yes, I am sorry to say we have."

Then I said, "Surely you are not going to complain about us if we come over here to help you convert them. You haven't been able to do it, and that is why we are here. We want them all to understand the gospel of Jesus Christ."

Today our five thousand missionaries are scattered over the face of the earth, paying their own expenses or having them paid by their loved ones at home, and the sole purpose of that great missionary effort is that all of your brothers and sisters and mine, all of the children of our Heavenly Father, may be brought to a knowledge of the purpose of life and be given understanding of what it means to be born into this world and to know that we are living eternal lives. The entire world is a marvelous missionary field for this great Church! There are some nations in which we have been unable to do missionary work, but the Lord in his own way, will provide for doing that. And, of course, many people hear the gospel of Jesus Christ by means of radio, who wouldn't otherwise hear it.

CENTER OF MISSIONARY ACTIVITY

Speaking of the missionary field, I wonder sometimes, if we realize that Salt Lake City is the center of our great missionary activity. There isn't a city in the world, in my judgment, that is better known than this city because of the temple, the Tabernacle, and the great organ and choir broadcasting as they have been every Sunday for nearly twenty years. Salt Lake City is one of the world's most beautiful cities.

I wonder if some of you realize the hours and the days and the months that are spent by your brothers under the direction of President Irvin T. Nelson of the Big Cottonwood Stake beautifying the grounds, making the flowers to bloom and the shrubs to be delightful, the lawns to be kept green. I would like those brethren who do that fine work to know that many of us appreciate it very much. They are helping the people who come here to become interested in the gospel of Jesus Christ, and many of them say, "Why we never saw anything like this any place else," and they go away and tell their neighbors and friends.

Wherever I go, it seems to be in the minds of people, many of them, and they say, "I'm going to Salt Lake City some day. I want to go out there and see what you people have accomplished in the wilderness." We haven't done it all, brethren and sisters. This is the Lord's Church. He gave it the name of his Beloved Son. He directed the pioneers to come here. He didn't send them some place else, and, under his guidance, and under his inspiration, the people have lived out here and, with his blessing, the soil has been made fruitful, and there is no more beautiful place in all the world that is occupied as homes by the sons and daughters of our Heavenly Father than the section of country that you live in. Surely we should be grateful.

Referring to the missionary work, think of sending more than five thousand into the world to teach the gospel of Jesus Christ to people who believe that they already have it, and yet when they compare what the Lord has revealed in this latter-day in addition to what they already have, they discover that it took the revelations of the Lord to the Prophet Joseph Smith in our day to make the Bible, the Old and the New Testaments, plain to these people.

CONVERSION THROUGH BOOK OF MORMON

I remember a good many years ago when I was down in California, I met a man who was a great geologist, whose name was Robert Hill. While being employed in research in Mexico and Central America by the Smithsonian Institute or National Museum, a Book of Mormon fell into his hands, and he read it. He was working under the direction of the department at Washington, where they collect all of the curiosities from the various sections of the

country. He was there as a government employee. The National Museum, I presume, is where much of the material may be found.

When he read the Book of Mormon he asked for a leave of absence. He came to Salt Lake City and inquired for somebody who would indicate to him the source of the Book of Mormon, for he said, "This book explains some things that the scientists are unable to harmonize." Dr. James E. Talmage took him in hand and informed him as to the source of the Book of Mormon, how it had been revealed, how the people had come here under the direction of our Heavenly Father and built up this country. Before Robert Hill left, he said, "This is what I have been looking for," and he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints. He returned to Mexico, and I saw him later in Los Angeles. When I asked him what effect the Book of Mormon had on his life, he said, "Why, Brother Smith, it enabled me to understand the Bible as I have never understood it before."

There have been distributed hundreds of thousands of tracts and books teaching the gospel of Jesus Christ, the expense for which has been paid by the Church and its members in order that other people might enjoy what we enjoy.

There isn't anything that enriches our lives like an understanding of the purposes of life and the ability to live the gospel of Jesus Christ. All happiness worthy of the name comes to us when we observe the teachings of our Lord and live to be worthy to be his sons and daughters.

VISITORS TO TEMPLE SQUARE

Since coming into this building this morning I have asked how many strangers there are who come onto this block each year. Last year I had supposed was the greatest year we have ever had because of the number coming here during our celebration, but I understand that this year up to today 840,662 of the children of our Heavenly Father, your brothers and sisters and mine, have come here onto this block to see and learn what the Lord has done. I think it is marvelous, and so this morning as I stand here in your presence, I am grateful that I belong to the same organization that you belong to, grateful that all the good things that the world enjoys, all that is true and wholesome and uplifting and educational may be enjoyed by the membership of this Church without having to give up one thing.

I have said to many people when they have asked me, "What is there about this organization that you belong to? What is it that you are so concerned about, that you send your missionaries all over the world?" I have replied sometimes, "We want you all to be happy. We want you all to rejoice as we rejoice. After awhile we will have to meet our record, and if we have been faithful, I am sure the Father of us all in the world will thank us and bless us for

bringing so many of his sons and daughters to an understanding of the purpose of life and how to enjoy it under the influence of his spirit."

OBEDIENCE BRINGS BLESSINGS

It is glorious to live in this part of the world. I might say it is glorious to live in this age of the world notwithstanding the sorrow and distress and uncertainty that exist. We have received an assurance that our Heavenly Father is mindful of us if we will be faithful. We have no promise that he will care for us on any other terms, but he has said that if we will honor him and keep his commandments, he will watch over us and protect and bless us. I think of that lovely audience that I saw here yesterday, all our sisters, and now this morning there is a great mixed audience apparently mostly men. Yet we are only a small portion of the Church of Jesus Christ of Latter-day Saints that has become identified with the Church of the Lamb of God since the year 1830. It is marvelous, my brothers and sisters, what the Lord has done—and he has done it.

INSPIRATION OF GENERAL CONFERENCE

We will have the pleasure today and during the days to follow of hearing quite a number of those who devote their time to teaching the gospel of Jesus Christ. We have people here from nearly all parts of the Church throughout the world. Many have come a long way, not to hear men speak, but to feel the inspiration of the Almighty as it flows to those who are called to address us, play for us, and sing for us in this wonderful house of the Lord.

I know that God lives. I know that Jesus is the Christ. And I am thankful to know that we are all brothers and sisters—thankful that he gives us all opportunities so to adjust our lives here that when mortality is complete and our work is done that we will dwell in his presence and enjoy the companionship of those we love forever. Shouldn't that make us feel that our homes must be the abiding place of the Spirit of the Lord? Shouldn't that make each of us feel, where we know what the Lord has advised us to do, that it is the best for us and we will do what he wants us to do? I want to say that the happiest people in all the world are those who obey the counsel of our Heavenly Father.

I pray that his spirit may continue with us. I pray that when we have finished this conference, we may go away feeling that we have waited upon our Heavenly Father and not in vain. We will return to our homes, sharing what we have enjoyed here with those not able to come, and to our families with a renewed determination that we will keep the commandments of God and that we will so adjust ourselves that our homes will be the abiding place of his spirit that will guide us into all truth. That the Lord may add his

blessings and his peace be with us, as we go through this conference, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

It is written that faith is the first principle of revealed religion, the foundation of all righteousness. (See D. & C. Lectures on Faith 1:1.) This being true, all our righteousness is due to faith, and it follows that our unrighteousness is due to a lack of faith. We desire in preaching the gospel to the Saints and strangers alike to establish as far as possible faith in the minds and the hearts of people that they may bring forth righteousness, for righteousness is what makes for salvation in the kingdom of God, and we are all candidates for salvation.

EVIDENCES OF GOD'S EXISTENCE

In my remarks today, I desire to speak of some of the evidences of the divine, personal, and glorified existence of God, the Eternal Father, and of his Son, Jesus Christ, a knowledge of whom I regard as the world's greatest need; also to give evidence of the fact that Joseph Smith was a divinely inspired prophet of God, that he was an instrument in the hands of God in the restoration of the everlasting gospel, and the establishment of the Church and kingdom of God on earth in this, the gospel Dispensation of the Fulness of Times.

JOSEPH SMITH'S FIRST VISION

On a beautiful spring morning in the year 1820, a fourteen-year-old boy of Manchester, New York, being considerably exercised over religion, and believing the scripture which reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5)

retired into a grove of trees nearby to pray. He tells his own story as follows:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual

being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them. . . . (Pearl of Great Price, Joseph Smith 2:15-20.)

It is of supreme importance that the story told by this boy Joseph Smith, and the evidence of its truth, be carefully and prayerfully considered, for upon the truth or falsity of his story, Mormonism, so-called, must stand or fall.

TRUTH CONCERNING GOD REVEALED

In this eventful experience there was revealed to the boy Joseph, and through him, to the world, two exceedingly important truths. First, that God the Eternal Father and his Son Jesus Christ are separate, living personages, glorified and exalted; and second, that all the religious creeds were wrong.

Whatever Joseph's views or understanding pertaining to the personality of God the Father and his Son Jesus Christ may have been, he now had a perfect knowledge on that point. He had not before entertained the thought that all the creeds or denominations might be wrong, but on these two points his mind was now clear and at ease.

The debris of a decayed religion having now been removed, room is made in the world for the establishment of the true religion of the Master. It later developed that this boy, Joseph Smith, was raised up of the Lord to be the mighty prophet of the last days, an instrument in the hands of God in the restoration of the everlasting gospel, and in the establishment of his Church and kingdom anew upon the earth, as described by Daniel the prophet in his interpretation of the dream of King Nebuchadnezzar.

EVIL POWER OF SATAN

As important evidence that Joseph's story is true, when he knelt down to pray, he was seized upon by an evil power which

bound his tongue, so that he could not speak. Such an attack by Satan might well have been expected.

If his story had not included his experience with the evil power, at that psychological moment, it would have lacked vital evidence of its truth. Satan, who is the enemy of God and of man, has from the beginning thus operated in an effort to defeat the purpose of God whose purpose is the saving of the souls of men.

When Adam and Eve were placed in the Garden of Eden, straightway came Satan tempting them, with the same evil intent. After the personal visitation of God to his servant Moses, as recorded in the first chapter of the Book of Moses, Satan came tempting him, saying:

Moses, son of man, worship me . . . (Moses 1:12)

a presumption of which only Satan could be capable.

When the Savior had fasted forty days and nights and was an hungred, Satan came tempting him, saying:

. . . If thou be the Son of God, command this stone that it be made bread. (Luke 4:3.)

In what respect was the boy, Joseph Smith, so different from other fourteen-year-old boys of his time that Satan should seek his destruction; and why mention him in connection with Adam and Eve, Moses, and Jesus as objects of Satan's attack? Let us see if we can find the explanation in the following scripture:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

JOSEPH SMITH CHOSEN FOR HIS WORK

Joseph Smith was also one of those noble spirits chosen before he was born. Had any number of boys fourteen years of age, other than Joseph Smith, gone into the woods to pray for light and spiritual guidance, not one of them would have had the vision given to the boy Joseph. He was chosen and ordained for the special work of restoration, and this vision of the Father and the Son was the first step in his life's ministry. No doubt Satan knew of Joseph's calling, and that if he did not succeed in destroying him at this time, he would not be able to do so thereafter; hence the vigorous assault made upon the boy's life.

Again, by the testimony of the eleven living witnesses to the Book of Mormon, the truth of Joseph's story is established, for had his story been untrue, he would have been a great imposter

and as such, God would not have used him in bringing forth the Book of Mormon, which contains a fulness of the gospel, as taught by Jesus Christ to the ancient inhabitants of this American continent, which fact is logically established by eleven living witnesses.

NEED OF NEW REVELATION

The need of this new revelation of God today, as in 1820, is apparent from statements such as follows:

In a radio address Elder Thomas C. Romney related a conversation with a professor in a great educational institution in which the professor said to Elder Romney:

Your conception of God, to me, is most absurd. I cannot conceive of a group of people who claim to keep abreast of the times in science, art, and religion, still clinging to the antiquated doctrine that God is in the form of a man.

On page 15 of Shorter Catechism, a textbook of the Presbyterian Church, is found the following:

We must be content to call Father, Son, and Holy Ghost persons; but while we do so, we must always remember that they are utterly unlike any personalities we have ever known. In modern philosophical usage, the term *person* means a separate and distinct rational individual. But the personality of God is not a numerical or essential trinity of three beings, like Abraham, Isaac, and Jacob.

Another reference showing the need for a new revelation from God is the following:

The Bishop of Liverpool performed the consecration ceremony at Holy Trinity Church, Southport, yesterday, October 11, 1911. In his sermon he said one of the great needs of the Christian Church was power. Religion today was wearing silver slippers and moving in high places, and yet he ventured to think there was a strange want of power about the Church of God, not only in their church, but about every other branch. . . . What was the cause of the strange paralysis that had befallen the church? He believed that the church needed today a rediscovery of God; he believed the church was weak today because God was so distant, so unreal, so dimly seen. Today they saw the results of that dim vision of the distant God.

The first article of religion in the Church of England Prayer book reads as follows:

There is one living and true God, everlasting, without body, parts, or passions; of infinite wisdom, power, and goodness; the maker and preserver of all things, visible and invisible, and in the unity of this godhead, there are three personages of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

PERSONALITY OF GOD

There are some men of considerable eminence who are not bound by religious creeds, who are frank in their professions of belief in the personality of God, and their views should be

weighed in this connection as in opposition to the views of those who do not believe in a personal God. For example:

In a discourse by President Brigham H. Roberts, delivered in this Tabernacle March 15, 1914, he quotes a statement made by William H. Gladstone, a great English statesman, and at one time prime minister of Great Britain, in response to the question put to him as to what he regarded as the world's greatest need; and his answer to that question in substance was that the world's greatest need was to hold more firmly to the conception of God as a personality, to whom man was accountable for his deeds. Said he:

I mean a living faith in a personal God. After sixty years of public life, I hold more strongly than ever to the conviction, deepened and strengthened by long experience, of the reality, and the nearness, and the personality of God.

Henry Ward Beecher, in his book entitled, *Lectures on Preaching*, page 129, says:

I am compelled to say that I must form an ideal of God, through his Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that will nearly or remotely represent that which I know. I hold before my eyes a glorified form, therefore, but after all this glory, whatever may be the nimbus and the effulgence round about it, it is to me a glorified form of a glorified man.

The first Article of Faith of the Church of Jesus Christ of Latter-day Saints reads as follows:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

What we believe concerning these members of the Godhead is set forth in the Doctrine and Covenants, section 130:22, as follows:

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . .

These latter quotations and interpretations are in complete harmony with Joseph Smith's vision and with the teachings of the Bible, both the Old and the New Testament, and cannot be successfully controverted. They are truths which all men must accept who would be saved in the kingdom of God; and to which I bear testimony, in the name of Jesus Christ. Amen.

The *Relief Society Singing Mothers* and the congregation joined in singing the hymn: "We Thank Thee, O God, For a Prophet."

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear brethren and sisters, it is a real inspiration to look into the faces of so many people as are assembled in this vast congregation. I do humbly pray that the Spirit of God will attend me in the few remarks that I make on this occasion. It is my desire this morning, with the help of the Lord, to say a few words which will supplement the beautiful talk just given by President George F. Richards.

THE CHARACTER OF GOD

It is my sincere desire to bear my testimony and say a few words regarding the Latter-day Saints' concept of God the Eternal Father, whom we as members of the true Church of Jesus Christ so devotedly, humbly, and prayerfully worship.

Shortly before his death, the Prophet Joseph Smith stated that:

It is the first principle of the gospel to know for a certainty the character of God. (*Teachings of the Prophet Joseph Smith*, p. 345.)

We read in the gospel of John (and a similar statement is recorded in modern revelation) that:

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3; see D. & C. 132:24.)

From these statements made by holy men through divine revelation, we find that the concept of God that a people have is very important in helping to determine the type of life that they live. History affirms that when any group of people have had as their belief the concept that God was a God of love, charity, and kindness; in other words, when they have accepted God as a divine Being possessing all of the characteristics of goodness in an infinite portion, those people have tried to emulate in their lives that type of Deity. On the other hand, when a group of people have believed that the Eternal Father was a God of caprice, a God who is unjust and prone to play favoritism, we find that those people have resorted to very low forms and modes of worship, such as human sacrifice. In fact, their moral behavior was on the same plane as their concept of God.

As I occupy this position this morning, I realize that it will be absolutely impossible for me to explain very accurately the Latter-day Saints' concept of the personality of God the Eternal Father, because he is an infinite being with infinite characteristics and attributes while I am merely a finite man. It is impossible for the finite to understand and fully comprehend the infinite; and yet I would like to say a few words, as I have already indicated, to

supplement what President George F. Richards has so masterfully explained regarding Elohim—the Eternal Father.

GOD A PERSONAL BEING

We believe that God is a personal being. By a personal being, we mean that he is a man—an exalted man. Approximately one hundred years ago, soon after Lorenzo Snow became a member of the true Church of Jesus Christ, he formulated a remarkable couplet which has since that time become famous. He said: "As man is, God once was; as God is, man may become." (Lorenzo Snow, *The Millennial Star* 54:404.) Time and time again during the period of the restoration of the gospel of Jesus Christ to the Prophet Joseph Smith, various evidences were given to him sustaining, amplifying, and explaining the personality of God. If time would permit, many excellent quotations could be cited from the Doctrine and Covenants which would help to describe the personality of our Eternal Father. However, I would like on this occasion to quote a statement taken from a great sermon which was given by the Prophet Joseph shortly before his death. This quotation is a continuation of the statement I have already quoted from the Prophet. To use his exact words:

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did. . . .

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth. . . .

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instructions from, and walked, talked and conversed with him, as one man talks and communes with another. (Teachings of the Prophet Joseph Smith, pp. 345-346.)

I would like to discuss with you for a moment or two the doctrine of what kind of being God is at the present time. He is an exalted, glorified, celestialized man, but actually and literally a personal being. By this description I mean that his body is eternal, being composed of spiritual matter which cannot decay, age, nor deteriorate. Furthermore, Elohim, or the Eternal Father, is a being brighter than the noonday sun. From that Divine Personage radiates light, light with the characteristic of excessive brilliance.

THE FIRST VISION

I believe that in order best to define what I have in mind, we could with profit refer to that wonderful experience had by the Prophet Joseph Smith, known as the "First Vision," which was so beautifully explained a few moments ago by President George F. Richards. When the Prophet Joseph was engaged in deep prayer on that memorable spring morning in 1820, a pillar of light, as he explained, brighter than the noonday sun came down from heaven and fell upon him. In the midst of that light, Joseph saw two "... Personages whose brightness and glory defy all description," as far as their glory, radiance, and brilliance are concerned. (Pearl of Great Price, Joseph Smith, 2:17.)

The Boy-Prophet returned from the Sacred Grove that morning with more knowledge, yes, with a clearer concept in his mind regarding the personality of God and the Godhead than had all the ministers in the world combined. And it would be no exaggeration to say that his knowledge of God, received through that divine manifestation, surpassed the understanding had at that time by all the people in the world combined. I feel deeply that it is a fact that one of the principal purposes that God the Eternal Father and his Only Begotten Son had in coming to the Prophet Joseph Smith on that beautiful spring morning was to give to the world again a true concept of the personality of God.

THE HOLY TRINITY

Jesus Christ came into the world in the meridian of time to reveal to the human family the Eternal Father. Shortly before Christ's death Philip asked him to show the Apostles the Father. The Son of Man answered that those who had seen him had seen the Father, meaning that he was a perfect prototype of the Father and that he exemplified the Father in all things. (See John 14:8-9.) Throughout the pages of the New Testament we find a very definite doctrine proclaimed of the actuality and existence of three members in the Godhead—three personal beings, the Father, the Son, and the Holy Ghost—constituting the Holy Trinity.

During the early Christian centuries following the death of Jesus' Apostles, darkness crept into the minds of the Christian leaders. This fact resulted in the holding of council meetings during the early portion of the fourth century for the purpose of re-defining God. At those council meetings, the "Christian Fathers" formulated a creed or creeds in which they attempted to define the personality of God and the Godhead. In those creeds, the three Divine Personages of the Godhead were merged into one. Their new and corrupted concept of God did away with his personal attributes, making of him a God without body, parts, and passions. In fact, they confused and polluted the beautiful concept of the Holy

Trinity which had been revealed to his followers by the Son of God by making the Father, the Son, and the Holy Ghost incomprehensible and indefinable. During the following fifteen hundred years, all Christian churches were affected by the erroneous and benighted thinking of the fourth century "Christian Fathers."

REVELATION OF GOD'S PERSONALITY

Since the Prophet Joseph Smith revealed the fact that the first principle of the gospel is to know for a certainty the character of God and the world was engulfed in spiritual darkness, it became necessary for Elohim, the Eternal Father, to open the Dispensation of the Fulness of Times with a new revelation of his personality. As a result of that revelation and the restoration of the gospel in its fulness, Latter-day Saints accept the viewpoint that God is omnipotent, that he is omniscient, and that he is omnipresent. In other words, he is all-powerful and all-knowing. We believe that he always works according to natural law, and through his understanding of those laws and by putting them into operation he has created worlds without number, that is, they are not numbered to mortal man. In fact, he created this earth upon which we live and gave the laws or put the laws into operation which govern it. Also, he put into operation the laws which govern all the worlds that he has created.

We believe that God is omniscient: that he is all-knowing, that he sees all things and that he hears all sounds. In other words, that his sight and his hearing know no bounds, and that his knowledge is absolutely unlimited. We even believe that so great is the infinite power of that Divine Being that he can see the things that we do at nighttime in our private chambers or even read the secret thoughts of our hearts.

We also believe that God the Eternal Father is omnipresent. Now by that I might point out that since he is a personal being, he can be in only one place at one time; and yet from him emanates a divine substance or spirit which we term the Spirit of God, the Spirit of the Lord, or the Holy Spirit. That divine substance emanates from God to fill the immensity of space. It is through that divine spirit that he performs his great work. Also, it is through that divine Spirit that he is omnipresent.

DIVINE ATTRIBUTES

This Supreme Being whom we worship has a number of attributes. In fact, all the good attributes that you and I possess, he possesses to an infinite degree. The attributes of love, justice, mercy, kindness, integrity, honesty, charity, purity, and constancy are among those that belong to him. The author of the Gospel of John was explaining and defining God, and he summarized his

great explanation by saying that "God is love." So deep, so great, so universal, and so all-comprehensive is the love of our Divine Father that John's definition—"God is love"—describes the Infinite and Eternal One very aptly.

We are informed by the holy scriptures that God is a God that cannot sin; and also, that God is a God that cannot lie. He lives in accordance with truth and eternal law, therefore, every act that he performs is in complete harmony with divine truth and divine law.

The Book of Mormon prophets proclaimed that all truth emanates from God and that he is the author of all truth. Having put himself in harmony with all truth and by being interested in you and me, he reveals to us those divine and eternal truths as fast as we are willing and able to receive them; and so he is the author of all truth.

One of the greatest attributes of God is the attribute of intelligence. We read in the Doctrine and Covenants that "The glory of God is intelligence." (D. & C. 93:36.) In the great vision given to Father Abraham, referred to by President Richards, the Lord showed the ancient patriarch the spirits that he had created and made the remark, "I am the Lord thy God, I am more intelligent than they all." (Abraham 3:19.) For these reasons I have concluded that God's intelligence is one of his greatest attributes.

You and I are closely akin to God. He is our Father. He is actually and literally the Father of all people who have ever been in this world and who ever will be in this world. We were born unto him in the spirit world as his sons and daughters. By being his children, we inherited from him the divine attributes that he as our Father possesses. It is our duty to develop those attributes. Since we are his sons, he has a great concern over us and a great love for us. He desires that we live in harmony with the gospel plan of salvation in order that we may eventually come back to dwell in his presence.

TESTIMONY

In conclusion I would like to bear my testimony.* I know that God lives. I know that he is the Father of the human family. I know that he has a deep concern and love for us. I know that Jesus is the Christ, the Son of the true and Living God, the Savior of the world, and that his name is the only name given whereby salvation can come to the children of men. I know that Joseph Smith is a true prophet of God, and the great prophet who was foreordained to open the last dispensation of the gospel. If you and I will live according to the teachings of the gospel of Jesus Christ, I know that we will some day return to the presence of God our Eternal Father and become exalted, glorified, and cele-

tialized beings, receiving a portion, along with him, of the great glory that he possesses.

I humbly pray that you and I will do this, in the name of Jesus Christ. Amen.

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

President Smith, my dear brothers and sisters, (and I can call you my dear brothers and sisters because I feel that way towards you, and I hope you feel that way toward me), I feel very humble this morning, and I can publicly admit that I have asked the Lord not once, but many times, to bless me this day while I speak to you for a few moments. I am sure that I could not occupy this position and say anything worth while without the help of the Lord, and I will be grateful to you if I can have an interest in your faith and prayers.

DEFENSE IN SPIRITUALITY

This is surely a spiritual conference, and the Spirit of the Lord is here in rich abundance. Each one of us knows that. The testimonies that we have listened to about the Prophet Joseph are true, and the words that we shall hear from your brethren will be inspired by the Lord. I hope that we can take the advice and the testimonies that will be given to us, that our minds and hearts will be open. Truly, we can rejoice in the gospel of the Lord, Jesus Christ.

If we can live close to our Father in heaven, we can partake of his Spirit. If we get too far away from the Lord, we cannot partake of his Spirit. I have come to believe that the only defense that we can have against the spirit of the adversary or against the spirit of the devil is the Spirit of the Lord. That is truly the great defense that we can have.

May I repeat from Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) As I think of that, it makes me feel that I cannot quite understand the blessings that the Lord has in store for us if we love him. They are great blessings, but, to the best of our ability, we can partake of them if we truly love the Lord. How can we love our Father in heaven? The best way, I believe, is for us to draw near to him each day of our lives, and it is good for us to study his words and his life. We have so beautifully heard this morning, "Love our Father in heaven, try to serve him and keep his commandments, and he will bless us to a greater degree than we can ever realize."

PRINCIPLE OF REPENTANCE

It may be necessary for us to make some adjustments in our lives. It may be necessary for us to overcome some things, but the Lord has promised us great blessings if we try to repent and come unto him and partake of his life and his Spirit. And what has he said about him that overcometh? In Revelation we read:

To him that overcometh will I give to eat of the tree of life. . . .
To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written. (Rev. 2:7, 17.)

We can come near to our Father in heaven through that great principle of prayer and repentance. We have been known as a praying people. We are glad to be known as a praying people, because we believe in prayer. We bear witness to the world that the Lord does hear and answer prayers if we ask in humility, and so we can go to the Lord each day of our lives. We do not need to worry about talking to the Lord, no matter where we are, about any of our trials and sorrows and problems, and the Lord has told us if we ask in faith, he will bless us.

PRAYER A VALUABLE HABIT

What is prayer? Someone has said, "Prayer is the most valuable habit a boy can have. It is a safeguard in youth, a comfort and a pillar of strength and power in middle life, and in old age a consolation that wipes away the sting of the grave and takes from death its victory." That is the way we can become close to our Father in heaven, yes, through the principle of prayer, and, oh, that we could keep our lines open so that we can communicate with the Lord and so that we can hear his answer.

Just a little poem on prayer:

I say a prayer each morning,
So the day will turn out right,
And when the sun has disappeared,
I tell the Lord good night.

The world looks brighter in the dawn
When I pronounce a prayer,
Because it reassures me
The Lord is really there,

And that I seem to walk with him
Each hour of the day,
While I am occupied with work
Or taking time to play.

I listen to his counsel
And find my courage strong,
Whenever I am weary
Or when anything goes wrong.

And when the day is over,
And the moon and stars are bright,
I feel the least that I can do
Is tell the Lord good night.

—*Author Unknown*

May we draw nearer to the Lord each day, thank him for the blessings that we enjoy, try to serve him and keep his commandments with all the strength that we can muster, because therein lies the happiness of life and its fulness. Without those blessings, we are not happy nor can we be successful.

GOODNESS OF THE LORD

I want to bear testimony of the goodness of the Lord to me. I am grateful for the association that I have with the brethren of the General Authorities of the Church whom I love very dearly. I want to say to the people of the Church and to the whole world that there is no disunity in the Church so far as the brethren are concerned. No greater love hath one man for another than is experienced in the associations with these men. I know they are men of God; I witness their faith each day; I know they believe in the principle of prayer; and I know they encourage the people and bless the people because they know that is the will of the Lord.

OBSERVANCE OF SABBATH DAY

With reference to the Sabbath day, I was quite astonished recently regarding the London Olympic Games of the world wherein those great games were not held on Sunday, even though many of the people of that great city wanted those games to go forward on the Sabbath day, because they could get large crowds and because the revenue would be great. But there is a law in London that says there can be no games or sports on the Sabbath day. When I read that letter and read that law and read that article that was sent to me about the Olympic Games from one of our people in London, I could not help feeling a little ashamed that here we are living right where those doctrines and principles have been given to us, and sometimes we have a hard time living the Sabbath day and keeping it holy as the Lord has told us to do. I hope that we can popularize the Sabbath day and keep it holy and truly worship the Lord with all our hearts and draw near to him so that we can partake of his Spirit and be happy in our daily life and in our homes.

I hope that our young people are not being robbed of the blessings of prayer and that we are not too busy in our daily life to call our family together, or that we will not become too self-sufficient, or too modest, or too backward, to call our family together. Even though there are only one or two home, do not

let us deny our children the blessing that comes from family prayers. Do not let us feel sufficient without the Lord's help, because it is impossible for us to succeed and reach eternal life and have joy and happiness here upon earth without those blessings that come from our kind, loving Father in heaven.

ENCOURAGEMENT TO OVERCOME MISTAKES

In closing, I would like to bear you my testimony that I know the Lord hears and answers prayers. I know that he will help his people overcome some of their weaknesses. I know that he will help them in their problems. I like to believe that I can go to my God, the Eternal Father, no matter what my problems may be, no matter how far I may have drifted. I want to feel that I can go to him, and I hope that our young people, and for that matter, all of our people, will never feel as though they can make a break with the Living God, even though they have mistakes to overcome. There is no time that we can forsake the Lord, least of all when we are weak, least of all when we are discouraged, least of all when we are disappointed, and I hope that the young people will not live with their mistakes long. I think they should be encouraged to go to the Lord as soon as they have made mistakes, and I hope we as bishops, Aaronic Priesthood advisers and advisers to adult members of the Aaronic Priesthood, can be so true with those men, yes, likewise, with all young men and young women, that if they have made mistakes or if they need help, do not let us cut them off sharp. Let us be kind and lovable to them so they can come to us with their sorrows and their mistakes and their problems, and then encourage them to go to the Lord and ask him to forgive them, and go to the Lord and ask him to help them overcome some of the things that they have done that they should not have done.

I like to believe in the law of repentance where the Lord has said in effect: "If you come unto me truly and repent of your wrongdoing, I will forgive you." I am grateful for the law of repentance; it's never too late to repent.

The Lord has never forsaken us. He has told us, "I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) And in closing, may I urge that we start all over again and try not to make those mistakes. In the words of Emerson: "All that I have seen teaches me to trust the Creator for all I have not seen."

God bless you that you may enjoy the spirit of the conference, that the spirit of prayer may always be with us, I pray, in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

That I may have your sustaining prayers and the Spirit of the Lord to be with me, as it has been with the brethren who have spoken this morning, is the desire of my heart.

Today we have heard President George F. Richards and President Milton R. Hunter talk to us about the nature and kind of being that God the Eternal Father is, and about our relationship to him. If he will sustain me I would like to bear you my witness and tell you what I understand to be the doctrine of this Church and kingdom with reference to his Beloved Son, Jesus Christ.

"WHAT THINK YE OF CHRIST"

When Christ was among men, in one of his last conversations with the Pharisees, he asked: ". . . What think ye of Christ? whose son is he?" He received the answer, "The son of David." Thereupon he asked:

How then doth David in spirit call him Lord, saying,
The Lord said unto my Lord, Sit thou on my right hand, till I make
thine enemies thy footstool?

If David then call him Lord, how is he his son? (Matt. 22:42-45.)

Because those Jews had lost the knowledge of God and of Christ, they were unable to answer. The world by wisdom knew not God. Like many devout people today they had inherited from their fathers lies, vanity, and things in which there was no profit. They did not know that God the Eternal Father was the Father of Christ, and that Christ was of the seed of David through Mary, his mother. People in that day needed, just as did the people in Joseph Smith's day, a new revelation of God and of the plan of salvation.

As I understand it, our mission to the world in this day, is to testify of Jesus Christ. Our mission is to bear record that he is the Son of the Living God and that he was crucified for the sins of the world; that salvation was, and is, and is to come, in and through his atoning blood; that by virtue of his atonement all men will be raised in immortality, and those who believe and obey the gospel law both in immortality and unto eternal life.

And the position which Joseph Smith holds in the scheme of things is that he is the chiefest witness of Christ that there has been in this world since the Son of God personally walked among men and bore record of himself saying, "I am the Son of God!"

FIRSTBORN IN SPIRIT WORLD

We believe, and I certify that Jesus Christ is the Firstborn Spirit Child of Elohim who is God, our Heavenly Father. We

believe that while he lived in the pre-existent world, by virtue of his superior intelligence, progression, and obedience, he attained unto the station of a God. And he then became, under the Father, the Creator of this world and all things that are in it, as also the Creator of worlds without number.

We believe that he was the Jehovah of the Old Testament; that it was through him that God the Father dealt with all the ancient prophets, revealing his mind and his will and the plan of salvation to them.

Christ gave the gospel to the ancients beginning with Adam and going on down, dispensation after dispensation, until this present time. And everything that has been given in the gospel and everything that has been in any way connected with it has been designed for the express purpose of bearing record of Christ and certifying as to his divine mission.

IN THE SIMILITUDE OF CHRIST

From Adam to Moses and From Moses to Christ, God's prophets and priests offered sacrifices. Such were in the similitude of the sacrifice of the Only Begotten of the Father who was to come. When Moses lifted the serpent on the pole in ancient Israel and told the Israelites that those who would look would live when they were bitten by poisonous serpents, it was in similitude of the fact that the Son of God would be lifted up on the cross and that all who would look to him might live eternally.

Every ordinance of the gospel is designed to point and center the attention of men in Christ. We are baptized in similitude of his death, burial, and resurrection. We honor Sunday as the Sabbath because it was on that day when he arose from the grave, breaking the bands of death and becoming the first fruits of them that slept. The ancients honored the seventh day as one of rest and worship because it was on that day that he rested from his labors after working under the direction of his Father in the creation of this world. In fact, as Jacob says:

... all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (II Nephi 11:4.)

Every prophet that there has been in the world has borne record that he is the Son of God, because in its very nature that is the chief calling of a prophet. The testimony of Jesus is synonymous with the spirit of prophecy.

CHRIST'S EARTHLY MINISTRY

We believe that Christ was born into the world, literally and actually, in the most real and positive sense as the Son of God, the Eternal Father. He was born with that Being as his Father

just as certainly and just as actually, just as literally and definitely as he was born with Mary as his mother. It was by virtue of that birth that he was able to say that no man took his life from him, that he had power to lay down his life and power to take it up again, and had been so commanded of his Father.

We believe that he came into the world with the express mission of dying upon the cross for the sins of the world; that he is actually, literally, and really the Redeemer of the world and the Savior of men; and that by the shedding of his blood he has offered to all men forgiveness of sins conditioned upon their repentance and obedience to the gospel plan.

Our revelations say that when he came into this life he received not of the fulness at the first, but that he continued from grace to grace—which, I take it, means from intelligence to intelligence, from a low degree to a higher one—until he received a fulness of the glory of the Father. Then the revelation recites that if you and I keep the commandments of God and walk in the paths of truth and righteousness, we, too, shall go from grace to grace until we receive of the fulness of the Father and are glorified in Christ as he is in the Father.

We understand that he was in all points tempted as we are, and yet remained without sin. We accept Paul's statement that

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Heb. 5:8-9.)

In his ministry he preached the gospel of salvation, revealed to men his Father who must be known if men gain life eternal, and went forth working many mighty miracles. He raised the dead, caused the lame to walk, the blind to receive their sight, the deaf to hear, and cured all manner of diseases. He suffered temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death.

In the Garden of Gethsemane when he took upon himself the sins of the world, conditioned upon the repentance of men, his agony and suffering were so great that he sweat drops of blood from every pore. Then it was he suffered for all that they might not suffer if they would repent, which suffering, he says, caused himself, even God, the greatest of all, to tremble because of pain and to bleed at every pore, and to suffer both body and spirit, and would that he might not drink the bitter cup that the Father had given him.

"Nevertheless," he says, "glory be to the Father, and I partook." It was the spirit, "Thy will, O God, not mine be done." It was exactly the stand he had taken in the counsels of eternity when the Father had presented the plan of salvation and explained the need for a Redeemer. In answer to that call for a

Redeemer he had said: "Here am I, send me." And also: "Father, thy will be done and the glory be thine forever." And such, to my way of thinking, is the perfect answer, the one we should all give in all things pertaining to life and salvation and to all of our affairs during this mortal probation, and then on in eternity. It is the will of the Father that you and I want to follow, not the will of anyone else; we want to rise above our own wayward courses.

LATTER-DAY APPEARANCES

We believe that Christ has appeared in this our day with his Father, as has been certified to from this pulpit this day. His latter-day appearances began when he and the Father came to the Prophet Joseph Smith in the sacred grove. We believe that from the day of its organization, his hand has been guiding and directing and looking after the affairs of this Church. He has given us the spirit of revelation, and the Light of Christ, and also the Holy Ghost which bears record of the Father and the Son, to light our path and guide the destiny of the Church.

And it will not be a far-distant day when with power and glory and dominion the Son will return to reign a thousand years on earth with righteous men. And there will be a time appointed when you and I and every person who has lived from Adam to the last man will be called to stand before the judgment bar and be judged by him according to our works.

WITNESSES OF CHRIST

When we Latter-day Saints pass through the waters of baptism, it is with a covenant that we will stand as witnesses of Christ at all times and in all things, and in all places that we may be in, even until death, that we may be redeemed of God, numbered with those of the first resurrection and gain eternal life, by which we mean life in the celestial kingdom of heaven. One of our revelations says that it becometh every man who hath been warned to warn his neighbor. That is our responsibility.

You and I are the most blessed and favored people on the face of the earth. God has actually spoken in this day and that through the men who have presided over this kingdom. We have that testimony, and the Holy Ghost bears record of its truth to us. And now our obligation is to carry that message to the world, to proclaim Christ's divine Sonship and the salvation which comes through him. He is the Savior of the world, and I think that every one of us ought to take every opportunity that comes to us to bear that witness.

Now it is not always a matter of just saying in so many words that these things are true. First of all, I think we bear witness of Christ in the life that we live, by letting our light shine

and by letting the gospel principles speak through us. If we can get the love, charity, integrity, humility, and virtue that are part of the gospel into our hearts so that others may see our good works, we are by that fact testifying of the fruits of Mormonism, of the fact of the restoration of the gospel, and of the divinity of Jesus Christ whose hand is in this work.

THE MESSAGE OF SALVATION

Having done that, it remains our responsibility, I think, to teach the doctrines of the kingdom, to expound the principles of salvation to the world. Our time is too important to teach ethical platitudes. We are expected to give all men to whom we have opportunity to give it, the message of salvation, the glad tidings of the restoration, the fact that God has spoken in this day, and the assurance that there is peace and joy and happiness by living the gospel here and now, and an eternal reward in the world to come.

Then after we have taught people the principles of the gospel, after we have let our light shine before them, it remains for us to seal that witness with pure testimony, as moved upon by the Holy Ghost, that we as individuals know that these things are true.

Last Sunday I was in the Granite Stake. They have about 5500 members of the Church and sixty-three missionaries serving in the foreign field, nearly 1.2 percent of their stake population. Two weeks ago I was in the Juarez Stake. The Dublin Ward has 214 members of the Church and twelve foreign missionaries now serving. As President Smith said, there are 5000 missionaries out in the world today, which is one-half of one percent of the Church population.

I am not so sure but what we can increase our missionary force, but what the quorums of the priesthood can do more to assist in the support of worthy missionaries who cannot otherwise be supported in the mission field. By doing this they will be helping to roll forth the testimony of Christ in this day. Our ward teachers have the glorious opportunity of bearing testimony of Christ every month to the members of the Church, by teaching them the doctrines of the kingdom and urging them to righteousness.

The Lord has given us every opportunity. We have the promise that, if we are valiant in the testimony of Christ and keep his commandments, we will receive glory and honor and reward in eternity, but if we do not what the Lord says, we have no promise.

I know that this work is true. I know that God's hand is with this Church and that the men who now preside over it as prophets, seers, and revelators are giving the mind and will of the Lord to the Latter-day Saints, the things that will lead them to glory and honor and reward in the eternal world. I think every member of this Church who has arrived at the years of accountability is both

entitled to be and expected to be a witness for Christ. That you and I may stand valiant and firm in the testimony of Christ is my prayer, in his name. Amen.

President George Albert Smith:

The Relief Society Singing Mothers of the Salt Lake Region will now Sing: "Build, Thou, For Life's Immortal Goal," words and music by Florence Jepperson Madsen.

The closing prayer will be offered by President Cecil E. Hart of the South Idaho Falls Stake, after which this Conference will stand adjourned until 2:00 o'clock this afternoon. The afternoon session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls; KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

The audience should be seated not later than ten minutes before the hour for starting the meeting.

Any important messages and calls that have come to us for persons supposed to be in attendance at the Conference, will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session has been furnished by the Relief Society Singing Mothers of the Salt Lake Region, Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ. They will now sing, after which President Hart will offer the benediction.

Singing by the *Relief Society Singing Mothers*: "Build Thou, For Life's Immortal Goal."

Elder Cecil E. Hart, President of the South Idaho Falls Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 1.

President J. Reuben Clark, Jr.:

This is the second session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

President Smith is presiding. He has requested the speaker, President Clark, to conduct these services.

There are present on the stand this afternoon all the General Authorities of the Church except Elder Spencer W. Kimball, who is convalescing at home by his doctor's direction; Elder Alma Sonne, who is in Europe in charge of the European Missions; and President S. Dilworth Young, who is presiding over the New England Mission.

The proceedings of this Conference, as already announced, will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at Conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for this session will be by the Relief Society Singing Mothers of the Salt Lake Region, of whom Sister Florence Jepperson Madsen is the conductor; Elder Frank W. Asper will be at the organ.

We will begin the services by the Singing Mothers rendering: "Recessional."

The opening prayer will be offered by President J. Byron Barton, San Francisco Stake, San Francisco, California.

Singing by the *Singing Mothers*: "Recessional."

President J. Byron Barton of the San Francisco Stake offered the opening prayer.

The *Singing Mothers* sang: "If With All Your Hearts Ye Truly Seek Me."

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes:

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE 1948

General Superintendency of Young Men's Mutual Improvement Association:

The General Superintendency of the Young Men's Mutual Improvement Association has been reorganized with Elbert R. Curtis as General Superintendent, A. Walter Stevenson as First Assistant, and Ralph W. Hardy as Second Assistant. These brethren succeed in their respective positions, George Q. Morris, General Superintendent, John D. Giles, First Assistant, and Lorenzo H. Hatch, Second Assistant.

Temple President Appointed:

Willard L. Smith appointed President of the Alberta Temple, to succeed Edward J. Wood.

New Mission Presidents have been appointed as follows:

George Q. Morris, president of the Eastern States Mission, to succeed Roy W. Doxey.

Gordon C. Young, president of the New Zealand Mission, to succeed A. Reed Halverson.

Golden H. Hale, president of the Samoan Mission, to succeed John Q. Adams.

Evan P. Wright, president of the South African Mission, to succeed June B. Sharp.

Emile C. Dunn, president of the Tongan Mission, to succeed Evon W. Huntsman.

New Stakes Organized:

San Joaquin Stake organized April 25, 1948, from the Sacramento Stake.

Cedar Stake organized May 2, 1948, from the Parowan Stake.

New Stake Presidents Chosen:

Gordon A. Brewerton, president of the Alberta Stake, to succeed Willard L. Smith.

David LeRoy Sargent, president of the Cedar Stake.

Herbert K. Whitworth, president of the Idaho Stake, to succeed Christian Call.

Wm. F. Edwards, president of the New York Stake, to succeed Howard S. Bennion.

W. Clair Rowley, president of the Parowan Stake, to succeed David LeRoy Sargent.

Wendell B. Mendenhall, President of the San Joaquin Stake.

New Wards Organized:

Beaver 1st, 2nd, and 3rd Wards, formed by division of Beaver East and Beaver West Wards, Beaver Stake.

North Ogden 2nd Ward, Ben Lomond Stake, formed by division of the North Ogden Ward.

Berkeley 2nd Ward, Berkeley Stake, formed by division of the Berkeley Ward.

Carquinez Ward, Berkeley Stake, formed by division of the Vallejo Ward.

Holladay 2nd Ward, Big Cottonwood Stake, formed by division of Holladay and Winder Wards.

Olympus South Ward, Big Cottonwood Stake, formed by division of the Mt. Olympus Ward.

Boise 6th Ward, Boise Stake, formed by division of Boise 1st Ward.

Ririe 2nd Ward, East Rigby Stake, formed by division of Ririe Ward.

Lennox Ward, Inglewood Stake, formed by division of the Centinela Ward.

Calgary 2nd Ward, Lethbridge Stake, formed by division of the Calgary Ward.

Taber 2nd Ward, Lethbridge Stake, formed by division of the Taber Ward.

Lemhi Ward, Lost River Stake, formed by division of Salmon Ward.

Menan 2nd Ward, Rigby Stake, formed by division of the Menan Ward.

Arlington Ward, San Bernardino Stake, formed by division of the Riverside Ward.

Wards Discontinued:

Kimball Ward, Alberta Stake, membership transferred to nearby wards.

Hamilton Ward, Gunnison Stake, membership transferred to Gunnison and Centerfield Wards.

Avon Ward, Hyrum Stake, membership transferred to the Paradise Ward.

Eden Ward, Minidoka Stake, membership transferred to Hunt Branch.

Independent Branches Made Wards:

Basin Ward, Big Horn Stake, formerly Basin Branch.

Cody Ward, Big Horn Stake, formerly Cody Branch.

Powell Ward, Big Horn Stake, formerly Powell Branch.

Worland Ward, Big Horn Stake, formerly Worland Branch.

Naglee Park Ward, Palo Alto Stake, formerly Naglee Park Branch.

Tracy Ward, San Joaquin Stake, formerly Tracy Branch.

Turlock Ward, San Joaquin Stake, formerly Turlock Branch.

Independent Branches Organized:

Jefferson Branch, Alberta Stake.

Eagle Branch, Boise Stake.

Fruitland Branch, Duchesne Stake.

Strawberry Branch, Duchesne Stake.

Hunt Branch, Minidoka Stake, formerly part of Eden Ward.

Animas Branch, Mt. Graham Stake, formerly part of the Lordsburg Ward.

Auburn Branch, Sacramento Stake, formerly part of the Northern California Mission.

Placerville Branch, Sacramento Stake, formerly part of Northern California Mission.

Ione Branch, San Joaquin Stake, formerly part of the Northern California Mission.

Oakdale Branch, San Joaquin Stake, formerly part of the Northern California Mission.

Cascade Branch, Weiser Stake, formerly part of Emmett 2nd Ward.

Independent Branches discontinued:

Pershing Branch, Alberta Stake, disorganized.

Kellogg-Wallace Branch, Spokane Stake, transferred to the Northwestern States Mission.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

My brethren and sisters, it is with humility that I seek the sustaining influence of your faith and prayers while I endeavor to fill this most important responsibility.

THE WAYS OF THE WORLD

I have been impressed, since this call came to me, with the fact that it is very easy for the children of our Heavenly Father, in their lives, to follow the will and the ways of the masses. There seems to be something that naturally attracts us in our weakness to go with the ways of the world. In so doing we lose sight of the fact that one of the greatest gifts bestowed upon us is our own free agency, and that free agency of ours should compel us to make our own decisions, to exercise our own judgment, to know where we are going, and to know the means by which we expect to arrive at our destination. There is so much that could be said upon this subject because, unwittingly, it would seem that so many of us are sacrificing this right of free agency. We are so imbued with the idea that we must do as the world does, be one with our neighbors regardless of what their ideals and ambitions may be, that we are unwittingly forfeiting the right to make our own judgments and our own decisions.

OBJECTIVES OF LIFE SIDETRACKED

There are few of us who, if we were to take a trip, would not give some concern to the vehicle in which we would travel, the road along which we would walk or go, and the goal we would seek as a destination. Now all of these things seem commonplace to us in our everyday life, but when it comes to knowing where we are going, so far as life is concerned, where our goal is, the objective of our creation, the fulfilling of our purposes here upon this earth, we seem to be very easily sidetracked.

I was very much impressed in reading recently a statement of the Prophet Joseph Smith. He said:

Consider for a moment, brethren, the fulfilment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of great enormity are practiced—the rising generation growing up in the fulness of pride and arrogance—the aged losing every sense of conviction and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering, advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace! (*Teachings of the Prophet Joseph Smith*, p. 47.)

LOSS OF NATURAL AFFECTION

In thus enumerating the crimes of which the world would, in the future, be guilty, the Prophet Joseph evidenced his true prophetic nature—the power which he possessed, given him from on high to see into the future, for I warrant that in the days of the Prophet no one realized the extent to which the people of the world, would lose their, “natural affection,” in the years to come. Today there seems to be a greater urge to destroy this “natural affection” than to commit any other offense of comparable enormity.

We are for the most part, not conscious of the existence of agencies at work in our midst with this result as their purpose. We are losing one of our most precious prizes which mankind can hold on to if they will.

Certainly natural affection is something that was bestowed upon us at birth. We had an abundance of love at that time for our parents. The child loves its mother. We are brought to a time in our lives, in the history of this world, today, when we should begin to inquire as to whether there is any less degree of affection existing between us, as we grow to maturity, for our parents, than that which existed in the days of our childhood and our youth. If we find the slightest difference, if we find that there has been any loss of affection, then we should examine our lives carefully to ascertain what we can do to bring about its restoration. Of all the people upon this earth we should be the last people to consider accepting any of the philosophies of the world, no matter what the prize attached thereto might be, if so to do would be to withdraw from that close affinity and affection which must exist between father and son and mother and daughter if we are

to realize here in our mortal existence the full purpose of our creation.

It is a serious matter to me and one which has been brought close to my heart, because of my work in our welfare program. I am thrilled when I read the statistics of how much we have accomplished in the welfare program, how many trainloads, carloads, shiploads of supplies we have sent to the needy Saints in Europe and how much we have accomplished in the organized stakes of Zion. It seems as though those things may be measured in tons, but there has been a benefit come to the people of this Church as a result of this welfare program of a spiritual nature which cannot be measured. It cannot be estimated, but the good which has been accomplished can be seen in the increased affection which this work has brought between the children and the parents. If we were to work all the days of our life and sacrifice all of our surplus and keep only that which we actually need for ourselves and bring into our lives as a result thereof a closer love and affection for our children than we have heretofore had, no one would deny but what we have spent our means well.

THE SIGNIFICANCE OF THE HOME

It would seem that all of the philosophies of the world today are set upon destroying the home. As we travel through the world, the people of the world seem to have lost in their lives the significance of home. We as Latter-day Saints cannot do this. We must still maintain the home as a place where we can kneel down daily with our children and teach them to pray. Our home is the place where we can teach them the gospel. We cannot be saved in ignorance, and neither can our children. What a wonderful work it would be if today we could bring back into the home the teachings of the gospel of Jesus Christ as a means of overcoming the delinquency there is in the world, among the youth. We can't deny the fact that there is greater delinquency among the young people of the world than ever before. We as Latter-day Saints have the responsibility to see to it that this delinquency of which the world is guilty does not creep into our homes. I have had occasion many times, to suggest that maybe if we would enter into this family relationship with the same enthusiasm, with the same ambition and the same energy and the same desire as we do our temporal affairs that our families and the home would mean more to us than they do now. It has been my thought for a long time, certainly my considered opinion and my testimony to you today that one way to combat divorce in the world is for men to pay more attention to their wives and for wives to pay more attention to their husbands, and let some of the things of the world go by and do not take the example of the world as that which we must follow but rather apply ourselves to the performance of some of the humbler duties of life.

The Lord bless the mothers in Israel who keep their flock under their arms, who teach them to pray at their knees, and the Lord bless the fathers in Israel who are willing to take time off from their business and from their farms to spend with their sons and their daughters.

VIRTUE IN CHURCH ACTIVITY

Of course I see a great deal of virtue in this welfare program. If fathers would pull themselves away from their work and would engage themselves in the various projects that have been initiated in this welfare program, they would soon see the blessing to be derived from taking their sons with them and mothers their daughters.

As I go into the meetings of the Saints, I always have a feeling, I have it today, that the adversary has absolutely no power over us so long as we are assembled here in the Lord's house and worshipping him. Brethren and sisters that same protection goes with us throughout our lives and in all our activities if our associations be with those who have the same ideals and the same objectives in life. The priesthood was given to us to be a protection, and in order that it be a protection we must be active in the quorums to which we belong. Men who associate actively in the priesthood quorums of this Church will keep themselves from the power of the adversary. Their motives will always be righteous. They will bring into their homes a spirit and an atmosphere that will keep their children in the line of their duty. It will give to each and every one of us a desire which we cannot overcome except we fulfil it, to see to it that every son and daughter with whom we are blessed knows as much about this gospel of Jesus Christ as we do.

It would be a reflection upon the people of the Church if their sons and daughters as they come to us to be interviewed to go on a mission should tell us that they had never heard their father or their mother bear their testimony. So we should go to our various places of labor throughout the Church and teach our people to bear their testimonies to their children and to teach them the simple but the fundamental principles of this gospel. There will be none of our youth leave our Church and join any of the churches of the world if they once have within themselves a knowledge of the true gospel of Jesus Christ as restored through the instrumentality of the Prophet Joseph Smith. I tell you, my brothers and sisters, we have a responsibility to make of our homes a sacred place where our children will want to come and bring their children and kneel with us in prayer and read the scriptures with us and discuss with us the problems of life.

PARENTAL INFLUENCE IN THE HOME

Now, if we devote ourselves to the institutions of the world, and they are multiplying daily, we will have no time for the Church. All of us have opportunities to join this organization or that organization, and it is time for us to realize that every organization which we join, no matter how good its purposes may be, detracts, to some extent at least, from our observing and practising the things which we should do in our home and above all giving of ourselves to our families. It is not enough in this day and age to make money, to be able to bestow the riches of the world upon our children to let them live in luxury, give them all of the things of life that they might want. Better than all that is to give a little of ourselves to our children, that they might know us for what we are and feel of the spirit which we have and which we receive through keeping the commandments of our Heavenly Father.

I was reading the other day what President George Albert Smith said many years ago, and in conclusion I want to read his statement:

Grateful should we be for a knowledge of the eternity of the marriage covenant. If in this life only have we hope we would indeed be of all men the most miserable. The assurance that our relationship here as parents and children, as husbands and wives, will continue in heaven and this is but the beginning of a great and glorious kingdom that our Father has destined we shall inherit on the other side, fills us with hope and joy. One of the greatest evidences to me of the divinity of this work is that it teaches there is life eternal on the other side and that there will be a reunion there of the loved ones who have known each other here, consequently as parents we may well be patient and loving toward our children, for they will eternally abide with us on the other side, if we and they are faithful. The few years that we live here will be regarded as a time in which we become acquainted, but when we mingle in the other life, we will know each other better than we have here.

President Wilford Woodruff said on one occasion:

Bless your souls, if you live here in the flesh a thousand years, as long as Father Adam and lived and labored all your life in poverty and when we get through, if by your acts you could secure your wives and children in the first resurrection to dwell with you in the presence of God that one thing would amply pay you for the labors of a thousand years.

Now let us make the sacrifice, my brothers and sisters, of the labors of a day or two a month to spend with our children and help them to gain a place in the celestial kingdom of our Heavenly Father, there to dwell with us and to add to our glory eternally. I pray humbly this may be our happy lot, in the name of the Lord Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I approach this task, my brothers and sisters, with a good deal of misgiving, and I trust I may have an interest in your faith and prayers the few minutes that I occupy. It seems to me we have had thus far an unusual outpouring of the Holy Spirit. The counsel and advice that we have received and the fundamental teachings that have been given certainly should give us cause for serious reflection, and we should go to our homes encouraged in the thought that we are engaged in the work of the Lord.

THE MESSAGE ALL-IMPORTANT

Some time ago I was reading of the laying of the cable from England to India, which, it is said cost so much effort and sacrifice and heartache because of the encountering of so many obstacles and difficulties incident to the frequent breaking of the cable. Finally it was completed and to commemorate this great achievement a celebration was held in London. John Ruskin was asked to speak, and in the course of his remarks he is said to have made this striking observation:

I am not concerned about the mechanics of this which we are here celebrating; the all-important thing is the message that will be transmitted over this cable.

As I thought of that and applied it to the stirring messages we have thus far received in this conference, the message of eternal truth, I thought that after all it is the message that is giving this work its great vitality.

INTEGRITY OF MISSIONARY SERVICE

Since our last conference it has been my great privilege to visit and tour two of our missions. This has brought me in close contact, not only with the mission presidents but with the missionaries themselves, and I have been tremendously impressed with the integrity of our missionary service, with the young boys and girls who are called to this activity of the Church. I thought, where could one find its equal? Here we have a cross section of our youth, boys and girls who are not called because of their scholastic training; they have not been trained in the refinement of the ministry, nor have they had seminary training, as this is understood outside of our Church. They are called from the farms, the workshops, and from the schools; called to a service which is quite new to them, yet they enter into this new work with a spirit and energy which is most impressive and inspiring.

Back of all this, I repeat, is not their training but the great message of eternal truth which they have to give to the world.

*Friday, October 1**First Day*

If one needed additional evidence of the ultimate destiny of this work, he need but reflect on the great missionary system of the Church to which President Smith has referred, and the splendid work being done by these missionaries. Few there are that fail, very few indeed. Most of them make good, and they come through with an abiding testimony of the divine mission of the Prophet Joseph, the divine mission of Jesus, our Savior, that he is the Christ, that God lives and hears and answers our prayers. It is one of the most heartening experiences of one's life to sit in a testimony meeting of these missionaries and feel the intensity of their spirit and faith, and their devotion to this work. It is the testimony we feel, these unseen things, these hidden assets, if we may so call them, that give such force to this work.

TRIBUTE TO MISSION PRESIDENTS

Then, too, I want to pay my humble tribute to these mission presidents and their wives. They, too, are called from all walks of life. They are asked to give up their vocations, many of them of a lucrative nature, and yet they never waver; nor do their wives. It is not an easy task to break those home ties that have been established perhaps for a quarter of a century or more and to leave home to go into the mission field to devote three or four years of one's time and service to this great work. Yet these men and women do just that, and it is certainly gratifying to note the lovely spirit they have, the interest they take in your boys and girls, the personal interviews they have with them, the help they give them. Some of the boys and girls come poorly prepared for missionary service, and yet through the kindness and generosity of these splendid men and women they are brought into line, not in unkindness, but in the spirit of love and sympathy and understanding, and they are thus able to adjust themselves and they come through successfully. One young man that I have in mind, a man who comes from an excellent family, and thousands of them are so situated, a boy who gives great promise to his parents, had been in the mission field for twenty-three months. The school year was beginning. He had the opportunity to go to college, and when his mission president approached him to see if it would be helpful to him, knowing of his ambition to go to school, if he were released in the twenty-three months so that he could enter college, the boy replied, "No, I want to finish out my mission. That's the important thing to me." It is a lovely spirit, and this is reflected, my brethren and sisters, by these missionaries, these boys and girls of yours, and you may be proud of and grateful to the Lord, for them.

BLESSINGS OF SABBATH OBSERVANCE

Now, there is another phase that has been touched on in this

conference that I would like to speak about for a few minutes that involves, too, our young people. I had the privilege of attending a sacrament meeting in this city during the summer vacation. To attend this meeting I came up from my home in Utah County with my daughter, and as we were riding along Sunday afternoon we passed a ball park. Two games were being played, one in one end and the other in the other end of the park, and there were hundreds of people there and a large number of boys and girls witnessing these games. My daughter remarked: "Dad, just what harm is there to these boys and girls in watching this sport? Isn't there a rather wholesome influence about it? They're doing no harm here Sunday afternoon; aren't they better here than they would be some other places?" I was rather challenged. These questions are always a challenge. I didn't say anything. We rode along. We had a lovely meeting. The spirit of it was so impressive; it was reflected in the music, the administering of the sacrament as it should be, and in very deed we were made to feel that we were remembering the Lord, that we were renewing our covenants, taking upon ourselves again his holy name, being made to feel that he is near, and when the meeting was over, we felt that we wanted to keep his commandments.

After meeting, we rode home. My daughter's reaction was heartening, "Dad," she said, "I know the answer now. I know the harm. I know the danger. If this thing is permitted to go on, boys and girls will lose their desire for the lovely thing that we have had tonight, and something will be taken out of their lives that they can't recover." She continued, "If men and women and boys and girls could just realize what it means to be spiritually fed on the Sabbath day, many of our problems of keeping this day holy would be solved." Well, I thank the Lord for that faith. I thank the Lord for that inspiration because it inspired me. I know it isn't an easy thing to say to boys and girls and to our children that they must not do this or that. We should, if possible, find some answer, some solution to these problems.

PROBLEM OF SUNDAY BASEBALL

I commend to you a method that has been adopted in one of our stakes. Baseball on Sunday became a challenge. The stake presidency took the problem in hand and by contacting those who were on the committee to provide this athletic activity the way was opened whereby the games could be played on a week-night. Flood lights were provided, and the men who had it in charge felt good about it. They are our own people. They are Latter-day Saints. They are not very active, but they are not unsympathetic, and I thought to myself if we could approach understandingly some of these important problems perhaps we could find a solution by sitting down around a table and together working

them out. I know these problems are not easy to solve, but I do know that if we can make our young people feel the strength of our message, if we can make them feel this hidden something that gives strength and power to these boys and girls who I said are not so well trained but who have testimony and faith, if our children can be made to feel the strength and power that comes from the spirit of our Heavenly Father and from serving him, and from keeping his commandments, many of our problems will be solved. None of us know, as I have said many times, all the answers, but we do know that there is a spiritual force in this great work. I would that we could translate it into the lives of our people, that we could make them all feel as you and I feel, in this house of worship this day, that divine presence, to make them feel resolved in their hearts as we feel resolved in ours, that as for us we will try to serve the Lord and to keep his commandments. May God help us so to do, I pray, in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn: "Come, O Thou King of Kings."

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

My brothers and sisters, I have been delighted with the messages we have heard from the brethren during this conference. I love to meet with the Latter-day Saints. I have a great appreciation in my heart for you fine people and for your kindness to me as I am privileged to visit in the various stakes of Zion.

FINANCIAL OBLIGATIONS

In trying to think what I might say today that could be an encouragement or help to you, I thought I might say a few words on our financial and temporal obligations to the Church because they are many, and there are some among us who feel that they are heavy. One stake president said: "It costs a lot to be a member of this Church," and I have thought a great deal of it. I have thought of the payment of our tithing, our fast offerings, our welfare contributions, our ward budget, our great missionary work, the building of our chapels and temples and places of worship, the temple work we are doing, and genealogical work, and I feel as many of you do that when we consecrate all that we have to the building up of the kingdom of God it really is a substantial thing as far as our temporal obligations and responsibilities are concerned.

The Lord revealed to the Prophet Joseph Smith that he had never given a temporal commandment unto his children, that all of his commandments were spiritual, for they all have a spiritual

meaning and a spiritual development and a spiritual purpose, because behind all that the Lord is attempting to do in the earth, he has indicated that

... this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

And hence, all of his commandments have been given for the achievement and the accomplishment of that great objective.

"NO MAN CAN SERVE TWO MASTERS"

However, the Lord has made some definite statements with respect to temporal things and our responsibility therein. That is, I suppose, what Jesus meant when he said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

I take it he understood that in the lives of most men the time would come when they might have to make a choice as to whether or not they should choose God or mammon, and it is my conviction and my testimony that when we make the choice, if we choose to serve the Lord, it is just like forming a partnership with him. He will be on our side, he will see us through; and I wonder sometimes if we really sacrifice when we choose to serve the Lord, rather than to serve mammon, and make the necessary effort and contributions required to show our faith in him.

You will recall that before the Lord needed any financial help to promote the interests of his kingdom in the earth he gave unto Cain and Abel the law of sacrifice. The Lord did not need the fruits of the field from Cain nor the first of the flocks from Abel, but they needed to give it; they needed to put their faith to the test. They needed to be able to show to God whether they served and chose God or mammon, for you cannot serve two masters.

And you will recall that Cain brought of the fruit of the field, and his offering was not acceptable to the Lord, and Abel brought the firstlings of his flock and of the fat thereof. We are told that Abel's offering was accepted. We do not know just why Cain's was not; probably he did not bring the best of his field, but at any rate, he was very much perturbed and put out when his offering was not accepted, and hardness entered into his heart. The light of the Lord left him, and he turned to that terrible sin of murdering his own brother. And the Lord indicated to Cain when he expressed his displeasure: "If thou doest well, shalt thou not be accepted?" (Gen. 4:7.)

We often see in our midst brethren who turn away from the Lord, who cease to pay their tithes and their offerings, who neglect to prove to God that they love him better than they love mammon, and darkness comes into their lives, and they do things that are

not pleasing to the Lord. They walk in the ways of darkness and cease to help to build the kingdom of God in the earth.

EXPERIENCE OF JOB

You will recall the experience of Job when the devil came to the Lord and the Lord said: "Hast thou considered my servant Job?" (Job 1:8.) And the devil rather laughingly said, in substance:

Oh, that is easy. You have surrounded him with so much. You have given him everything. No wonder he is your friend, but just let me take it away from him.

The Lord gave him the privilege; told him he might take everything away if he would just spare his life. So he took everything away, his lands and his herds, and his buildings were burned, and his family died, and when his body was afflicted and sore, he lay there, and his wife said unto him: "Dost thou still retain thine integrity?"

Now, brethren and sisters, I would like to read the testimony that came from Job. I think it is one of the most beautiful things that we have in holy writ, for this is what Job said:

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body; yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another. (Job 19:23-27.)

Is there any amount of wealth in this world that could take the place of that positive assurance that Job had in his heart, as a friend of God, through the testimony of the Holy Ghost, that though his body should be destroyed yet in his flesh should he see God—whom he should see for himself?

MALACHI'S ADMONITION

Malachi gives us this call back to service of the Lord in the matter of the payment of our tithes and our offerings. I think the third chapter of Malachi was directed entirely to the people of this generation, for he begins that he would send his angel to prepare the way for his coming, and then he should come swiftly to his temple—that did not occur in the meridian of time—and that he should come cleansing and purifying as refiner's fire and as fuller's soap, and then he invites all Israel to return unto him; and they say:

... Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Malachi 3:7-9.)

And I presume there is not one here today who realizes what the truth of that statement was, for I think there was no church or people in all the world paying tithes at the time the Church was restored in these latter days, when the Lord sent his angel to call them back to serve him.

And then the Lord said:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and 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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (*Idem* 10-13.)

A DELIGHTSOME LAND

Brothers and sisters, when we think of the condition of this land when our pioneer fathers came here, has not the Lord fulfilled his promise; has he not made it a delightsome land; has he not proved that he would keep his promise? The Lord has indicated that he is bound when we do what he says, but when we do not what he says, then have we no promise. The Lord has made this a delightsome land, and all nations who know us and know of our prosperity call us blessed, and out of this land we are able to send forth the gospel message, as David of old saw, unto the inhabitants of the earth, for David said:

Out of Zion, the perfection of beauty, God hath shined. (Psalms 50:2.)

There is one part of that third chapter of Malachi that we do not usually hear much about, and I would like to read it to you today.

After the Lord said that all nations should call us blessed, he adds:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

Ye have said, It is vain to serve God: [and we hear that occasionally in our midst] and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (Mal. 3:13-15.)

A BOOK OF REMEMBRANCE

In other words, as the scriptures say, the rain falls upon the

Friday, October 1

First Day

just and the unjust, and when we see the unjust in our midst enjoying blessings of the Lord, sometimes, in our own estimation, beyond even the blessings of him who walks in His ways and keeps his commandments, we begin to argue whether or not it pays to serve the Lord. That is what Malachi saw, and the Lord heard them, and said:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (*Idem* 16-18.)

I would like to see every friend of mine in this Church have his name recorded in that book of remembrance, and I am sure that when he comes to claim his jewels, he will realize that no sacrifice that has ever been required at his hands could compensate for the lack of that very thing, for they will be numbered among his jewels. That is what I think being partners with him means.

What a promise! What a promise that he will bless the land! I wonder as we go about our daily duties from day to day if we are able to realize how much of the joy and the happiness and the success that is ours in life is really ours by virtue of our own doings and how much of it is the result of the blessings of the Lord.

REDEMPTION OF ZION

Do you remember the statement of Daniel Webster about this western part of America, when he said that he would not vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it was then? And Jim Bridger, when Brigham Young met him, said that he would give one thousand dollars if he only knew we could raise an ear of corn in these valleys, but Isaiah, Jeremiah, and the prophets of old, had seen the prosperity of Zion in these valleys of the mountains. The Prophet Joseph had declared that the Saints would continue to suffer persecution and be driven, and many would apostatize, and some would be put to death, and that they should ultimately be driven to the Rocky Mountains, and here they should become a mighty people in the Rocky Mountains.

I want to read to you two brief statements from Isaiah with respect to what the Lord promised to do in the redemption of this wilderness, to make it blossom as the rose, and I want to say to you it is a miracle in my mind the part "water" was to play in the redemption of latter-day Zion.

Isaiah said: "Behold, I will do a new thing," and as far as

my understanding of this scripture is concerned, that new thing was the great principle of irrigation. It is true the Saints had to make the canals, they had to make the ditches, they had to put in the dams, but the land might have remained arid had not the Lord put into their minds the inspiration to do this very thing, and that is what Isaiah saw that the Lord would do. He said:

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert. . . . (Isaiah 43:19-20.)

If you want to see the rivers in the desert, just go up through Idaho and see the great canals that come out of the Snake River. They are greater than many of the rivers of the land.

[The Lord has done this] . . . to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.

And Isaiah states:

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. (Isaiah 43:20-21; 41:18, 20.)

So as you brethren gather in your crops by day in the harvest time, remember that it was the Lord God of Israel who did this new thing in this great wilderness to make it to prosper as a rose and to be a land that would attract the attention of all the world.

PRESIDENT GRANT'S EXPERIENCE

Now, I would like to remind you of a little statement that President Grant used to make often. He said:

I believe that to those who are liberal, the Lord gives ideas, and they grow in capacity and ability more rapidly than those who are stingy. I have that faith and I have had it from the time I was a boy.

I believe the Lord gives ideas to men who are liberal and men who have desires to serve God, and those who choose to serve the God of Israel rather than the God of mammon, and I remind you of President Grant's story. It impressed me when I was a boy. When he heard Bishop Woolley, President Clark's grandfather, in a fast meeting ask the Saints to be liberal in their contributions, he promised them that, if they would be liberal, the Lord would bless them four-fold.

President Grant was then only a boy. He had fifty dollars in his pocket. He was working at the Zion's Savings Bank and in-

Friday, October 1

First Day

tended to deposit it, but he handed it to the bishop, and the bishop wrote him a receipt for five dollars and gave him forty-five dollars change, but President Grant indicated that he wanted to pay it all. He wanted to put the Lord in his debt, because his mother needed two hundred dollars, and, if he paid fifty and he got four-fold, he would have his two hundred dollars. And Bishop Woolley said: "Do you believe, Heber, that you will get your two hundred dollars sooner if you give this fifty dollars to the Lord?"

He said: "I do." And the bishop wrote him a receipt for the other forty-five dollars, and on the way back to the bank he got an idea. Where did he get it from? He might never have received it had he not paid the fifty dollars. God Almighty sends ideas and he has regard for each one of his children individually. President Grant wired a man in the East, and in a few days he sold him enough bonds to make \$218.50 profit, so when he paid the tithing on it the Lord had given him his two hundred dollars and almost enough to pay the tithing.

TESTIMONY OF LAW OF TITHING

I met a man in the East when I was there on a short-term mission. I noticed that he paid a large tithing and that he was very regular in the payment of his tithing, and I said,

Brother so-and-so, you must have a wonderful testimony of the law of tithing, and he said, "I have."

I said: "Would you tell me?"

"Well," he said, "my wife and children joined the Church a few years ago in England, but I didn't join because I did not have enough faith to pay my tithing, and I did not want to be a hypocrite. And so," he said, "one day when one of the young missionaries was being released, he came to me and said:

"Brother so-and-so, I want to baptize you before I go home."

And I said, "You cannot."

"Why not?"

"Well," I said, "I have not the faith to pay my tithing, and I am not going to join the Church until I have."

And then that young elder spoke up, under the influence of the Spirit of the Lord, and the Lord heeded his words and his promise when he said: "Brother so-and-so, if you will let me baptize you before I go home, I promise you that within a year from now you will be in America earning three times as much as you are earning today."

I said: "All right, where shall we go? That is good enough for me. If you are a servant of the Lord, I will take your promise." "Now," he said, "I did not see how in the world it could be fulfilled, because I was under contract to work for my company for three years, and I knew I would not break my contract."

This was during the first world war when we had great difficulty here in America to get dyes that would hold their color, and we sent representatives from America to England to get dye workers. They went to this man's father, and his father said: "I am not interested, but I have a son who may be."

They went to the son. The son said: "I cannot go. I am under contract with my company."

"Well, if we will buy you off, will you go?"

And he said, "Yes."

"Now," he said, "to make the story short, the Lord just threw in a little for good measure."

"Within a year I was in America with my family, and I was earning four times as much as I was when that young elder made me that promise."

THE LORD FULFILLS HIS PROMISES

I told the elders, where it has been my privilege to preside in the mission field, if they wanted to see what the Lord did in the way of fulfilling his promises just to keep their eyes open as they went around among the Saints—those who kept the commandments, paid their tithes and their offerings—and compare them with those who failed, and they would know that the Lord is true to his promises.

I say to you brothers and you sisters, may God bless you, and when you give, remember you are only giving to show your loyalty to him whom you have chosen to serve, for "No man can serve two masters."

God bless you all, I pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I desire your faith and prayers, my brothers and sisters, for I feel terribly in need of them. There is nothing, I believe, that I appreciate more in all the world than my membership in the Church. It is the last thing I would ever want to lose, and I trust that with your aid and the aid that I can get from the Spirit of the Lord, I shall be able to carry on in a life of service unto the Church and unto my brethren and sisters. I want to thank all of you who are here who have been kind to me in the visits that I have made to your conferences. I realize that it is a burden many times upon you, and I appreciate it very, very much, just as Bishop Richards has expressed his appreciation.

SERVICE BRINGS HAPPINESS

The great value, I believe, that the Church has for us is the opportunity it gives us to serve, for, after all, the great benefits of life come from service. Generous, open-hearted, full service to our fellows, I believe, is the thing which brings us the greatest happiness. We can serve our families and gain happiness by it; we can serve our friends and gain happiness by it; but if we would be happy we must serve and serve generously, and I believe myself that the greatest happiness that comes to me from observing the standards of the Church and meeting my obligations to it is the spir-

itual values that I get out of that service. I would like to be able to say that I always serve for the sheer love of service. I don't know whether I can honestly say that or not, but I hope I can. I would like to suggest that all of us who serve, serve for the same motive, out of sheer joy and love of service. I would that every man who accepts a responsibility in a priesthood quorum would accept it because of the opportunity for service which it offers him; not that he be a good deacon so he may be the president of his quorum. Not that he be a good priest that some day he may be made president of the elders' quorum. Not to be a good bishop, that when the stake is reorganized he may become the president of the stake, because if he serves with that motive, there is very likely to be a day of disappointment for him, but if he serves because he loves to, if he serves because he loves his fellows, then whether the other things come or not, he is never disappointed.*

SERVICE OF HIGH QUALITY

People may not appreciate his service, always, but he will always have deep down in his heart a feeling that he has done his best, and that is the great satisfaction, I believe, that comes from it. That is the motive that prompts our young men and young women to accept calls for the mission field. We have heard this afternoon of the great numbers that are in the mission field, preaching the gospel, trying to tell the world that after all there has come back to the earth a true testimony as to the personality of the God we worship and his Son Jesus Christ. We believe that through that testimony, through the acceptance of that testimony and the adherence to the standards and the requirements that the Church offers its members that there is a guarantee to us, a future, even after this life, of exaltation in the presence of our Heavenly Father, the boon that is greater than any earthly blessing that we may enjoy. We feel duty bound, because we have that privilege, to carry it to other people and to offer it to them. That is service in its high sense.

The other day when I asked a young man who wants to go on a mission why he wants to go, he said it was because he had always grown up with the idea that he would like to go out and serve the Church in that capacity. Another young man whom I asked why he wanted to go, said that while he was in the service of his country he gained a fervent testimony as to the truth of the gospel, but he saw the woeful lack of that testimony in the lives of his associates, and he wanted an opportunity to go out and teach repentance to the people of the world. That is service of a high degree and a high quality. Service is the great blessing, I believe, that we get from it all.

Loyalty to the Church demands that we render that service to it, whether it be a financial obligation of which we have just heard or whether it be a spiritual calling, for we do distinguish in our

minds usually between the temporal and the spiritual. The Church asks that service of us, and loyalty to the Church demands that we give it.

MISSIONARY OPPORTUNITIES AT HOME

Now in the giving we sometimes miss our opportunities, and I wonder if you would allow me to call your attention this afternoon, for just a moment, to a field for missionary work that is not always emphasized but which seems to be always with us, and to me is a very, very important field. I have called the attention of the various officers of the stakes I have visited this year to this, but there are many of you here whom I shall not have the opportunity to visit and whose attention I wish to call to it.

The other day in visiting a stake, a stake within this valley, I discovered that there are within that stake two hundred and fifty men, more than twenty-one years of age who have never been sufficiently interested in the priesthood to be ordained to any office in it. I wonder who they are. I wonder why they are. I wonder if they are in that position because some of us, who have undertaken the responsibility of guiding our quorums, have been negligent or at least have overlooked a responsibility and an opportunity. Now those men, in most cases I believe, are men who have been born in the Church. They represent the same fine qualities as to their heritage that the active members do, but for some reason they were never brought into service and have never been ordained. Those of us who are neighbors to those people have a responsibility toward them, it seems to me. We may live by them, week after week and month after month, and even year after year, and we take them for granted, and we never offer them an opportunity. We never offer them an inducement to go with us as we perform our religious service. I have known of cases of men who have been offered such opportunities who were brought into activity and made rapid progress within the Church, and I recommend that all of us make it a personal responsibility to do all we can to bring into activity those men who are near us.

RECORD OF STAKE MISSIONARY WORK

During the ten years that these stake missionaries have been operating under the direction of the First Council of the Seventy—it is eleven years now I believe—but in the first ten years we made a baptismal record of twenty-two thousand odd baptisms and at the same time we reported back into activity through our stake missions thirty odd thousand people. Not too long ago I made an analysis of those twenty odd thousand baptisms and, brethren and sisters, I was astonished to find out that one out of three of those baptisms was the baptism of a person over nine and under fifteen both of whose parents are members of the Church. Now, why is that? Why do we let them slip by us that way? Is it the fault of

Friday, October 1

First Day

the father or the mother? Is it the fault of a ward teacher? Is it the fault of a ward clerk who fails to notify his bishop of the approaching age of the children of his ward, or is it our fault when we don't bring it to your attention from the pulpit? But it certainly must be the fault of somebody because when our stake missionaries approached those young people, seven thousand of them asked to be baptized, and have come into the Church to receive its opportunities and its blessings. There are others we know, over fifteen, of Mormon parentage, who have come back through the ministry of our stake missionaries. They have done a grand work, but the thing that startles me is that unless we pay strict attention to our duties as leaders in the priesthood that that condition is likely to go on and on, and next year there will be an additional group written off the records of the Church because nobody has taken the care to teach them the importance and the value of baptism into the Church. And then I find that we have an army of forty-nine thousand people at home who are over twenty-one years of age and still in the Aaronic Priesthood. Many of them are fine men at heart and they just lack the inducement that some of us, if we were in touch with them, could render to bring them into activity, and activity is what it takes to keep them going. I have known those men who have started in the welfare work to go right on to advancement in the Melchizedek Priesthood, and when I tell you that I have visited stakes where there was only one out of three families in the stake who had a man in it holding the Melchizedek Priesthood, you will realize that we have another responsibility to teach our boys and girls the value of being married in the temple of God for time and for all eternity. It has already been suggested to you this afternoon. I have found one stake where only thirty-five families out of a hundred could possibly be represented in the Melchizedek Priesthood, and later I found one worse than that. The best I ever found was a hundred and seven percent.

CONCERN FOR INACTIVE NEIGHBORS

Brothers and sisters, while we are spending hundreds of thousands of dollars, as we are, to send men to Japan and Africa and all intervening points what are we doing with these people who are right around our doors, to bring them into activity? I give that to you as our great objective in the missionary work for the immediate future. Let us see, brothers and sisters, if we can do it. Now for that purpose perhaps each and every one of us will have to make of himself a specially-called emissary to his neighbor, especially his inactive neighbor, that he may show him the benefits and the blessings of the gospel; but before he goes to that neighbor he must trim his sails. He must analyze himself, and he must bring his conduct into strict conformity with the teachings of the gospel, and if he can go to him and show him by the life he lives the benefits he gets out of activity in the Church, the chances are far greater of a con-

version than if he has to apologize for his own conduct when he tries to teach the advantages of adhering to the teachings of the Church.

That is our problem, brethren and sisters, to live in a way that every man who comes amongst us to study us will see the fine side of the gospel reflected in our lives and that he will have no just cause for adverse criticism of us. That is a large order, I will admit, but nevertheless it is the duty and responsibility of every man and woman in the Church to show by the way he lives the values that are in the gospel, and those values are usually spiritual. If you are highly spiritual, those values will shine from your eyes like the reflected light from a diamond. You can't prevent it. When you live it, it shows, and when you don't, it shows too, but it is a dark light which comes forth when you are not living the gospel of Jesus Christ.

Now I trust, brothers and sisters, that we may have the power of God to do it. When we bowed our heads here this afternoon, we asked God to give us his Spirit. It is my experience that when I enjoy the Spirit of God, it is because I try to put myself in conformity with it, and when I do that, I enjoy hearing what is prompted in others by the Spirit of God. If I can't do it, I get no pleasure out of it. So when we come to these gatherings, brethren, and when we undertake our duties as leaders in the wards and stakes, let us try and put ourselves in a position so that we can expect, when we ask it of God, his Spirit to guide and direct us.

May he bless us I pray in the name of Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

Two of the speakers this afternoon have expressed their appreciation for the courtesy and the consideration that is given them by the Saints as they move out on Church assignments throughout the stakes and missions of the Church. I have likewise in my heart an appreciation for that service. Not the least of the compensations that come to me from my present appointment is the fact that wherever I am sent under such conditions, during that period of service, I am visiting with and laboring with the finest people in the community and the finest people in the world.

It is about some of the observations that I have made while thus privileged that I would like to speak for a few moments, and time is too short to go into much detail, but merely to mention a few of those observations.

DANGERS CONFRONTING OUR HOMES

Elder Moyle has called our attention to some of the tragic things that warn us that there are dangers confronting our homes. The increase of crime and the increase of divorce, the increase of

juvenile delinquency, all indicate that there is a weakening of the good influence of the family home, and an increase in the dangers that threaten to destroy it. From the stress that has been laid upon the subject of home and marriage, not only in the scriptures, but also in our conferences from time to time, it would appear that it has always been considered fundamental to the establishment of a strong religious life and the building of the kingdom that the homes of our people be safeguarded and marriage be held sacred.

In the first marriage that was performed upon this earth, the Lord made four significant declarations. First, that it was not good for man to be alone; second, that woman was formed to be a help meet for man; third, that they twain should be of one flesh; and fourth, that man should leave father and mother and cleave unto his wife.

At a later time the Lord reinforced that by saying:

. . . What therefore God hath joined together, let not man put asunder. (Matt. 19:6.)

LOFTY CONCEPTS OF THE HOME

There is no other people on the face of the earth, that I know anything about, who have the lofty concepts of marriage and the sacredness of the home as do the Latter-day Saints. In a revelation given in our day the Lord said:

. . . marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation. (D. & C. 49:15-16.)

There are, however, unmistakable evidences that the same dangers that are abroad are among us and are seeking to destroy this God-given institution, the home. Many there are who have given counsel in the scientific fields, relating to family life, but largely have their findings about the homes in the modern day been taken from broken and unhappy homes. It has been my privilege to visit, with the others of the General Authorities, regularly in the finest homes of our people, and it is from those visits that I have gleaned some things that I should like to mention to you, suggestive of the elements that build for strength and happiness in the home.

LOVE AND DESIRE FOR CHILDREN

If I were to name the first thing that impresses me always in these fine Latter-day Saint homes, I would say it was a love for and a desire for children. These are homes where the having of children was not delayed because of some social or educational or financial objective, and where the size of the families has not been limited by the practice of birth control.

A few years ago I read some statistics taken from the United States Census Bureau which indicated that out of 180,000 divorces for that given year, 57 percent were in homes where there were no children, 21.2 percent where there was only one child; and in families with five or more children, divorces ranged all the way from none to only .7 of one percent. Clearly is it evident that parental love and oneness that come from planned parenthood is a safe and sure guarantee to the happiness of the home.

MIRACLE OF MOTHERHOOD

Sometime ago I was privileged to hear something about the influence that had come from one of these homes in a letter that was written by a lovely daughter who had just given birth to her first baby. In the early hours of the morning the baby had come, and late in the afternoon she was in a reflective mood; in this reflective mood she had written home to her family. In her letter she told first about her impressions and feelings at the miracle of motherhood, how she had been privileged to be a participant in this wonderful creation. Then she wrote this:

I wonder that we women are not required to undergo even more than labor pains to bring these little ones from another world into this one. It seems so right that we through pain are forced to slip for a few minutes, at least, half-way into another sphere, to sort of bring our baby by the hand into this new world.

The beauty of that girl's thinking about the lofty ideals of womanhood and the sacred calling of the mother in the home is matched only by that which I heard in Canada when I interviewed a young man who was preparing to go on a mission. I sought to find out what his idea and standards had been with respect to honoring womanhood. He looked me unflinchingly in the eye and replied:

Brother Lee, my mother has taught me all my life that a mother can rear her daughter, but it takes a mother plus a good pure girl in order to rear her son properly.

GUARANTEES OF A HAPPY HOME

I am reminded of the remark of a young man to his sweetheart and her reply, when he planned to postpone their marriage because of finances. He said to her somewhat facetiously: "I think probably all I can promise you is a sagebrush home in Idaho," and she replied: "Well, that is fine, then if we ever get anything, it will belong to both of us and not just you."

I am thinking of that mother blessed with a family of girls who kneeled down each night and prayed God that somewhere there would be a mother rearing some sons worthy to become the husbands of her daughters, and then, the daughters finally

Friday, October 1

First Day

married. In talking with the mothers of the sons, she found that those mothers had been praying ever since their boys were born that somewhere God would be preparing some girls worthy to become the wives of their sons.

I say to you, brethren and sisters, such lofty concepts of home, family, and the responsibilities of home and family, are certain guarantees to a happy and successful home.

Coming home on the train from California this last week, I rode with one of these lovely mothers whom I have known and who has reared an excellent family. We talked about the things that had helped to keep her family in line. She said:

Brother Lee, I made it my practice and rule, when my children came along that I was going to make as many contacts with my children in the home as I possibly could. I was always there when they went to school; I planned to give up everything else, if necessary, to be there when they came home; I was there when they had their parties and their friends in the home; and I always waited up after the evening parties in order to greet my children when they came home from the party, because I found that at such moments I was able to encourage a frankness between us, and it permitted me to enjoy their confidences that over the years builded a comradeship which kept them safe in times of difficulty.

What a blessing is such a wise mother! Such children, so taught, with whom mothers and fathers have made such comrades, in times of stress and storm will turn to mother and father as the ship laboring in the storm to the port for safety.

LOVE IN THE HOME

The Apostle Paul, because apparently of the importance that he saw of love in the home, made this statement:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

So ought men to love their wives as their own bodies. (Eph. 5:25, 28.)

And another prophet condemned the infidelity of men and their unfaithfulness to their companions, those who had failed in their parental responsibilities in these words:

For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea and in all the lands of my people, because of the wickedness and abominations of their husbands.

. . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds. (Book of Mormon, Jacob 2:31, 35.)

CHILDREN MADE PARTNERS

I have found in these Latter-day Saint homes that one of

the characteristics that mark them as outstanding is that the family has been made into a partnership. Father and mother in the early days, managing the income, have given small weekly allowances to the children to make them partners. As they have grown older, there has been a sort of partial partnership with father and mother as the parent corporation, and still older, a full partnership, and then in old age the parents sell to the children and retire on the income from the properties thus disposed of. Learning how to do on the farm, having a part in homemaking and the family earnings is a sure guarantee against juvenile delinquency. The blase girl who is overpainted and immodestly dressed presents but the unlovely picture of the unhappy girl who is making a bid for a kind of popularity that personal endowments did not provide. The boy with his first smoke and the first drink and the beginning of profanity oftentimes is one who is trying to flag a feeling of inferiority, and acts thus to make himself seemingly equal to a difficult situation. The kinds of homes that I have been describing, as found among the leaders throughout the stakes and missions of this Church, are homes where delinquency is rarely to be found, because of the responsibilities that have been given to the children throughout their growing years. Individual responsibilities assigned to family members seems most vital in the building of these successful homes.

RESPECT FOR EACH OTHER

I see these families showing respect towards each other; father to mother, and affection for her, and mother to father; no quarrelings, no bickerings before the children at least, misunderstandings talked out sensibly—I saw one such home with nine lovely children where the children bear testimony to the fact that they have never heard their father and mother quarrel. The result is now that in the nine homes of these children, following this period of instruction, and the good example of parents, there are nine more lovely and secure families living happily together.

I contrast that with the lament of a father who said: "What is the matter with my family? In every one of their homes, now they are married, they are having trouble, and divorce is threatening." I saw the kind of home they grew up in, and I contrasted it with this other home where safety and security have been provided.

MAINTENANCE OF SPIRITUAL CONTACTS

The maintenance of spiritual contacts, the exercise of family prayers, the constant attention to Church duties have all been some of the things that have helped these homes to be successful, and so as I close with these few observations, may I remind you

Friday, October 1

First Day

that the Lord has said that those who are sealed in the temple by the Holy Spirit of Promise shall pass by the angels and the gods, which are set there, to their exaltation in all things.

May I call that to your attention, you brethren, reminding you that your marriages shall be eternal and shall be perpetuated through eternity only so long as you keep the covenants that you have made. The Spirit of Promise is the spirit which searches the hearts of men, and only when his sealing approval is given—only then will your blessings become eternal.

God grant that the homes of the Latter-day Saints may be blessed and that there shall come into them happiness here and the foundation for exaltation in the celestial kingdom in the world to come, for which I humbly pray, in the name of the Lord Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

Brother Ursenbach, I believe they have, in military matters, what they call a reserve, which they throw in at times when they feel there is an emergent need, so we will ask you to constitute for tomorrow a reserve force upon which we may call.

The Relief Society Singing Mothers of the Salt Lake Region will sing as the closing number: "Peace I Leave With You." The closing prayer will be offered by President Robert J. Potter of the Bear River Stake, of Garland, Utah, after which this conference will adjourn until 10 o'clock tomorrow, Saturday morning.

The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KDVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

We should like to express at this time our keen appreciation and gratitude to the Relief Society Singing Mothers for furnishing us with such beautiful and well rendered songs during this Conference.

Tomorrow morning the audience should be in their seats not later than ten minutes before the time of beginning.

The Presiding Bishopric will meet the Bishoprics of the Church here in the Tabernacle tonight at 7:00 p.m. The members of all Bishoprics and Ward Clerks are requested to be in attendance. The members of the Presidencies of Stakes are also invited.

Singing by the *Singing Mothers*: "Peace I Leave With You."

Elder Robert J. Potter, President of the Bear River Stake, offered the closing prayer.

Conference adjourned until Saturday, October 2, 10:00 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning at 10:00.

President George Albert Smith presided at this session, President David O. McKay, Second Counselor in the First Presidency, conducted the services. The singing for this session of the Conference was furnished by the congregation.

President David O. McKay:

This is the third session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President George Albert Smith is presiding. He has requested that David O. McKay conduct the exercises. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning, all the General Authorities of the Church, except Elder Spencer W. Kimball, who is under doctor's care convalescing at home; Elder Alma Sonne, who is presiding over the European Mission; and President S. Dilworth Young, who is presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The singing during this morning's session will be by the Congregation led by Elder J. Spencer Cornwall, with Elder Roy M. Darley at the organ.

We shall begin this morning's services by the congregation singing: "O Say, What Is Truth?"

The opening prayer will be offered by President Golden D. Carlston of the North Sanpete Stake.

As an opening number, the congregation sang the hymn: "O Say, What is Truth?"

President Golden D. Carlson, of the North Sanpete Stake, offered the opening prayer.

The congregation sang the hymn: "O Ye Mountains High."

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren, sisters and friends—those listening here and elsewhere: I propose in the few minutes allotted to me to talk primarily to the Mormon people, but I would feel complimented if any others would care to listen. It is trite to say that the Church of Jesus Christ of Latter-day Saints has many characteristic teachings—those not accepted and taught by other churches as we teach them. Some of these are basic and therefore fundamental to Mormonism, as you all know. Among them are that Joseph Smith was the recipient of divine visions, visitations, and revelations, that the Book of Mormon is a God-given volume to the world which, by reason of the miraculous way it came forth, is the most marvelous book in print today and that the Holy Priesthood—the authority to act for and in the name of Jesus Christ—was given to Joseph Smith and Oliver Cowdery by the laying on of hands of heavenly messengers—first, John the Baptist, and a little later, the Apostles Peter, James, and John. To members of our Church these are actual facts to which countless thousands of them bear fervent testimony, saying in effect they really *do know*, not believe only, that these things are true. Incidentally, may I say testimony bearing of this nature is, as you know, a characteristic practice among us.

TESTIMONIES OF RETURNED MISSIONARIES

Since the current policy of interviewing returned missionaries by some one of the General Authorities began a dozen years ago, I have interviewed hundreds of these young people and on questioning, at least ninety-nine percent of them readily and positively declared they knew certainly that God lives and that the Church of Jesus Christ of Latter-day Saints is his Church. Were these young people telling the truth? Did they, and can any one, positively know that God lives? Multitudes of worldly people answer, nay. But in such a case a negative answer has no value. All it can do is to show that the witness is without knowledge. The testimony of a single witness who has the facts far outweighs the testimony of the multitudes who have no facts. We read that Jesus once declared:

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

Further, on one occasion addressing the question to his disciples, Jesus asked:

But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon

Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

The Latter-day Saints accept this teaching, and multitudes among them declare they know by personal experience that it is the truth. "But how can they know?" the doubter asks. Those having the knowledge rarely, if ever, claim they have ever seen or heard God. (But the boy Joseph Smith asserted that he both saw and heard.) "Then how can they know?" the doubter asks. The answer is: by the power of the Holy Ghost, as Moroni declared. (See Moroni 10:4-5.) Was it not by the power of the Holy Ghost that Peter got his knowledge?

AVENUES OF GETTING KNOWLEDGE

There are avenues of getting knowledge other than those of seeing, hearing, or touching. One of them is mind and feeling. If one has a pain, does he not know it? How? Through his feelings. If he is elated, or sad, or depressed, or hungry, does he not know it? It is through our feelings that much of our knowledge comes. In his work of translating the Book of Mormon, how did the Prophet Joseph Smith know when a particular translation was correct? By a "burning" in his bosom, he declared—that is, by a feeling of perfect assurance.

Many a prayer has been divinely answered while the petitioner was still on his knees. How did he know the answer came from above? By the way he felt—the feeling of satisfaction, of elation, of perfect assurance, of right accompanying the mental impressions received. But it is well for us to remember that mental impressions may come from two different sources—one from above, the other from below—from the Lord, or from Satan. We may know the source of the impression by the way we feel. If it is from the devil, it is never accompanied by a feeling of joyous satisfaction and positive assurance of right—a characteristic of impressions that come from the Lord. The one who prays need not be deceived by impressions that come into his mind in answer to prayer. Divine impressions have accompanying characteristics of genuineness.

VISION GIVEN TO JOSEPH SMITH

Yes, God does live. The Father, Son, and Holy Ghost are three separate personal beings, alike in form, in whose image man is made. In order that these basic fundamental truths, lost to the world through centuries of erroneous teachings, might again be available to people of our day, a new revelation was necessary, and this was given to the fourteen-year-old Joseph Smith in the form of the most glorious vision ever given to mortal man, so far as the records indicate—a vision in which Father and Son appeared simultaneously—given to this uneducated, backwoods boy in order " . . . that I might show forth my wisdom through the weak things

of the earth" (D. & C. 124:1) — a youth who three and one-half years later was told by a messenger from heaven that his name should be had for good and evil among all nations, kindreds, and tongues. Yes, Joseph Smith was divinely called, a truth to which his works and the personal testimony of hundreds of thousands of his followers sincerely testify. And judged solely by his works—the measuring stick universally employed in determining greatness in men—Joseph Smith surely presents a challenge to every normal-minded adult human being interested in the good and happiness of himself and fellowmen, a challenge to give careful study and thorough investigation to his claims and teachings. Personally, I believe that even very many of our Mormon people are more or less careless and indifferent to the significance of the message Joseph Smith was called to deliver to the world.

SATAN RESPONSIBLE FOR WORLD TROUBLES

In this connection, it is perhaps well to remind ourselves that Satan the devil, whom I mentioned a moment ago, is a real personal being, a spirit brother of ours with a spirit body in form like that of all other men. He is here on earth with a multitude of other spirit children of our Father in heaven. He and his hosts are doing all they can to handicap the work of the Lord by handicapping the Father's children here in mortality. All our troubles, sorrows, miseries, sins, and wickedness stem right back to Satan, who through his temptations and machinations leads men away from the paths of peace, fair dealing, and righteous living, from the love of God and love of their fellow mortals.

When traveling about Europe twelve to fifteen years ago, we frequently met people who said, "There is no God who loves us and whose children we are; otherwise, he never would have permitted the First World War, entailing misery and destruction to many millions of human beings." Of course the answer of Mormonism to such false conclusions is that Satan, and not God, is responsible in the final analysis for these troubles. To every child that comes into mortality our Father in heaven has given his free agency—freedom to do as he pleases, freedom to yield to the temptations and power of Satan, freedom to reject God and righteousness. These matters are fairly well understood by Latter-day Saints, but not by many of their non-Mormon brethren. Yes, Satan is the father of lies, the inspiration of wickedness, and the source of wars. Years ago a great newspaper in the Middle West entitled its lead editorial "Hitler, the Devil Incarnate." God works through men willing to obey him, to lead his mortal children to paths of righteousness. Likewise, Satan works through men willing to yield to temptations, to bring troubles and destruction to God's children. Whether we serve God or Satan is a matter for the individual to decide. But having given each person his free

agency, God holds him responsible for the way he uses it—whether for the good and uplift, or otherwise, of his fellow men.

THE POWER OF SATAN

Relative to Satan, perhaps he has more influence among men today than ever before in human history. We have yet no treaty of peace with Germany or Japan, and none as yet in sight, though fighting with these countries ended more than three years ago. In the First World War, Armistice Day came the 11th of November. In the following June a treaty of peace with Germany was signed. What is the trouble now? My answer is Satan. I think the leaders of certain nations who have a voice in making treaties are in the power of Satan. And Satan does not want peace. The more trouble, fighting, and wickedness in the world, the more Satan laughs. How childish, weak, and stupid many of us are! We yield more or less readily to our destroyer, both in matters that affect us in person and in mass. But Russia is wholly atheistic. In all the public schools there, from the kindergarten to the university, the children are taught the Satanic doctrine that there is no God. The "law of the jungle" rules in government circles. When will treaties of peace conformable to Christian standards, in the making of which Russia has a voice, become effective in Germany and Japan?

But we need not look abroad to see troubles and unchristian conduct. We have plenty in our beloved America. But whether in our country or abroad, the ultimate cause is the same—the influence of Satan. And this influence is largely manifested through a universal human trait—that of selfishness. Have not all the major wars of history been due to selfishness, especially when associated with the similar traits of ambition and greed? The Christian rule of conduct is indicated by the second great commandment: "Love thy neighbor as thyself." If you do this, then necessarily you treat your neighbor as you would like to be treated in similar circumstances. In other words, you observe the Golden Rule, a thing so difficult to do that perhaps no one fully succeeds in doing it. But the rule expresses the Christian ideal. If this ideal, even approximately, motivated the makers of international treaties, peace between nations would soon be here—the great desideratum of the vast majority of the people of every country.

DEVIL-INSPIRED TROUBLES

Now in our own country what do we see? A multitude of devil-inspired troubles, most of them having their roots in uncontrolled and excessive selfishness, exhibited by excessive prices of necessities, work stoppages, strikes, mass picketing, lockouts, crimes, and indulgence in sinful practices, pressure groups making inordinate demands, struggles to get something for nothing—to name only a few of them. Unless America wakes up to the grave dangers of

the trend of the times and takes steps to curb and eliminate these evils, her doom is sealed as a land of free, prosperous, and happy people. This land is to continue as a "choice land above all other lands," (words divinely spoken) only on condition of the righteousness of her inhabitants.

Latter-day Saints will observe that I have said nothing new—nothing that they do not already know. But my purpose in saying these things is to call them again to our attention. In obedience to the divine will given to us by revelation, we partake weekly of the emblems of the Holy Sacrament as a reminder and for a renewal of our covenants. The Lord knows we have very good forgetters; he knows we need to be frequently reminded.

REPENTANCE NEEDED

Brethren and sisters, members of the Church of Jesus Christ of Latter-day Saints, we need to repent of sinful worldly practices in which many of us indulge more or less. We need to bring our selfish desires and practices within the limits of the Golden Rule. We need to cultivate humility and do more sincere praying, particularly in our family circles. We need to keep more vividly in mind the commandments of the Lord and with more determination increase our efforts to govern our lives accordingly, that is, implement these commandments in our daily living.

Everyone of us has more or less influence with those who see and know how we act, how we live. And since we are all expected to be missionaries and teach the gospel of Christ our Lord to all the world, we should keep in mind the fact that in the long run the most effective way the majority of us can do this is by example. We are all familiar with the old saying, "I would rather see a sermon than hear one"—a very natural attitude to take. With the Apostle James we teach that faith without works is dead and that in the great day of judgment we shall be judged according to our works.

OBSERVANCE OF SABBATH DAY

In this connection may I mention the Fourth Commandment which enjoins us to keep holy the Sabbath day—a commandment so frequently violated by multitudes of people, even by some of our own people. Whatever non-members may do in violation of this holy day does not justify us in any degree whatsoever in doing likewise on this day. We cannot go to movies, or ball games, or other kinds of commercial entertainments. We may not go hunting, or fishing, or golfing, on the Sabbath without violating the holiness of the day—such is a doctrine of the gospel of Jesus Christ as we interpret it, notwithstanding the teachings of some professing Christians to the contrary. The Lord has spoken in modern days on this subject.

I have spoken of some characteristic teachings of the Church

of Jesus Christ of Latter-day Saints. In addition we have some teachings that are at the basis of every acceptable Christian life. Some of these are indicated in the Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

Brethren and sisters, God has again showed himself and spoken to man in modern times. He is a personal being in whose image we, his children are made both in the spirit and the flesh. This is his Church, the only one on earth that he recognizes as his own, a truth that we declare not boastfully but in humility, very thankful that we have been given eyes to see, ears to hear, hearts to feel, and minds to understand.

God help us all to accept and continue loyal and faithful to these truths I pray in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

Somehow or other, this task never seems to become any easier. In fact at times I feel that it becomes more difficult, and I earnestly hope that you will sustain me with your thoughts and prayers and that my Father in heaven will give me utterance.

TESTIMONY OF INFORMED WITNESS

I was struck by a thought that Dr. Merrill presented in the opening paragraphs of his talk, that the testimony of one informed witness is worth infinitely more than the testimony of many who don't know. I have often made the observation that an idiotic opinion multiplied by fifty million is still an idiotic opinion. Sometimes our children endeavor to induce us to give them permission to do things we know they shouldn't do, with the well-worn phrase that "everybody is doing them."

But no matter what everybody does, an error is still an error even though it is multiplied millions of times. So is an evil, and it doesn't matter how popular or how glamorous or how universal evils become, they are still evils. Some evils have been made very glamorous, very appealing and very popular, but we must be aware of the fact that they are still what they are, regardless of who partakes of them or what they are called, or what appearance they assume. History has proved many times over that the opinion of one man who knows and who knows that he knows, the opinion of one man who has the truth and proclaims it, is much more important than the opinions of many millions who don't know.

EVENTS OF A CENTURY AGO

I can't look at this audience this morning without thinking of

another audience that gathered on Temple Square a hundred years ago. It is one hundred years this month since the first general conference was held on Temple Square. A bowery was built here in 1847. A special conference was held in that year, in August, I believe, and the two general conferences following that one, one on Christmas day, 1847, and one in April 1848, were held back in Kanessville, Iowa. The first general conference of the Church on this square was one hundred years ago now, and what has happened since then, here and elsewhere, is almost beyond belief.

The picture of those people comes before us—men and women who faced the harsh realities of physical existence, who had been, that summer and that spring, through the ordeal of seeing their crops threatened by complete destruction, and many of whom had witnessed the deliverance through their Father in heaven by the episode of the seagulls, which is now immortalized in stone on this block.

With what little they had, ragged, I am sure, many of them, and worn and weary, nevertheless they continued to consult their convictions rather than their convenience, and the fact that they did so accounts for what we have here today, physically and tangibly, as well as the greater spiritual and intangible values that have so blessed our lives and the lives of our children. May God bless their memories and help us to be worthy of the heritage they gave us.

FAME OF TEMPLE SQUARE

This square has since become one of the most visited and most talked-of ten acres in the world, I am sure. President Smith told you yesterday that we had had more than eight hundred forty thousand visitors up to this time this year. About a million people a year are coming here currently, a little more or less. There are still many people who come here from all parts of the country who remember and who speak feelingly of their visits in decades gone by, when they met such men as Joseph Peery who so greatly influenced what went on, on this block, for so many years.

But we are facing new circumstances so far as the operation of this square is concerned. It was only fifteen years ago, in 1933, that there were about one hundred thousand people who visited this place, and I rather think that that figure might have included the general conference visitors. We have about ten times that number now, excluding general conference visitors. It was only three years ago, 1945, that we had about a third as many people come here as we have now, three hundred seventy-seven thousand in 1945. You can see that we are facing new problems of organization and administration, and if the activities on these grounds continue to multiply in the next ten or fifteen years as they have in the past, these ten acres literally will not accommodate them.

TEMPLE SQUARE GUIDES

We have some seventy-five guides functioning now on these grounds, faithful men and women who take time from their businesses and their professions and their homes at a moment's notice to come here and render such service as is needed. We have about eight lawyers, three or four doctors, and many successful businessmen, who leave their clients, their patients, and their customers waiting in their offices while they come here to conduct strangers about these grounds. There are many times when we have five or six groups moving on the grounds at once, and if one building is tied up, it means that there are many times when we have no place to take these people who come. They come at their convenience, not at ours, and we have to take care of them when they come or not see them at all.

These grounds are open about fourteen hours a day at the present time, and they are open almost every day of the year, seven days a week. The only day we have been closed in my experience here is Christmas Day, and I am sure we could have conducted some people about the grounds even on that day. This is our window to the world, and I want to express my appreciation to the Presiding Bishopric for their most helpful and sympathetic cooperation in maintaining the personnel and the physical appearance of these grounds, and to the First Presidency, President Smith and President Clark, and President McKay, in helping us to get the help we need and in helping us with many of our problems and in acquiring the physical facilities we need here. I almost believe at times, without being able to prove it, that not only do we see more people here than anywhere else in the Church, but that more strangers see us here than in all the rest of the Church put together.

TEACHINGS OF KARL G. MAESER

I am grateful to Brother Frank Otterstrom for inviting again to my attention a few sentences from the mind and heart and experience of Brother Karl G. Maeser who had such an influence on this Church and its educational policies in his generation, and on the lives of those who have succeeded his generation.

Here is one which we may all have heard many times over but repetition of which is well worth while:

The Lord has unconditionally declared the triumph of his Church, but his promises to me are all conditional. My concern, therefore is about myself.

I have no fear, and I know you haven't, as to the ultimate destiny of this Church, and of the Lord's work in the earth. But many individuals fall by the wayside, and in the Doctrine and Covenants the Lord has in a number of places distinguished between his pleasure with the Church collectively and his pleasure with people individually, or displeasure as it may be. One such utter-

ance is in the first section, where he declares that he is pleased with the Church speaking collectively but not individually. Regardless of the great strides the Church has made, in the words of Karl G. Maeser, "my concern . . . is about myself" and my own part and contribution to it. I commend to you the beautiful and profound thought of President Ivins yesterday: "Serving for the sheer joy of service, without thought of self."

Another sentence from Brother Maeser:

No man shall be more exacting of me or of my conduct than I am of myself.

And another one:

I would rather trust my child to a serpent than to a teacher who does not believe in God.

Here is another:

The Lord never gets in debt to any man.

I am reminded of Bishop Richards' remarks here yesterday.

And here is another sentence from Karl G. Maeser that is pertinent to our present problems:

Youth demands recreation, and if it is not provided in high places they will seek it in low places.

Brother Moyle touched on that yesterday: Spending time with our children regardless of our other pressing professional and business pursuits. These children of ours are going to grow up. What we have said about the visitors who come here, that they come at their convenience and not at ours, is true of children. They grow up at their convenience, or at Nature's convenience, and not at ours, and we had better touch their lives while they are with us and while we have the opportunity. They are going to find companionship somewhere, and if it isn't our companionship, it will be the companionship of someone else. If it isn't our influence, it will be some other influence that shapes and molds them, because they are not going to be isolated from outside influences, and we shall have no cause for complaint about the influences that do mold their lives unless we do our best to see that ours is dominant in the shaping and moulding of their characters.

A final sentence from Brother Maeser:

If you want excuses, go to the devil—he can give you any number.

We can go to the devil for a good many things, and sometimes, in some instances, I'm afraid that is the source of too much that is plentiful in the world. The law of supply and demand does not seem to work as well as it should in this instance.

REPENTANCE AND FORGIVENESS

I am grateful, however, as Bishop Isaacson expressed yester-

day, that this is a Church that proclaims the principles of repentance and forgiveness. If it weren't for repentance and forgiveness, life would be hopeless for most of us, if not for all of us.

I was talking a day or two ago with two of our brethren who are attorneys, and we were speaking of some of our penal practices and problems, about life imprisonment, for example. A man who is imprisoned for life, and who knows that there is no hope for him, hasn't much inducement, perhaps, to be on his good behavior. I recall a scene to which I was a witness not long ago, which involved a small boy who had been invited to stay in the house for the rest of the day because he needed some disciplining. He was rather obstreperous during the day and said, "Why should I be good? I can't go out anyway."

Well, he had to be reminded that there was another day coming. If there isn't another day coming, there isn't much inducement, and I am grateful for the principle of repentance and forgiveness. There is another day coming for all men, with some rare exceptions, on terms of repentance and forgiveness, and obedience. "Go thy way, and sin no more." There are two parts to that equation and they involve both forgiveness and sincere repentance.

I am grateful for my fellowship with you, my brothers and sisters, more than I can speak. And I am grateful that the mysteries of the kingdom have never troubled me much. I think that the simple truths of the gospel are so plain and so beautiful that I don't worry much about the things that no man can explain; and I am sure in my own heart that if we will just live as well as we know how to live, we will be all right here and hereafter. It won't be the things that we don't know that will give us trouble. It will be the things that we do know and fail to abide by.

May God help us to go forth and live our lives and meet our problems and counsel our families and render service in his Church and be accepted into the kingdom of our Father in heaven, with his approbation, when that time shall come, I pray in the name of Jesus Christ. Amen.

ELDER THOMAS E. McKAY

Assistant to the Council of the Twelve Apostles

President Smith, President Clark, President McKay, and President Richards, and brethren and sisters, may I join with some of the other speakers who have preceded me in expressing sincere appreciation for my membership in the Church and for the gospel of Jesus Christ as revealed to the Prophet Joseph Smith in our day. I am especially thankful for the gospel because of the many opportunities it has given me and is giving me to work. I think work is one of the greatest blessings a kind Heavenly Father can bestow upon his children.

I quote the following lines about work, signed "Author Unknown." It starts out by asking the question, "Who am I?"

WHO AM I?

I am the foundation of all prosperity.
 I am that from which all blessings flow.
 Everything that is of value in this world springs from me.
 I am the salt that gives life its savor.
 I am the sole support of the poor.
 And the rich who think they can do without me live futile lives—fill premature graves.
 I have made America.
 I have built her matchless industries, laid her incomparable railroads, created her citizens, and reared her skyscrapers.
 I am the friend of every worthy youth. If he makes my acquaintance when he is young and keeps me by his side throughout his life, I can do more for him than the richest parent.
 I keep bodies clean and fit, minds alert; and when neglected, both bodies and minds grow fat and sluggish.
 I am even the parent of genius itself.
 I am represented by every paper that flies from the press, in every loaf of bread that springs from the oven, in every train that crosses the continent, and in every ship that steams the ocean.
 Fools hate me; wise men love me.
 The man who keeps his hand in mine through life never dies—because that which he has created with my help lives on after he is gone.
 The man who shirks me and scorns my aid, never lives—*Never really lives*, even though he may continue to breathe.
 Who am I? What am I?
 I am WORK!

—Author Unknown

OPPORTUNITIES FOR CHURCH SERVICE

I am especially grateful for the great organization of our Church, an organization that gives every person, who desires, an opportunity for work. Even the members are supposed to be missionaries and set the proper example. "A clean life is the greatest sermon in the world."

I am indebted for the following figures, showing how the organization works, to the general committee on statistics of the Church of whom Dr. Widtsoe is the chairman.

Speaking first of the ward units:

		Total
Offices to be filled from ward membership (average ward membership 665)	257	
Number of wards and dependent branches in stakes	1,419	364,683
Offices by stakes (average stake membership 5,300)	256	
Number of stakes	172	44,032
Estimated offices in missions including missionaries		60,000
General Church officers (including general boards and mission presidencies)		400
Total Church offices to be filled		469,115

There is no other organization in the world comparable to the organization in our Church. Then think of the priesthood officers and the priesthood members, all of whom have special assignments.

		Quorums	Membership
High Priests		172	30,451
Seventies		332	20,675
Elders		1,001	95,204
		1,505	146,330
 Priests			
(under 21)	11,821		
(over 21)	20,011	1,263	31,832
Teachers			
(under 21)	15,455		
(over 21)	15,422	1,296	30,877
Deacons			
(under 21)	26,162		
(over 21)	15,478	2,168	41,640
Total Aaronic Priesthood in Stakes		4,727	104,349
Aaronic Priesthood in missions			17,296
Total Aaronic Priesthood			121,645
Total all priesthood membership*			267,975

CALLING OF A WARD TEACHER

All these officers and teachers have an opportunity to work. Some may think, "Oh, it doesn't matter if I don't keep the Word of Wisdom or am only a part tithpayer. I'm only a deacon, or I'm only an elder, or a counselor in an organization; if I were a bishop or a president of a stake, I'd keep the Word of Wisdom. I wouldn't break the Sabbath day, but I'm only a ward teacher." Only a ward teacher! There is no greater calling, brethren, in the Church, than that of a ward teacher. If the ward teachers realized what an opportunity that is and if they were doing their duty, we wouldn't have the condition exist that Brother Ivins referred to in his splendid talk yesterday. The bishop would know through these ward teachers if any of the children in his ward were over nine years of age and not baptized, or needed shoes before they could enter school. He would know if the ward teachers were doing their duty, where our boys are who are in the service at this time, and when they changed their address. They could always get such information from the mothers in the homes they visit. It doesn't matter, brethren and sisters, so much what the position is. It is how we fill that position. We are given a job to do. It may be the only position that we have to show our Father in heaven that we can make good, that he can depend upon us.

*In this computation, the approximately ten percent of transient Church members has been added only to the Melchizedek Priesthood figures. If a similar ten percent were added to the Aaronic Priesthood figures the Aaronic Priesthood membership would total 133,810, giving a total priesthood membership of 280,140.

VISIT TO WESTERN STATES MISSION

I am very grateful for the opportunity that I have in visiting the stakes and the missions. I wish to endorse what Brother Clifford Young said yesterday with reference to our mission presidents and missionaries—the fine work they are doing. Just recently Sister McKay and I returned from a very strenuous but interesting and beneficial tour of the Western States Mission with President and Sister Francis A. Child. They also are doing a wonderful work. They are real leaders, fine executives, and they have the respect, confidence, and love of all the missionaries as well as of the members and non-members.

We traveled by auto nearly five thousand miles, averaged about three hundred miles a day; held nineteen district conferences and eleven district meetings with the missionaries. In these thirty meetings we contacted and heard from all the one hundred and fifty missionaries. They are doing a fine work. We were certainly delighted with the manner in which President Child meets the new missionaries as they come into the field. They are taken to their home headquarters and made to feel that they are welcome. President and Sister Child get acquainted with these new missionaries by holding a testimony meeting and a "search-for-talent" meeting, an impromptu meeting where these new missionaries are given an opportunity to show what they can do; and then they are given their instructions and their assignments. I was especially delighted with one of the instructions.

Here's a good thing to remember and a better thing to do.
Always join the construction gang and never the wrecking crew.

THE GOOD AND THE BEAUTIFUL

President Child is an optimist. He exemplifies what I like to call the "boost spirit." I think we need more of it in the Church and in the world, more "boost spirit" and less knock-knock; more builders and fewer wreckers, more lifters and fewer leaners.

"If we look for the good and the beautiful, the good and the beautiful will come back to us." A prominent writer expresses this truth as follows:

The universe pays every man in his own coin: if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticize, and hate, and you will be censured, criticized, and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, and confidence begets confidence; kindness begets kindness, and love begets love. ("Compensation"—N. W. Zimmerman.)

How much happier we would be and how much more joy there

would be in the world 'if we looked for and spoke only of the good and the beautiful; if we looked at the beauty of the hawthorn twig, its symmetry, instead of pointing out to everyone the dead leaf; if we enjoyed the fragrance and the beauty of the rose, instead of frowning and calling people's attention to the thorn on the stem; if we enjoyed to the fullest the uplift of the purity of the lily instead of calling attention to the little dirt left on the roots!

I like this story of the old frog:

Once on the edge of a quiet pool,
Under the bank where 'twas nice and cool,
Just where the stream flowed out of the bay,
There sat a grumpy and mean old frog,
Who sat all day in the sand to soak,
And just did nothing but croak and croak.
A blackbird hollered, "I say, you know,
What is the matter down there below?
Are you in trouble or pain or what?"
The old frog growled, "Mine is an awful lot."
" 'Tis a dirty world," thus the old frog spoke—
"Croakety, croakety, croakety, croak."
Then the blackbird said, "I see what's wrong.
Why don't you smile or sing a song?
Look up, young feller, why bless my soul,
You're looking down a muskrat hole!"
A wise old turtle, who boarded near,
Said to the blackbird, "Now, friend, see here,
Don't waste no tears on him," says he.
"That fool's down there, cause he wants to be."

BUILDERS AND NOT WRECKERS

In the future when any of us have the urge or are tempted to repeat gossip or speak unkindly or perhaps untruthfully of a neighbor or a brother, let us think that we also are just looking *down a muskrat hole* and then look up at the birds. Imagine we can hear the beautiful song of the meadow lark or the robin or the red-winged blackbird. My, how I used to thrill to listen to those red-winged blackbirds after a hard and dreary old winter, singing that early spring song! How much I am indebted to the Church, to the gospel of work since those early days! I trust, my brethren and sisters, that the Lord will bless us that we may be boosters and not fault-finders, builders and not wreckers, lifters and not leaners, that we may look for and speak of only the good and the beautiful and above all that we may do our work so well, no matter what the calling is, that it can never be said of us truthfully or written after our names that we were *called and found wanting*, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The following cablegram came this morning, signed by Harold Rex, President of the Brazilian Mission:

"Brazilian missionaries and Saints send greetings to Saints assembled in conference and wish to report a twenty per cent increase in membership thus far this year."

Singing by the congregation: "Redeemer of Israel."

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

I would like to ask each of you to offer a silent prayer on your own behalf that while I speak you may enjoy the spirit of the Holy Ghost and that I, too may enjoy it, that we may thereby all be edified.

Like some of the other brethren, I have just returned from visiting one of the missions, the Canadian Mission. President Eyre, with the able support of his good wife, is doing a good work. While there, I was impressed as I think one might be who was watching a great experiment, an experiment in which it was being determined what the power of the gospel of Jesus Christ can do to the changing of the lives of men and women. The experiences of that visit are still upon my mind.

EARLY MISSIONARY EFFORTS IN CANADA

I was reminded of some of the events which took place there during the early rise of this kingdom in these latter-days. The Prophet Joseph Smith, with Sidney Rigdon, was in Brantford, Ontario, in 1833. They went there following receipt of the revelation we know as the one hundredth section of the Doctrine and Covenants, in which the Lord had shown unto them great mercy and consideration in advising them that their families were well. They had been separated from their families for some time and were concerned about them.

While in Canada, they experienced the fulfilment of the promise the Lord made in that revelation, that an effectual door would be opened for them in the land roundabout. At Mount Pleasant and Brantford, some sixteen or eighteen people joined the Church. The promise that the Holy Ghost would bear record of the truthfulness of what the brethren said was there fulfilled. Of one meeting the Prophet said:

Elder Rigdon preached to a large congregation . . . and I bore record while the Lord gave his spirit in a remarkable manner.

Toward the people the Prophet evidenced the same kind feelings that the Lord had shown to him and Sidney Rigdon. Of them

he makes entries in his journal, such as, "The people were very tender and inquiring." And again, "O God, seal our testimony to their hearts."

You are all acquainted with the fact that in 1836 Parley P. Pratt went to Canada following a great prophecy uttered by Heber C. Kimball, in which Parley P. Pratt was instructed to go to Toronto. He was told that he would there find people waiting for him who would receive the gospel, and that from there the gospel would spread into England where a great work would be done. You know how he found President John Taylor, the Fieldings, and others, and how from correspondence that went out from that place the ground was laid for the opening of the great British Mission.

In August of the next year, 1837, the Prophet Joseph Smith with Sidney Rigdon and Thomas B. Marsh, then president of the Twelve Apostles, visited Toronto. Riding in a carriage and holding evening meetings by candlelight, they visited the churches. Elder Taylor accompanied them. "This was as great a treat to me as I ever enjoyed," he said. "I had daily opportunity of conversing with them, of listening to their instructions, and in participating in the rich stores of intelligence that flowed continually from the Prophet Joseph."

SPIRITUALITY NOTED IN CANADIAN MISSION

As we traveled through the mission, it seemed to me that the spirit which accompanied these early brethren in their missionary labors was still to be found among the people in that goodly land.

We could feel it among the missionaries as we shook hands with them and conversed with them and heard them make their reports. The power of the gospel operating upon them is effecting a marvelous transformation in their lives. In the missionary meetings they bore eloquent testimony of the truthfulness of the gospel of Jesus Christ and of its restoration through the Prophet Joseph Smith. Their eyes would fill with tears as they expressed their appreciation to their Heavenly Father, to you their parents, and to others of their loved ones, who are making it possible for them to fulfil their missions.

It was inspiring to see these young missionaries—who a few months ago were to a large extent, irresponsible, carefree boys and girls—watching the doors of the meetinghouses as the time for meeting approached. As their contacts arrived, they gathered them together, shepherded them to seats near the front, and proudly and tenderly sat down in the midst of them.

At the conferences there were in attendance in every one of the general meetings from seven to twenty non-member friends of the missionaries who were interested in the gospel. Some of them came as far as three hundred miles to attend the meeting—of course, some of the Saints came much longer distances—and

Saturday, October 2

Second Day

they all said it was worth it. As the gospel has affected the lives of the missionaries in this great work, so has it affected the lives of the members and the investigators. When they truly accept the gospel of Jesus Christ, they have a completely new outlook on life.

After the meetings they are loath to leave the premises. They stand around for a long time. Of course that is characteristic of all Latter-day Saint gatherings. Speaking to one of the non-members after he had been there an hour, he said to me: "Well, since the meeting I have shaken hands with that young missionary over there four times. And," he said, "I have enjoyed it every time."

May I say again that the effect that the gospel of Jesus Christ has had upon these missionaries and upon these members and sincere investigators is proof positive of its power to change the interest and the very lives of men and women. It has always been that way.

EXPERIENCE OF ENOS

I call to mind the experience of Enos, a grandson of Lehi, who longed in his heart for a knowledge of the truthfulness of the things of which he had heard his father, Jacob, speak, and so while he was hunting beasts in the forest, he kneeled down upon the ground and called upon his Father in heaven in mighty prayer and supplication. And as he was praying, he heard a voice say unto him:

... Enos, thy sins are forgiven thee, and thou shalt be blessed.

And he cried out:

Lord, how is it done?

And then the Lord said:

... Because of thy faith in Christ, whom thou hast never before heard nor seen ... wherefore, go to, thy faith hath made thee whole. (Enos 5, 7-8)

Now the effect upon Enos of that testimony of the truth and the knowledge of the gospel which he had is shown in the following paragraph in which he said:

Now, it came to pass that when I heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them. (*Ibid.*, 9.)

And not only did his heart change that he had a desire for the welfare of the Nephites, who were his brethren, but he had a similar desire for the Lamanites, who were his enemies, and he poured out his soul unto God for them.

GOSPEL EFFECTS CHANGES

In the twenty-third and twenty-fourth chapters of Alma we have a dramatic account of the power of the gospel changing almost a whole nation from a bloodthirsty, indolent, warlike people into industrious, peace-loving people. Of these people the record says that thousands were brought to a knowledge of the Lord, and that as many as were brought to a knowledge of the truth never did fall away,

For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren. (Alma 23:7.)

And:

... there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; ... they would not even make any preparations for war. (*Ibid.*, 24:6.)

On the contrary, they gave thanks unto God that he had given them a portion of his spirit to soften their hearts.

That is the great message I want to leave here. It is the softening of the hearts that this gospel does to the people who receive it.

The record continues:

... and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands. (*Ibid.*, 24:18.)

And:

... they buried the weapons of war, for peace. (*Ibid.*, 24:19)

Now this remarkable transformation wrought in the hearts of these thousands of people was done in a very short period of time under the influence and power of the gospel of Jesus Christ. It would do the same thing today for all the peoples of the earth if they would but receive it, for in very deed it is, as Paul said, "the power of God unto salvation," (Romans 1:16) not only spiritually, but also temporally and politically and in every other way.

It is a marvelous light even now shining in the darkness in this benighted world, but, unfortunately, as John said:

... the light shineth in the darkness; and the darkness comprehendeth it not. (John 1:5.)

RESULTS OF REJECTION

Time and time again during the history of man's sojourn upon this earth, the Lord has sent his gospel, this marvelous light, into the world to change the hearts of men in the time of crisis, that they might be saved from destruction, and time and time again the peoples of this earth have rejected it.

Just as acceptance of it changes the hearts of men and women, bringing righteousness, love, peace, and happiness, so the rejection of the gospel of Jesus, Christ brings wickedness, hate, war, and suffering. History clearly establishes the fact that the message of the gospel of Jesus Christ cannot be rejected with impunity.

On this point I call to mind and ask you to consider with me for a moment the experiences of the Jews in the meridian of time. The Savior presented himself and taught his gospel personally to them, but they rejected it. Near the close of his ministry, knowing that they had rejected both him and the gospel which he taught them, he was moved with profound sorrow and broke forth in that great well-known lamentation:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

He said, as a result of this rejection:

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

Elder James E. Talmage says he probably uttered these fateful words as he stood on the heights of the temple for the last time overlooking the city of the great king. This thought seemed to continue with him, because a short time thereafter as he was leaving for the final time the temple environs, the Apostles came to him and pointed out to him the beauty of the temple and the buildings on the temple site. His only answer was:

. . . verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down. (*Ibid.*, 24:2.)

He returned again to this subject on his way to Golgotha when he said to certain women who, following him, bewailed the fate to which he was going:

. . . Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. (Luke 23:28.)

And then he detailed to them the terrible events that would accompany the destruction of Jerusalem, which he saw coming as a result of the rejection of his message by the people of that day. He told them that those times and events would be so terrible that they would call upon the mountains to fall upon them and upon the hills to cover them.

You all know the sequel, how the Jews carried through their awful plot and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70 A.D. the city fell into the hands of the Romans

as the climax of a siege in which the historian Josephus tells us there were a million one hundred thousand people killed and

. . . tens of thousands were taken captive, to be afterwards sold into slavery, or to be slain by wild beasts, or in gladiatorial combat for the amusement of Roman spectators.

All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by it.

CHOICE BEFORE WORLD TODAY

Today the peoples of the earth stand at the crossing of the same roads as did the Jews in the days of Jesus. The same choice is before them. They may accept the gospel of Jesus Christ and move on to righteousness, peace, love, and happiness, or they may reject it and suffer wickedness, hate, war, and destruction.

The Lord in his great mercy has seen the events of our time coming, and he has sounded the warning and offered the way of escape. Remember that in the first section of the Doctrine and Covenants he said:

. . . I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

Continuing with this modern revelation, the Lord makes references to that experience of Jerusalem, of which I have told you:

Behold, I tell you these things even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (*Ibid.*, 5:19-20.)

Now my beloved brethren and sisters, in conclusion I bear witness to the fact that the gospel of Jesus Christ as restored to the earth in these latter-days through the Prophet Joseph Smith is intended to be and it is the key to the solution of the problems which face our world today, both people individually and collectively. May we who have accepted and declared our allegiance to it keep it brightly shining in our own lives and before the nations of the world, and may others of our Father's children in sufficient numbers receive it before it is too late, that the world may be saved from destruction, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, I humbly pray that the spirit which thus far has guided this conference, of which we have all partaken, may continue while I shall speak to you.

One gets so much in one of these general conferences not only

from the direct instructions and observations which come, but also from the thought which these instructions and directions invoke, that it is a little difficult sometimes to collect one's thoughts along a particular line.

THE TREASURES OF LIFE

As we grow and enter the upper brackets of years, we reflect a great deal upon the things which are of lasting importance and we come clearly to see that many of the things which we thought were of value in our earlier lives are merely the dross and that the gold, the treasures of life, we may have overlooked.

I am grateful that while I still live and have opportunity to serve that I have come more or less to appreciate, I try fully so to do, the things that are worth while. I try to shear away the unimportant, and, when I do so, I find that worldly things have pretty largely disappeared, that the objects which ordinarily are the matters of ambition among men have gone, and life settles down to the problem of the future. I cease to look at time and get over as near as may be into eternity. I am grateful for the knowledge which the Lord has enabled me to get, which means he has given to me of the things of the spirit. I am grateful for the knowledge of the gospel, imperfect as is the knowledge which I have. I am grateful for my testimony which strengthens with the days and the years, and I am grateful that the blessings which I thus recount to myself are the blessings which belong and are enjoyed by all of you. I come to see that the things which men give in the way of honor and respect and office and position are really of little worth. They are not worth what sometimes we feel we have to give in order to obtain them. I come to know that worldly goods are of no consequence whatever, save I have enough to eat, and to drink and reasonably to wear, and that to attempt to leave wealth to my children will not only be a futile effort but that it may prove a curse.

I do not mean by this that we should cease to exert our efforts to become influential for good in our communities. I do not mean that we should forget that we are living here and have our lives to live. I do not forget that a reasonable provision for those who come after us is a wise thing. I am only saying that none of these things is worth the sacrifice of a principle. They are not worth the sacrifice of our integrity, of our honor, of our righteous living.

WORLD IN A MESS

It is a trite thing to say the world is in a mess. That we know, and out of a life of seventy-seven years I can say that so far as I can see, it has never been in the mess that it is in today. There have never before, in my life, been the powers of evil in such strength. Satan seems to have taken us over very largely, and we

are more or less his tools. This is not the first time in our national history that we have been in trouble, and when I say "we," I mean the people. I am not talking of administrations. I am talking of us, we the people of the United States.

PROCLAMATION OF ABRAHAM LINCOLN

I have always been impressed with a great proclamation that was issued by Abraham Lincoln. He issued it in one of the darkest hours of the Civil War, just before Vicksburg, the surrender of which opened up the Mississippi River, and just before Gettysburg, which stopped the threatened invasion of the North. The Senate had passed a resolution calling attention to the needs of the country and asked him to set apart a day for national prayer and humiliation. The nation was considered almost bankrupt from debt. The people were tax-ridden, almost beyond endurance; the army was unpaid, some of it for a period of six months, and it was daily dwindling by desertion. The president issued a proclamation, and I want to read two or three paragraphs therefrom.

"We," by which he meant the people,

... have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in number, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us.

It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness. Now, therefore in compliance with the request and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday the 30th day of April, 1863, as a day of national humiliation, to abstain on that day from their ordinary secular pursuits, and to unite in their several places of public worship and be devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

WE HAVE HAD PROPHETS

In some respects, too many, we stand in that same place today.

Some time ago a pamphlet came across my desk which unfortunately I threw away. On the outside page it was stated, "We need a prophet," and as I read it then, and as I think of it now, I think how blind the world is. We have had a prophet, an American prophet, one who spoke our language, one who was imbued with

Christian ideals, and that prophet gave us the great righteous principles of which we know and of which the world partly knows; he gave them in our own language over a hundred years ago. These may all be read; we have been teaching them for a century. The trouble with the world is they do not want a prophet teaching righteousness. They want a prophet that will tell them that what they are doing is right, no matter how wrong it may be.

There is nothing new in this. Going back to the beginning, Noah taught the people. He was a prophet, and he told them what to do. He finally convinced his own family, and they were saved. So of Moses—while the children of Israel were in Egypt and he was promising them deliverance, they followed him, they did what he told them, but once out of Egypt and away from the bondman's lash they forgot, and he had rebellion after rebellion upon his hands from then until he died. The later prophets in Israel—Elijah vindicated by a miracle, that he was a prophet of God; yet Jezebel hunted him like a wild beast and would have killed him had not the Lord taken him by a miracle; and Isaiah and Jeremiah, these prophets spoke not only about righteous living and what Israel should do in their family life and in their religious worship, but those prophets spoke also of the relationship of nations and how Israel should bear herself toward those nations, but their warnings and prophecies went unheeded, and the calamities which they predicted came.

Now our Prophet, Joseph Smith, and the prophets since his time—and there has always been a prophet in this Church, and prophets, and you sustain the brethren here, conference after conference, as prophets, seers, and revelators—the Prophet himself, through the Lord by revelation, gave certain great principles that would save the world if the world would but listen. We do not lack a prophet; what we lack is a listening ear by the people and a determination to live as God has commanded. That is all we need. The way has been made perfectly clear.

REVELATIONS GIVEN TO JOSEPH SMITH

In the earliest days of the Church the Prophet, through revelation, gave a plan—we call it the United Order—which, if lived, would have preserved individual initiative, what we have come to call the American way of life, and at the same time have cared for all who needed to be cared for. When we could not live that, the Lord then gave us, through a series of revelations, step by step—for he always leads us gradually, we cannot always be led clear through to the end all at once—he gave us revelations out of which we have developed the plan for caring for the poor, through the giving by those who have to those who have not. We now know it as the great welfare plan. There is nothing new in the welfare plan except a little machinery that we have added to carry it out.

The Lord gave us a great dietary law more than one hundred years ago. He called it a Word of Wisdom. If this law were lived, it would regenerate the human race, so far as their physical bodies are concerned; and because of the intimate relationship between our physical bodies and our spiritual welfare, we would, if we had lived it, by this time be well on our way spiritually toward that peace for which men today so earnestly and devoutly work and pray.

He taught us also the relationship between father and son, child and parent, a great principle, one of the saving principles of society, given first on Mount Sinai and repeated by the Savior to the questioning Pharisees. We have forgotten that. The prophecy is here. There is no difficulty about that. It is our ears that are at fault.

He gave us the true principle for righteous ruling in that great revelation which tells us how the priesthood should rule, as already referred to by Brother Romney, I believe, who quoted some teachings from the Book of Mormon.

He gave us a great law of war telling us that we his people, should not go to war unless commanded by him and then telling what those who were attacked should do, how many times they should forgive, following along the lines of those quotations made by Brother Romney.

He declared also, this prophet of ours, that this was a promised land and should so remain so long as we worshiped the God of this land, Jesus Christ; but he warned us that when and if we became ripe in iniquity, he would destroy us, just as he had destroyed others before us.

The Prophet gave a great revelation involving fundamental principles of government, the relationship between the civil officers and the people, the relationship between the people and the laws commanded obedience to righteous laws—all sufficient in general principles to take us out of our present morass of pride, lawlessness, and crime.

He told us that the Constitution, under which we live, was an inspired document, that its principles were elemental to free human government and declared we should adhere to the Constitution and to the principles thereof. In that Constitution is the great Bill of Rights, guaranteeing to us freedom of the press, freedom of speech, freedom of conscience, freedom to assemble, and so on.

AMERICA NEEDS A LISTENING EAR

All this is in our gospel. It is all part of the work of our great prophet Joseph Smith, and those who have followed him. It is in the books and has been in print for a century. The American Prophet has spoken; American prophets are speaking. The great principles I have named, and almost countless others, have been

proclaimed for a hundred years. No, America does not need a prophet; America needs a listening ear. And more than all, we who are here, members of the Church of Jesus Christ of Latter-day Saints, we need a listening ear.

May God give us that ear. May he give us a disposition to read what he has told us. May he give us a spirit, his spirit, to take into our souls the principles of the gospel which he has given to us. May he give us the will and power to live them, having taken them into our souls; and the blessings and the joy and the happiness of life that will come to us if we so live are beyond any powers of expression or suggestion that I possess.

May God give us, again I say, a listening ear to all that he has told us, in order that we may live as he would have us live and give us the spirit to which I have referred, and the power to live as he would have us live, and to us men the will and power to honor our priesthood, and give to all of us every blessing that would be for our good, I humbly pray in the name of Jesus. Amen.

ELDER OCTAVE W. URSENBACH

Former President of the Canadian Mission

With you, my brethren and sisters, I rejoice in the great blessing that is ours, collectively, for being in attendance at this conference. We have been fed the bread of life. We have drunk of that cup of living water which will give us an everlasting blessing. I hope our souls have been fired with a determination to serve the Lord and to keep his commandments.

I should like at this time to express my gratitude to my Father in heaven and to his servants who preside over this Church for the opportunity of serving in the Canadian Mission for almost four years. You may well imagine how closely I followed the report of Elder Romney as he recounted his experiences in that mission recently. It was the first foreign mission of the Church. Work commenced there in the year 1832. Canada is a great country, great in possibilities but not great in population. Its population of about twelve million people is represented in all the churches that are dominant. The largest church in Canada is the Catholic Church which comprises about forty-three percent of the population of the country. The United Church of Canada is the second largest. Of the people more than ninety-eight percent of the total population claim allegiance to some Christian denomination, according to the records of the Dominion Bureau of Statistics. Canada was settled by English, Irish, Scotch and French peoples and there are among them many honest souls, and from that country have come faithful members of the Church of Jesus Christ. My labor among those people was most satisfying. I congratulate the membership of this Church in giving of its strength in young men and young women who have faith and

fortitude and fidelity to serve the Lord in the proclamation of the Lord Jesus Christ, and I have seen in their labors the exemplification of the admonition the Lord gave to his servants when he said, "Therefore, o ye that embark in the service of God see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . . And faith, hope, charity and love with an eye single to the glory of god qualify you for the work." That is being exemplified in the lives of the young men and young women who are serving in the Canadian Mission and I am sure in other missions. I wish to express my gratitude to my companion who stood side by side with me hardly missing any appointment in her endeavor to sustain the women of that mission. Also for the fidelity of my family, some of whom were with me and others who were not. I shall never be able to express my gratitude for that experience. I pray that the labor performed may have been pleasing to our Father in heaven and that many souls have been touched by the testimonies we have borne from time to time. I thank the Lord that he has given me a testimony of the divinity of the Lord Jesus Christ and that he lives today, that he is watching over his people, that he will bless and sustain us as we serve him in righteousness, which may we do I pray humbly, in his name. Amen.

President David O. McKay:

After congregational singing, "High On The Mountain Top," and the benediction by President William N. Brotherson of the Moon Lake Stake, this Conference will be adjourned until 2:00 o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over KSL and other stations named at the opening of this session. The singing of this session of the Conference has been by the congregation, Elder J. Spencer Cornwall conducting, Elder Roy M. Darley, organist. The congregation will now join in singing "High On the Mountain Top."

The Congregation joined in singing the hymn: "High On the Mountain Top."

President William N. Brotherson, of the Moon Lake Stake, offered the benediction.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held Saturday afternoon, October 2, at 2:00.

President George Albert Smith presided and conducted the services.

The Choir singing for this session of the Conference was by members of the Tabernacle Choir.

President George Albert Smith:

This is the fourth session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this afternoon, all of the General Authorities of the Church, except Elder Spencer W. Kimball, who is convalescing at home under his doctor's directions; Elder Alma Sonne, who is presiding over the European Mission; and President S. Dilworth Young, who is presiding over the new England Mission.

The proceedings of this Conference will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for this session will be furnished by members of the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the services by the choir singing "Holy Spirit, Truth Divine."

The opening prayer will be offered by President J. Cleve Hansen of the Lost River Stake, Moore, Idaho.

The Choir sang as an opening number: "Holy Spirit, Truth Divine."

President J. Cleve Hansen of the Lost River Stake offered the invocation.

The Choir sang: "The Crusader's Hymn."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

Constancy is a virtue of such high degree that James, in his epistle to the tribes of Israel, declared it to be one of the distinguishing characteristics of Deity. He wrote.

Every good gift and every perfect gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17.)

In like vein, Paul writing to the Hebrews, says of the Lord:

Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8.)

GOD UNCHANGEABLE

In the very nature of things, the Almighty must possess this steadfastness. To be worshiped he must command the implicit confidence of the worshiper. Unless there is an abiding faith in the integrity of Deity, there could be no trust. But there could be neither faith nor trust if he were inconstant, changeable, capricious, or unstable. One must know that he is to be counted on. His promises must be infallibly sure of performance, and the same approbation or condemnation must flow unerringly from the same acts regardless of by whom, or where, or in what age of the world committed, with due allowance for the knowledge and enlightenment available to the actors. The ultimate law by which man's conduct is to be judged must be the same law tomorrow as today and so on down through all the tomorrows. Such is our concept of the immutability of the course of God. There is something immensely solid about that concept. It speaks of perpetuity and gives a sense of something enduring to stand on.

THE SOUNDNESS OF PRINCIPLES

But it is not a popular idea in this day when principles and practices and institutions and beliefs, grown venerable with age, are cast aside with contemptuous abandon, often for no other reason than that they are old. We have even invented some names for those who refuse to throw overboard the principles by which they have lived and flourished. In the language of the day, no doubt, James and Paul would be called reactionaries, anti-liberals, non-progressives. It would be easily demonstrable that most of the supposedly new and progressive offerings of the hour are in fact age-old and have been tried and found delusive and been thrown into the discard in the far-distant past. Their advocates so far from pointing the way to progress, are the real reactionaries, leading back to discredited failures of long ago. I have a notion that the reactionary or progressive quality of a doctrine should be deter-

mined by the soundness or lack of soundness of the principles it embodies and not by its age. Take for instance the Ten Commandments.

THE TEN COMMANDMENTS

They are fairly old. But which one of them would you eliminate? In what degree have the principles they lay down found their place in the laws enacted by the legislative bodies of modern nations? Would any one in all the world be the worse off for observing them? Can they be violated without injurious consequences to the violator? These are fair tests of their eternal nature. It is safe to say that the observance of them never brought to the individual remorse, nor caused injury or suffering to another. On the contrary, remorse, self-accusation, sorrow, and injury to others are the inescapable consequences of the violation of most of them.

"Thou shalt not bear false witness against thy neighbor" (Exodus 20:16) is particularly to be commended to our attention in these electioneering times. If all the falsity and calculated deception were squeezed out of many of the speeches we listen to, they could be reduced to about one minute's duration instead of thirty.

"Thou shalt not covet . . . any thing that is thy neighbour's." (Exodus 20:17.) The observance of this law would rid the world of most of its strife. Out of a fairly long experience in dealing with the disputations of men, and the causes, I am persuaded that most of them arise out of a covetous desire to obtain some material thing or to reap some advantage to which the contender is not entitled. If everybody wanted to do what he knew was right—deal justly, man to man, and would be content to have what he justly could claim—there wouldn't be much litigation or strife. If applied to the conduct of nations, there would be no war. War results when one nation covets what another nation has or seeks dominion over it. The victim does not want to give up either its possession or its independence. The designing one says, "I am bigger than you," or "I have a bigger or better equipped army so I shall take what I want by force." The other resists, and we have war.

The tenth commandment has to be obeyed before war and contention can cease. It states a universal principle, true for all time; hence, it is subject neither to change nor compromise. The same may be said of all the commandments of God. I can think of none, the keeping of which is harmful to the observer or any one else. On the contrary, it brings inward peace. Great stability results to individuals and nations from steadfast adherence.

THE QUALITY OF STABILITY

John Ruskin, in that unique book, the *Seven Lamps of Architecture*, speaks of stability as an essential quality of the very buildings which we rear and which are the expression of our culture:

The greatest glory of a building is not in its stones, or in its gold. Its glory is in its Age, and in that deep sense of voicefulness . . . it is in that golden stain of time, that we are to look for the real light, and color, and preciousness of architecture; and it is not until a building has assumed this character, till it has been entrusted with the frame, and hallowed by the deeds of men, till its walls have been witnesses of suffering, and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even so much as these possess of language and of life.

Today, however, men are not building for durability either in their structures, their lives, their religious faiths, or their institutions. The result is a troubled world. Everywhere is anxiety and the dread arising from uncertainty which halts or stays all the normal processes of life. It all arises out of one cause—lack of fidelity to right principles—principles which are known and are not mysteriously hidden. Men have failed in allegiance to their religious principles and nations have not been true to their political principles. The two infidelities go together. When there is a breakdown of religious constancy, there inescapably follows deterioration in the political morality. Both have the same root cause, namely, the breaking away from or the compromising of sound principles. It amounts to a running away from reality and giving way to the urge for avoiding the hard and rigorous disciplines incident to meeting the issues of life, trying to reach goals without traveling the thorny road that leads to them. We want to avoid all the disagreeable things. We are trying to live under a pleasure economy in a pleasure world. So we *live*, really, in nothing: for no God, for no piety towards the past, for no pride of race or personality. Once we lived for freedom, pledging "our lives, our fortunes and our sacred honor." The very expression implies sacrifice and suffering, discipline of the soul to meet reality. Now we want to be spared suffering of any kind—physical, emotional, or mental. We seek security, a six-hour day, a car, and a pension. But all the time life eludes us, peace of mind eludes us, and we have dissatisfaction, turmoil, uncertainty, and dread.

CONTINUITY NEEDED IN CHANGES

True, human institutions, bearing in themselves the imperfections incident to the limited wisdom and capacities of those who fashion and operate them, fall short of the permanence characteristic of things divine and may be subject to change with the progress of unfolding wisdom and experience. But change should be toward the ideal and should not run ahead of readiness to receive and assimilate it without violent disruptions lest mischief instead of betterment result. Change so brought about will be accomplished without destroying continuity, a factor vital to orderly progress.

Let me point this up with an illustration. When the American colonies revolted against the mother country, it was not out of a

purpose to discard the principles by which they had lived. As Englishmen they merely claimed the recognized rights of Englishmen, which rights, they contended, they, as residents of the colonies, were being denied. If Britain had acceded to their requests, they would have been content to remain as subjects of the kingdom and there would have been no revolution. Britain did not yield to their demands. So they declared a political separation and fought a war to make their declaration good. Having achieved that, they had to set up a new framework of government to carry on. But they did not throw their old principles into the scrap heap. They perpetuated them under their new government. The principle they had contended for was freedom—the rights of free men. That continued to be the purpose of their new government and was the core of continuity binding the old to the new. They were still, as their English forebears had been, a God-fearing Christian nation standing on their right to be free. The government they fashioned was concerned primarily with making that ancient right secure. They tried by every art and device they knew to provide against another infringement of it. It took a little floundering, a period of travail, before they got their government going; but when they did, it constituted no rupture with the past, and that continuity imparted a wonderful stability to the new nation; it began life free of blood purges, reprisals and excesses. For one hundred sixty years now it has run its unbroken course. So begun and so perpetuated, the United States of America has achieved unparalleled transcendence among the nations. It stands today the last hope of free men, the one steady support to this reeling world.

FURY OF FRENCH REVOLUTION

Contrast that with the story of the French Revolution which came along shortly after. This was inaugurated by a wild fury of murder, rapine, and blind vengeance, with monsters contending for supremacy and the victor sending the vanquished to the guillotine. Excesses spiraled, with frenzied zealots pushing ever to further extremes. At the bottom was the utter abandonment of principles. It was sought to wipe out the past. God was dethroned and mocked in derision; reason deified and a new cult proclaimed. With the thread of continuity completely severed, there could be no settling down to a stabilized order, and terror reigned until Napoleon trained on them his guns and established his personal rule. Since then, governments have risen and fallen in France, republic passing into totalitarian empire, and empire back into republic, and republic into republic with the very existence of the present one hanging in the balance. The attendant uncertainty and confusion and lack of steadfastness is its plague.

SOCIALISTIC EXPERIMENTATION

And yet with this and multitudinous other examples of history before us, we have today in this land those who would destroy our solid foundations by importing here from the Old World what our forebears ran away from to come and plant deep in the virgin soil of this new land the roots of the tree of liberty. The news is leaking out that there is now forming, to be publicly launched as soon as the elections are over, a new party, spearheaded by men who, having enjoyed a brief hour of power, but now out of favor in the party that elevated them, are loath to see authority slipping out of their hands. Their purpose is to bring to pass here the socialistic experimentation that is destroying the strength of England and shaking that nation to its foundation. That experiment has been aptly described as "the half-way house on the road to totalitarianism."

The land is also fecund of pseudo religious cults spawning like pestilence. We have already lost some of our own stability and shall not recover it if the people surrender to the seductive lure of specious phantasmas, religious or political, forswearing the solid principles on which we are foundationed and on which the Church and the nation have grown to greatness and power.

UNREST AND TURMOIL ABROAD

Look out over the world today and you see seething unrest, turmoil, confusion, dread, suspicion, envy, distrust, and preparation for devastating war. What has happened?

Britain and France went to war to guarantee the territorial integrity of Poland. We made that cause our cause. The principle was that no nation should be suffered to be trampled underfoot by a ruthless invader of its land. The enemy was subdued, but the principle of protection of a people against the incursions and oppression of a foreign tyrant, for which the war was ostensibly fought, was relinquished and a large part of the territory of Poland was suffered to be seized and its entire people brought under the dominion of a despot quite as ruthless and cruel as the first invader. The invasion of Finland was denounced as an act of wanton brutality and the perpetrator of the invasion as a despot as tyrannical as any in the world. Then by a turn of the wheel of fortune that despot got over on to our side, or more properly speaking, we got on to his and winked our eyes at his dismemberment of that unhappy land and his impositions upon its people of unconscionable indemnities.

Without so much as consulting our ancient friend, China, we gave consent to the seizure of a vast chunk of its territory and the control over its vital communications.

ONE TRUTH AND ONE MORALITY

The world is reaping the fruit of this abandonment of principles. There is only one truth and one morality. When discovered, it matters not whether they find application to religious observances or to political systems. They bear the hallmark of eternity and may not with impunity be abandoned or compromised.

Stability will come when men once more live by the promises they make and in their public morality as in their private conduct, in their religious as in their political life, they develop integrity of purpose and steadfastness to principle and adherence to known laws foundationed in the wisdom of the eternal.

As we struggle forward toward that goal, let us hold steadfastly before our eyes the shining beacon of Christ's perfect order as stated for us by Alma:

... he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. (Alma 7:20.)

May God grant us the wisdom and the strength to achieve this stability, I pray, in the name of Jesus. Amen.

ELDER ELDRED G. SMITH

Patriarch to the Church

While I stand before you, my brothers and sisters, I sense my weakness, and ask, with humility, for your faith and prayers in my behalf. I am indeed grateful to the Lord for his many blessings to me, the greatest, of course, being the gospel and the knowledge of its divinity. The most cherished blessing of the gospel is the opportunity it gives us to continue throughout all eternity the family ties made on earth. Can there be anything greater or more far-reaching? Is there any greater joy that can come than that which comes from unselfish love for others, the love of a good wife and husband, united together in holy matrimony, the love for our children? Is there anything which makes a man feel more like bursting his shirt buttons off in pride and happiness than the first time he picks up his own child; or brings the mother more sheer joy than when her first child is placed in her arms?

IMPORTANCE OF TEMPLE MARRIAGE

Yet too many of us are willing to give up all these joys of family ties when death comes, and come it will, to separate us. If we do not obey God's laws of celestial marriage, we cannot hope to continue as a family unit with father, mother, children, grandchildren, and so on down the line. Death is a sad enough separation at best, even

when we know it is only for a short time; but to have no certainty of a future union, that would be darkness indeed.

God has been so kind to us he has given us the wonderful promise of eternal progression in our family units, if we will but obey his laws; yet it is constantly being brought to my attention that many members of the Church are not taking full advantage of their blessings.

Temple marriage is an ideal which should be upheld in our homes from earliest infancy. Don't think that a child is too young to understand. You would be surprised at his comprehension. A small seven-year-old boy was being teased at school one day; his friends were saying that a certain little girl was his sweetheart. The little boy's answer was, "Oh, she couldn't be my sweetheart; she isn't even a Mormon." Truly, train a child in the way he should go, and when he is old, he will not depart from it.

TRAINING IN THE HOME

We have had too many cases in the Church (and if we have had one, that is too many), where the parents have been active in Church work and thought that as a result of their Church activities, the Lord would take care of their children for them. We too often forget that our children have to be taught the gospel, as well as anyone else. It is as much our responsibility, as parents, to teach the gospel to our children as it is to live it ourselves. We must not take it for granted that because they attend Sunday School, Primary, and M.I.A., our responsibility is ended. It isn't; it is only begun. It is in the home that the real training is given. From infancy on, we exert an influence which will direct our children's lives. We mustn't be too busy to answer questions or explain the principles of the gospel. When the child asks, is the time to answer, or promise a time when we will answer and then keep our promise.

I have fond memories of the home of my youth, where many times, many evenings, we have gathered together around the fireplace after dinner and studied the scriptures. We have taken turns reading to each other, and there we learned many of the principles of the gospel and doctrines which have helped us as a family; and I think my brothers and sisters can say the same, as their experiences, with mine, have helped us in our paths of life to stay true to the gospel, regardless of what may have come to us.

Our children are entitled to our missionary efforts more than anyone else in the world. They aren't born with a knowledge of the gospel, just because we are good Latter-day Saints. In section 68, verse 28, of the Doctrine and Covenants the Lord says:

And they [parents] shall also teach their children to pray, and to walk uprightly before the Lord.

Parents, this is your responsibility, not that of the Sunday School or the M.I.A. They are willing to help, but it is you who shall have to

answer. I have had several young men say to me, "My parents never taught any of their children the laws of chastity," and their parents were members of the Church. As parents, would you like to have that to answer for? Scarcely a day passes that I do not have someone come to see me who is having family trouble. The situations vary, but they are all very real. They usually have one situation in common: they are not married in the temple, and they do not provide adequate teaching for the children. Perhaps the fault is not all theirs. Perhaps they in turn did not learn from their parents, but they are suffering for the need of the blessings of the Lord, and their children are suffering.

There are some Latter-day Saints who are successful in converting their companions after marriage. Don't expect this to happen to you. In most of these cases those concerned are married before they know or understand the laws of temple marriage. Teach your children that if they do not love enough to be married for eternity, they should not be married at all. After one is given the knowledge of temple marriage, so that he knows how the Lord intended marriage to be, and then in spite of that knowledge he deliberately does contrary, it is like closing the door in the Lord's face and saying, "I don't need your help; I'll get along without you." We can't afford to try to get along without the Lord's help.

No wonder the divorce rate is much lower for those who are married for time and eternity than for those who have only a civil or ordinary church wedding. The Lord will help them to overcome their differences, if they will let him. If we understood more fully the significance of celestial marriage, there would be no such thing as divorce among our people.

BLESSINGS OF CELESTIAL MARRIAGE

In the Doctrine and Covenants, the Lord makes the following promise:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if he abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall

they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory. (D. & C. 132:19-21.)

OPPORTUNITIES FOR EXALTATION

We often say, and you have heard the expression as it has already been referred to in this conference, that "as man now is, God once was, and as God now is, man may become." The only way man may become as God now is, is through fulfilling the laws of celestial marriage and the laws of the gospel, as I have just read to you the word of the Lord from the Doctrine and Covenants. Can we afford to overlook such opportunities for exaltation? Temple marriage is not just another form of church wedding; it is a divine covenant with the Lord that if we are faithful to the end, we may become as God now is.

Are you teaching your children to keep the Word of Wisdom only because it is a good health habit, or are you teaching them that by not keeping the Word of Wisdom they are not eligible to receive the knowledge and understanding to comprehend the laws of godliness, and so will be deprived of the opportunity to receive the power of the priesthood, and then not be permitted to enter the temple and thereby lose all the blessings of increase for all eternity? That is quite a price to pay, I would say. We are told they will become ministering angels, and in worlds without end shall have no increase. (See D. & C. 132:15-18.)

Teach them to live the gospel by keeping all the laws and ordinances of the gospel, that they may have eternal life. No price is too high, no sacrifice too great.

May the Lord's blessings be with us. May we follow these teachings and counsels, that these blessings and promises that are given to us will be realized in due time, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

Like all great movements in history, the rise of Mormonism has been interpreted in various ways. When we think of its importance in the preparation of our modern habit of mind, we must class it with the greatest epochs of advancement in human history. Great epochs have always had a prime mover, a man with enlightened soul. So it is with Mormonism. Human society contains in itself the causes of development in everything except the higher religious and moral truths, and the real facts of our future life. To the divine help, the life of Joseph Smith was confined;

to the bringing of that higher truth and moral light which could not be developed except by some divine message from heaven. He brought to light the nature of God, man's immortality, and the highest elements of moral character. The things which he taught are destined to be recognized as the most enlightened teachings for the world since Jesus Christ gave his gospel to mankind. The power of his teachings is gradually rising to shape the destiny of the human race. As a boy he bore witness to the nations of the earth of the need of a light which is not of man.

DIVISIONS OF CHRISTIANITY

Itinerant preachers of the frontier came to the parental cabin with tracts on the subject of religion. These preachers were the representatives of the denominations of America, particularly the Protestant faiths. The divisions of Christendom were the most conspicuous reproach and chief cause of the inefficiency of Christianity. "They presented a moral affront to the enterprise inaugurated by Jesus Christ and constituted the outstanding limitation of its progress in the world." Mr. Herbert L. Willett in a recent article in the magazine, *Christendom*, says:

As truly as war is an anachronism and a scandal to civilization the divided state of the Church is an affront to Christianity.

"Divide and conquer," was the counsel which Milton put into the mouth of Satan in the assembly of the rebel angels.

DISPENSATIONS OF THE GOSPEL

In the history of mankind down to the time of Christ, there have been dispensations of the gospel of Christ. Adam, the father of the human race, had the gospel. His descendants were knowing men, men with a knowledge of God. Between God and the earth was man, created in the image of God. The description is exalted. The greatness of man came by his knowledge that he was closely related to his Creator, and he felt the divine creative presence. He knew his Creator, he listened to him, he obeyed him, he loved him. In a phrase written long after by the Psalmist, man was made "a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:5.) From Adam's time to the present, we may know this truth: "No religion made by man can do for men that which must be done."

One modern writer, Maurice Maeterlinck, writes in his book, *The Great Secret*: "What we read in the ancient archives of wisdom gives us only a faint idea of the sublime doctrines of the ancient teachers, and even so these are not in their original form. The more ancient the texts, the purer, the more awe-inspiring the doctrines which they reveal."

CONTRIBUTIONS OF JOSEPH SMITH

The facts of the Prophet's life are many. His teachings are reduced to writing in one of the marvelous books of the age in which we live: The Doctrine and Covenants. We may contrast this fact with the influence of other men upon the world, for there have been teachers whose influence never will die. Socrates became a moral force for mankind throughout the ages. Plato, his disciple, was second to none as a great teacher. He wrote copiously and elaborately. Possibly no one has ever surpassed him in the art of writing and thinking. Then came Aristotle, who wrote on science and philosophy. The force of the Greek mind of ages ago still lives. All of these masters were morally and intellectually great. Joseph Smith stands out as the revealer of God's eternal principles that show above all writers in this age the divinity of man; the doctrine of eternal progression; the true meaning of salvation; the divine love which man must have toward all other men; the purifying of the soul before God.

His teachings are not the result of mere intellectual attainments. It was not human genius that made him what he was. It is not enough for man to think wisely and well. The power of his teachings has arisen from the words that God spoke to him. The secret of his power lay in the truth that man is a divine creation and can understand the divine word if one's life is tuned to the noblest feeling with his God. The men who accepted the revealed gospel, who were given the priesthood, helped to inaugurate a new period in the history of the human race.

RELIGION REQUIRES REVELATION

The supreme test of religion is revelation. No religion can be persuasive and convincing that does not rely upon and embody an authentic principle of revelation. Religion as a purely human product, valuable as it might be to human progress, has not the inner vigor to maintain a place of commanding power. *Religion requires revelation.* All truth is revealed not less so because it is discovered.

The most complete carrier of revelation can be no other or less than a chosen personality. This is the Christian doctrine and conception. Revelation requires development and the concept of the divinity of the spirit and mind of man. Such was in brief the teaching of Adam, of Abraham, of Moses, Isaiah, and all the prophets of the Old Testament. It constituted the pure idealism and faith of Jesus Christ, for he gave to his Father in heaven the dominant role in ordering the world for good. It gave in olden times, and must give now, the supreme lesson that God lives, that the spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial

glory. It gives to man the supreme principles of ethical and moral life. It becomes the supreme power whereby man knows life and knows it more abundantly.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth its own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

"The Glory of God is Intelligence, . . . light and truth." "To his own master each man will stand or fall; and he that judgeth us is the Lord." We will serve our church and country best as we perform day by day and hour by hour those humble and simple acts of self-dedication which make our lives a silent witness of him who brought light, and life and love into this sorrowful world.

THE FOUNDERS OF AMERICA

America must hold to the simple beginnings of our founders. They brought hither in their little ships not money, not merchandise, no array of armed force, but they came with deep religious feelings, learning, law, and the spirit of faith. When they stepped upon these shores a wild, frowning wilderness received them. Strong in their faith in God, they began their combat with danger and hardship. Sickness overcame them, but they fainted not. They feasted on roots with patient spirits. The first thing they did was to kneel and give thanks to God for his protective care. Then they built a meetinghouse where they might worship, then a house for themselves. They established education and stern principles of morality. Their old town government was the most democratic of all governments. They knew the meaning of the term democratic, meaning a government of the people, but back of it is the feeling that every person must have a due respect for the rights of all other people. Churches arose in the depths of the forests, industry was fostered, no easy work in those days; colleges were established, and their civic life soon grew into the majesty of states. Then came a mighty nation—a nation of law, art, industry, education, and an expansion into new territory never before equaled in the history of man. A government was brought into being with a background of civic and political idealism which was the blessing of Almighty God, and for this they gave thanks in solemn prayer.

CARRYING THE GOSPEL TO THE NATIONS

Today we are sending into all the world young men and women who are carrying the gospel to the nations. It is a holy duty! We are turning our thoughts forward, as was done when the Church was organized. The missionary idea cannot be lost and the expectations cherished by our fathers cannot be forgotten. Men and women of many nations have found in the faith that which they required.

They have been the means of adding to the culture of our state. We must not overlook the benefits which these men confer. They are by no means confined to things unseen and eternal. They are students and teachers. Geography, ethnology, history, sociology, philology, and every department of knowledge is indebted to them. They represent their country, and with honor. What we term missionary work is not limited to personal effort. Nations are missionaries. Our mission today is to act. We must advance the cause of the restored gospel by our onward march to greater accomplishments. No one can measure the years to come. To be alive and increasing, to be young and awake, this is the order of the future. The heroes and divinities of the past have their own place, but we have our leaders today. There is perspective in prophecy. A prophet of old declared: "Your young men shall see visions. Your sons and daughters shall prophecy." Today it is superbly true. If there was ever a time that the world needs vision, it is today.

DUTIES OF SEVENTIES

Our Seventies have a great duty, a divine call. They are workers in the vineyard of God wherever they live. They must keep ever in mind that they have a fine ambition to teach and to live. In their everyday walks of life, they are committed to nothing but the truth. They have the ardor of youth with the discipline of study and prayer. The word Seventy signifies a divine calling to teach God's word. The gospel must prevail in all the world. We need energy, enterprise, to prove that the "now" is the most important time of all. It is an unmistakable idea that a man who gives himself to Christ and his Spirit, will become what has been termed "a new man." The gospel requires reverent and hopeful study. The gospel does more than teach duty. It provides the motive and desire to do it, and it gives the moral strength. The divine message is advancing, and the Spirit of the Lord moves before it, cloud by day and fire by night. The truth of Christ is to find men and to save them.

My brother Seventies, what the world needs first and to the end is God. Not God in the heavens and in the past alone. But God here, and known by "the man whom he hath ordained." The renewed gospel is young, and the currents of its life are strong. It keeps pace with knowledge, and intends to bring the world to the Lord. It is deep in the heart of man. The peoples of the world have made some preparation in the past. They are making preparation today. India will some day welcome missionaries. The walls of Egyptian sanctuaries long since destroyed will be rebuilt for Christ. The land of the Nile sheltered Christ when he was a child. It will shelter Christ again. All nations shall know his word.

The Choir and congregation sang the hymn: "Now Let Us Rejoice."

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My beloved brethren and sisters: This is an inspiring but sobering experience. I pray for the inspiration of heaven and for your faith and prayers as I attempt to speak to you briefly this afternoon.

FAITH OF THE LATTER-DAY SAINTS

I never return from visiting one of the great missions of the Church, as I did this week, or return from visiting a stake of Zion, but what my heart is filled with gratitude as I note the devotion, the loyalty, and the faith of the Latter-day Saints. As I witness the growth of the work of the Lord in various parts of the world, my heart rejoices. With you, my brethren and sisters, I love this great latter-day work. I am wondering today if we fully appreciate what we have.

I have sometimes said to my wife, as I returned from visiting in the stakes, that I do not know exactly what heaven is going to be like, but I could ask nothing finer over there than to have the pleasure and joy of associating with the type of men and women I meet in the leadership of the stakes and wards of Zion and the missions of the earth. Truly we are richly blessed. President Smith continually calls our attention to the rich treasures of heaven that come to us as Latter-day Saints, members of the true church of Christ. It is about one of these blessings that I should like to speak briefly this afternoon.

The Prophet Joseph said many years ago that one of the greatest sins for which the Latter-day Saints are guilty is the sin of ingratitude. I wonder, my brethren and sisters, if we are fully grateful for all that we enjoy.

DISTINGUISHING FEATURE OF TRUE CHURCH

One of the distinguishing features, and a very important feature, of the true church of Christ is its priesthood, the authority of God. It is widely distributed among the male membership of the Church, boys and men, fathers and sons, and its blessings are shared by our mothers, daughters and wives. Do we fully understand and appreciate what it means to us? What is it and what is its significance to those of us who have been blessed with it?

President Joseph F. Smith said:

[The priesthood] is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and of the Son and of the Holy Ghost, and act legitimately; not assuming that authority, nor borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits

from above, direct from the presence of Almighty God. . . . (*Gospel Doctrine* 1939 edition, pp. 139-140.)

President Taylor said:

[Priesthood] is the power of God delegated to intelligences in the heavens and to men on the earth. (*The Gospel Kingdom*, p. 129.)

So priesthood transcends this mortal life. Its power and greatness has been referred to by prophets, modern and ancient. In my own heart I can conceive of nothing greater that man can possess than the priesthood of God, coupled with a burning testimony of the divinity of this work. The two should always be coupled together. Priesthood is the very heart of the Church. We may have the priesthood without the Church, but never the Church without the priesthood.

GIFT OF THE HOLY PRIESTHOOD

There are many gifts that we enjoy as members of the Church, but I can think of none greater than the gift of the Holy Priesthood, the authority to represent God in the earth. This priesthood is destined to build and exalt men as well as to assist the Lord in the promotion of his great work in saving and exalting the souls of men.

In recent weeks, in fact, within the last few days, there have come into this building two distinguished Americans, one of them the President of the United States. I was not able to attend the meeting at which he spoke, but as I sat here the other night and contemplated our blessings as we listened to the other distinguished visitor, I wondered how men of the priesthood regard their priesthood in comparison with the honors of men, political and otherwise. Is the wealth of the world or the honors of men to be compared with the priesthood of God?

I realize it comes easy. Our boys twelve years of age, if worthy, receive the Holy Priesthood by the laying on of hands, and our young men are hardly more than boys when at nineteen they receive the holy Melchizedek Priesthood, the authority to officiate in the most sacred ordinances known to man. This priesthood will, if they are worthy, entitle them eventually to a place in the celestial kingdom of God. I have been amazed at the great number of men and boys in the Church who hold this great authority and who have in their hands this great blessing, if they will only take advantage of it.

I checked a few figures recently which indicate that we have approximately 280,140 men and boys in the Church who hold the priesthood. There are 146,330 who hold the Melchizedek Priesthood—elders in the Church—who are candidates for the celestial kingdom. We have 133,810 boys who have been blessed with this great privilege of serving in the name of the Master.

OBLIGATION OF THE PRIESTHOOD BEARER

What is the obligation of the priesthood bearer? We have been referred to as the greatest body of men on the face of the earth. Of course the fact that we possess the priesthood, is no assurance of our exaltation. But certainly in terms of power, prerogative, and responsibility no group of men in all the world has been blessed with such obligations and opportunities as has the body of men and boys in the Church who hold the priesthood.

I have been impressed, too, my brethren and sisters, that probably nowhere in all the world can we find a group of men who give so unselfishly of their time, their means, and their talents to the promotion of good and righteousness in the world as does this body of men. I marvel as I witness the great voluntary service which is carried forward by this body of priesthood, and always in the back of my head, as I give encouragement to greater activity, is the assurance that this is a choice group of men. In the Church, there is truly a spirit of unselfish service.

SPIRIT OF SERVICE

There came to my office a few days ago a fine upstanding, sweet-spirited elderly man. He came in timidly and took a chair at the desk, and then he said: "Brother Benson, how old can a man be before he is too old to go on a mission?"

And I answered: "My good brother, I do not know that there is any upper age limit."

He said: "I have been on two missions, and I would like to go on one more before I pass away. I would like to go back to Oklahoma, where I served my second mission. Do you think I am too old?"

"How old are you?"

"Eighty-six; but I would like to go once more before I die."

Now, there is much of that spirit among the priesthood of the Church. I thrill with it, my brethren, and I am grateful to be associated with men who carry that spirit.

I have been impressed in reading the revelations, that there are at least four significant things pertaining to this priesthood which have been emphasized by the Lord to his prophets. If I may, I would like to refer to those four items.

OATH AND COVENANT OF PRIESTHOOD

Back in 1832 when the missionaries had returned from their fields of labor to Kirtland, Ohio, and had evidenced concern about the priesthood which they had been blessed with, the Lord gave a revelation on priesthood, contained in the 84th section of the Doctrine and Covenants. In that revelation the Lord spoke of the "oath and covenant" of the priesthood, and the obligation of men who

hold it to be true and faithful to that priesthood and to magnify their callings. The Lord said:

... whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying of their callings, are sanctified by the Spirit, ... [and become] ... the church and kingdom and the elect of God. (D. & C. 84:33-34.)

And then, even more significant, this great promise was made: "... therefore all that my Father hath shall be given unto him," (*Idem* 38) the priesthood-bearer who is faithful and magnifies his calling.

"... this," says the Lord, "is according to the oath and covenant which belongeth to the priesthood ... those who receive the priesthood," the Lord indicates, "receive this oath and covenant of my Father, which he cannot break. . . ." (*Idem* 39-40.)

And this solemn warning:

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (*Idem* 41.)

Now this covenant is between our Heavenly Father and those of us who bear the priesthood. We promise when we receive it to be true and faithful, to honor the priesthood and magnify it. The Lord promises in return the richest blessings of eternity.

"ANXIOUSLY ENGAGED IN A GOOD CAUSE"

The *second* significant thing spoken of in the revelations is found in the fifty-eighth section of the Doctrine and Covenants and was given to the elders 117 years ago. It is to the effect that men who hold the priesthood "*should be anxiously engaged in a good cause.*" The Lord points out that it is not to be expected, it is not expedient, "it is not meet," he says, "that I should command in all things," for he that does not anything until he is commanded is a slothful servant. And then he says: "... men should be anxiously engaged in a good cause ... and bring to pass much righteousness" (D. & C. 58:26-27), of their own free will for the power is in them to be agents unto themselves.

So it is not enough to receive the priesthood and then sit back passively and wait until someone prods us into activity. When we receive the priesthood, we have the obligation of becoming actively and anxiously engaged in promoting the cause of righteousness in the earth, because the Lord says:

... he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (*Idem* 29.)

PRIESTHOOD EXERCISED UPON RIGHTEOUSNESS

The *third* significant thing regarding the priesthood and the priesthood-bearer is that it should be exercised "*only upon princi-*

ples of righteousness." Reference was made by President Clark this morning to that section of prayer and prophecies of the Prophet Joseph, section 121, in which it is pointed out that many are called but few are chosen. And the reason why they are not chosen is because men's hearts are so set upon the things of this world and aspire to the honors of men that they do not learn fundamental lessons. "That the rights of the priesthood are inseparably connected with the powers of heaven" (D. & C. 121:36), and the priesthood can be exercised and controlled only upon the principles of righteousness. Yes, there is danger in receiving authority and power, if exercised unrighteously. And the Prophet makes it very clear that it seems to be the disposition of almost all men, as soon as they get a little power, to exercise unrighteous dominion over their fellows, and when that time comes, then there usually follows the spirit of apostasy, a spirit of criticism, a tendency to persecute the Saints and fight against the Church. "No power or influence can or ought to be maintained by virtue of the priesthood," says this section, "only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (*Idem* 41.) And then great promises follow to the man who exercises his priesthood upon the principles of righteousness.

ACT IN ALL DILIGENCE

The *fourth* significant thing is found in that great revelation on the priesthood, given through the Prophet to the Council of the Twelve and the Church as the Twelve were about to depart on missions to various parts of the country. It is contained in the 107th section of the Doctrine and Covenants. The Lord closes that great revelation with these words:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (*Ibid.* 107:99-100. Italics speaker's.)

There are two obligations in connection with that significant injunction; first, that we learn our duty, and secondly, that we act in the office in which we have been appointed in all diligence.

Now to help to make this priesthood more effective in our lives and in the lives of those we serve, the Lord has provided quorums of the priesthood—service units, classes, brotherhoods—through which we may operate and make our efforts more productive of good.

OBLIGATIONS OF PRIESTHOOD

There are really two great obligations resting upon the priesthood quorum, or brotherhood. First, is the obligation of looking after the welfare of our members. Anything pertaining to the so-

cial, economic, or spiritual welfare of members should be the concern of the quorum. In addition, it is the great obligation of quorums to assist in promoting the program of the Church which is three-fold: first, the building up of the stakes and wards of Zion and keeping the people in the line of their duty; second, the carrying of the message of the restored gospel to those who have not yet heard it or accepted it; and third, the carrying forward of the great responsibility of temple work for the living and the dead in the houses of the Lord.

These obligations rest squarely upon the priesthood.

INACTIVE MEMBERS PRESENT CHALLENGE

Now, my brethren, we face a great challenge. At the present time we have wide participation and wide activity, and we are making progress as evidenced by the records that come in from all parts of the Church. Our progress is splendid. Our performance probably was never any better, if as good, as now, yet there is much to be done. As we have checked the records for last year, we find that approximately one-third of the total Melchizedek Priesthood membership is not engaged in any Church activity of any kind. In addition to this group we have approximately twenty thousand men over twenty-one who hold no priesthood; approximately fifty-six thousand adult members of the Aaronic Priesthood, and some four thousand boys twelve to twenty-one not yet ordained. This gives a total of eighty thousand for which the Lord will hold us in large measure responsible, to win them to activity and devotion, so that they may receive the Holy Melchizedek Priesthood and enjoy blessings which flow therefrom. This great number, plus inactive Melchizedek Priesthood members, present a great responsibility and challenge. In their veins flow some of the best blood of this dispensation.

We are expected, in very deed, to be our brother's keeper, and if we fail, we will, of course, be our own accusers. Now is the time to live the standards of the Church, to magnify our priesthood, to live worthy of the rich promises made to us as bearers of the priesthood. Let us, therefore, be anxiously engaged in a good cause. Let us be true to the oath and covenant of the priesthood. Let us exercise the priesthood upon the principles of righteousness. And let us all learn our duty and act in the office in which we have been appointed in all diligence.

I leave with you, my brethren and sisters, my testimony that no greater blessing can come to any man on this earth than to receive the priesthood of God and a testimony of the divinity of this work, if he honors that priesthood and lives according to the teachings and standards of the church.

This is the work of God. I know it as I know I live. May God help us as a body of men, clothed with power and authority, to help

establish Zion and build up the kingdom, to go forward and accomplish the work which the Lord would have us do, without flinching and without hesitation, in all faithfulness, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ROY W. DOXEY

Formerly President of Eastern States Mission

I am grateful indeed for this opportunity to stand before you, coming so soon after my release from the Eastern States Mission. Sister Doxey and I have been here only one week.

Words cannot express the gratitude of our hearts for this wonderful privilege we have enjoyed of serving in a mission of the Church. There have been many things in our lives through which blessings have been received but of all things we feel this has been the greatest blessing that has come into our lives.

The missionary field is a great experience. In the mission field there is power, and there is happiness and joy in the lives of the missionaries and the membership of the Church. I should like to bring to you now the greetings of the over one hundred and sixty missionaries in that mission and also the membership of the Eastern States Mission. They are doing a very, very fine work and the Lord is blessing their efforts.

Of the many experiences which come into a missionary's life, he finds his relationship to his Father in heaven, and it has been our joy to see in the lives of the missionaries the strength which comes through diligence, through prayer and through activity in this great work.

The Lord blesses the missionaries in many, many ways. I am sure that their lives are greatly enriched, and when they come home they have found great happiness here in seeing the membership of the Church in Zion faithful and true.

I am thinking now of the many experiences which have come to many of these missionaries as they have participated actively in the work of the Lord. I recall the power and influence of the Holy Spirit in the lives of converts to this Church as they have been brought into the faith through the efforts of these young men and women. The happiness and joy that may come to them is so great that tears have been shed on many occasions by converts in expressing their happiness in the fact that they have been found by the missionaries, and their souls have been touched by the Holy Spirit.

Many expressions of joy and happiness are found in the mission field by the membership, the converts to the Church. I recall that not many months ago there came into my office a man who has served as an evangelist. He was free-lancing through this country and had spent considerable time in proselyting a message

which he felt was most important. He had come into possession of a Book of Mormon and in reading it the Spirit of God had touched his soul. It had touched his soul so strongly that he had come to the conclusion that he must find more copies of the Book of Mormon to distribute to his friends in his proselyting work. Tears of joy came into his eyes as there was unfolded to him the great possibilities for increasing faith in Jesus Christ, the Redeemer of the world, through the instrumentality of this sacred record. It was his statement and belief that through the Book of Mormon there could come greater faith in the lives of people than through the other great book of scripture known as the Holy Bible. In this, of course, I concurred because of the promise which has been made manifest in the life of this man when he prayed to receive a testimony of its truthfulness.

And I recall also the experience of a retired Methodist minister, who, upon hearing the gospel of Jesus Christ as proclaimed by humble missionaries received a rejuvenation of faith, of health even, in the message which had come to him. It came into his consciousness that God had truly spoken from the heavens, revealed anew divine truths which would make men and women happy and bring to them the assurance, the comfort, the strength, which can come only through the power of the Holy Ghost. And then this man's great joy and happiness in becoming a member of the Church of Jesus Christ of Latter-day Saints and testifying to his many friends and former parishioners of the happiness and the worth which might be found in the Gospel of Jesus Christ as it has been proclaimed and is being proclaimed today in the Church of Jesus Christ of Latter-day Saints.

I rejoice with you, my brothers and sisters, in the strength which is found in this Church, in the power which is present in the stakes, in the missions of this great organization. I know beyond the shadow of a doubt that this work is of God. Truly he has spoken from the heavens and committed divine authority to his people here upon the earth, and we who have this power may go forth in the majesty of our calling to proclaim these great truths to the world, give to them the happiness and joy which is available through the gospel message.

I should like to say, my brethren and sisters, that I owe a great debt of gratitude to my Heavenly Father for the things which have come into my life as a result of this missionary service, and I feel grateful indeed to his servants here upon the earth. I believe that you and I will be the most happy people upon the earth if we can get into our consciousness the fact that there is no safety in this life except through following the counsel of those men who constitute the General Authorities of the Church.

It has been my blessing and privilege to indoctrinate this into the hearts of the missionaries of the Eastern States and I hope the membership of that mission, and in this there has been a great privi-

lege, for it is my conviction that there is only stability in life, both temporal and spiritual, by following the counsel of those men who have the divine authority to speak in the name of God.

I pray the Lord's blessings to be with each one of us, that we shall remain true and faithful to the covenants which we have made with our Father in heaven, that we shall always recognize the blessings which may come to us by true faith and devotion to this great cause.

I bear testimony to the truthfulness of this work, knowing full well that God lives, that Jesus is indeed the Savior and Redeemer of the world, that Joseph Smith is a prophet of God, and that his successors in like manner, with President George Albert Smith, and I leave this testimony with you, in the name of Jesus Christ. Amen.

ELDER A. REED HALVERSON

Former President of New Zealand Mission

Tena koutou e nga pononga a te Atua me nga hunga tapu kua huihui mai nei.

Such would be the greetings of any one of our good Maori brethren and sisters who may be called to speak in New Zealand. In other words, greetings to the servants of the Lord and to the saints who have gathered here.

It is a wonderful thing to be a member of the Church of Jesus Christ of Latter-day Saints. I am truly grateful for and proud of my membership in this Church. I am thankful for the privilege I have of again attending the General Conference of the Church. It helps satisfy a hunger for such a gathering and such inspiration that we have experienced during the past few years, the past four years, while it has not been our privilege to be here. That hunger has only been supplied in part in our *hui tau*, our annual conference of the Church in New Zealand, where we have three or four thousand of our good people meet together, not in a building of this kind, not under such favorable conditions, but rather under the covers of a large marquee; it almost takes us back to the days of the children of Israel when they met in the wilderness where they carried their tabernacle with them, and there in those large tents we do receive inspiration, we do enjoy the blessings of the Lord, and we are grateful for our membership and our connection with this Church.

I am truly grateful for the privilege I have at this time of being in the presence of the General Authorities. With all my heart I sustain them as servants of God. I am thankful for them, I am thankful for their faith in me that prompted them to call me and my good wife into the New Zealand mission. I am thankful for what they have done for that mission since that time.

It was a wonderful thrill to all the missionaries and the saints in New Zealand when we received word that our fine President Matthew Cowley, had been sustained as a member of the Quorum of the Twelve Apostles; and a little later when we received the news that he had been appointed president of the Pacific Missions, another thrill came to us, and it has afforded the saints of New Zealand an opportunity for closer contact with the General Authorities of the Church.

Do you know that until the appointment of President Cowley as our Pacific Mission president, that good mission and others in the South Pacific had had but two visits of the General Authorities of the Church, once when President McKay and President Cannon made their visit in the year 1921, and the other the visit of President Smith and President Hardy in 1938. We, undoubtedly, as you will realize, miss that contact which you people enjoy, and so we are thankful for this closer contact that we have.

I appreciate the privilege which has come to me to labor among those people in the land of New Zealand—those good Europeans who reside there, as well as that remnant of the house of Israel who were led away to that far-off land, fulfilling the predictions of the scriptures of the prophets of old wherein they said that the house of Israel should be scattered even to the ends of the earth, to the islands of the sea, and there they should worship other gods, even gods of stone and of wood. Those were the gods of the Maori people until just a little over a hundred years ago. But it is a testimony to us that they are of the house of Israel since in this last hundred years that the gospel has been preached there, even though it has not always been preached with the understanding that we have of it, they recognized the story of the Lord Jesus Christ and this day they are all Christians. And even though our teaching to those people did not begin until they had all become members of other churches, still we have now more than ten thousand of those good people in our Church.

In my experiences in the mission I have learned many things and some things seemed rather peculiar to me as they do to all missionaries. One of our good missionaries made the remark one day after he had been out tracting for two or three days with one of the experienced elders, "I can't understand why the people that we visit can't accept the teachings in the way that my companion gives them. They are so plain, so natural, so simple, that anybody who really wants to could understand that they are the truth."

Well, it seems that way to all of us. It is just natural to us but the Lord gives unto us his revelations from time to time to guide us. We are the children of God. He would not put us down here without any possibility of knowing what to do, but from time to time while men have been upon the earth, as teachings of the gospel have become changed and different, he has enlightened his

prophets and given them the commandment to go teach the gospel to all the world. And though they have been persecuted, though they have been put to death, still the word of the gospel has gone on. To us it is the natural thing, while to the world it seems ridiculous when we say that God the Father and his Son appeared to the Prophet Joseph Smith. To us it seems only natural when angels come with knowledge and inspiration. To the world it is false.

I know that this gospel is true. I know that these men who lead this Church are indeed servants of God, that the Prophet Joseph Smith was raised up in this day to bring God's teachings to the earth, and I know that he was directed by the Lord Jesus Christ and by others, who visited him.

It is a wonderful thing, brothers and sisters, to know that not only once did Jesus Christ visit the earth in this day, but several times, that not only one angel, but several have come with messages and with inspiration and with power and have given that power and that inspiration and those messages to men here upon this earth.

I am thankful for the missionary system of this Church. To me it is a wonderful thing. You and I are here as a result of that missionary system. I am truly grateful for the humble missionaries that went into that far-off land of Scandinavia and gathered my ancestors from that land, and when I think of my own cousins in the land of New Zealand who are good people but understand not the gospel, I am that much more thankful for missionaries that converted my father and my grandparents on my mother's side.

I am thankful to you people that you, through your work in this day and age are showing your gratefulness to missionaries in that you have sent your sons and your daughters into the mission field. The one hundred and twenty young men and women that we have in the New Zealand Mission at the present time are truly an inspiration to me and to all who meet them and try to understand them in their work.

Brothers and sisters, it is a wonderful thing to come back and witness the activities of the Church in Zion. May God bless us and help us to realize the importance of the things that we are blessed with from time to time. May we go on and work day by day in fulfillment of our purposes here and appreciate the fact that we are living in a day and age when God is giving us inspiration through his chosen Authorities here upon this earth, I humbly pray, and I do it in the name of Jesus Christ, our Savior. Amen.

President George Albert Smith:

The members of the Tabernacle Choir will sing "Lord, Hear Our Prayer," and the closing prayer will be offered by President James H. Ockey of the Juab Stake, Nephi, Utah, after which this Conference will be adjourned until 7:00 o'clock this evening, when

in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held. Only the priesthood are invited to be present. It takes every inch of space to hold them, and we invite those who do not hold the priesthood not to take that space. Persons not holding the priesthood will, therefore, please not enter the building at that time. That session will not be broadcast.

The session at 10:00 o'clock tomorrow morning, Sunday, October 3rd, will be broadcast over the various stations that have already been announced.

Because the regular Tabernacle Choir broadcast comes from 9:30 to 10:00 o'clock tomorrow morning, those desiring to attend the broadcast must be in their seats in this building by 9:20. As the Choir may be rehearsing during the time the audience is gathering, it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The Church of the Air broadcast, on which Elder John A. Widtsoe of the Council of the Twelve will be the speaker, will begin at 8:30 a.m. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The regular session of the Conference will begin at 10:00 a.m.

I am sure we have had a lovely time, and now after the singing of the Choir and the benediction, we will be prepared to go to our homes grateful to the Lord not only that we live in the world but that we live in the Church and enjoy the Lord's blessings.

Singing by the Choir, "Lord, Hear Our Prayer."

President James H. Ockey, of the Juab Stake, offered the benediction.

Conference adjourned until 10:00 a.m., Sunday, October 3.

THIRD DAY

MORNING MEETING

CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 3, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service, with Dr. Frank W. Asper at the organ. Richard L. Evans was the announcer.

The Choir sang a sacred song: "O Loving Saviour," and following the rendition of this number the Choir sang: "Hallelujah," by Louis Lewandowski.

Elder John A. Widtsoe, of the Council of the Twelve, was the speaker, his subject being "Hunger In the Midst of Plenty."

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

Friends of the Church of the Air:

Our generation of men has secured a tremendous command over surrounding things and forces. Matter and energy have become man's abject servants. His mastery of the physical universe has reached heights beyond the dreams of earlier days. Every thinkable material comfort and help, including the conquest of most diseases, seems within man's reach. Man has become a conquering giant. The utopias of the past, the dreams of ideal places, were trivial in material comforts compared with our present luxurious world.

HUNGER IN THE MIDST OF PLENTY

Yet, in the midst of such plenty there is hunger, a worldwide, gripping hunger—a hunger for simple happiness, culminating in peace. The nature of man is not satisfied with the multiplicity of inventions in our mechanical-scientific age. Fear and unhappiness are becoming the world's masters. The very discoveries that have made possible the world's physical comforts, have, in distorted use, produced unspeakably horrible instruments of destruction. Peace has been replaced by war, bloody and beastly; and, daily, war clouds rise in the horizon. As a result, fear, the chief torturing implement of evil stalks the halls of government, stands at household doors, and tears at every human heart. Tomorrow is no longer a hope; it has become a threat. The world is sick.

It requires neither sage nor "elder statesmen" in church or statecraft to tell us why this condition exists. The marvelous gifts of the day are material only. Such physical bounties do not produce happiness; they only contribute to our ease. Material gifts, used throughout the ages in the hope of satisfying man's hunger, have always been found wanting. If true happiness could be found in material things, humanity's joy should now exceed any ever known.

THE CURE FOR THE WORLD'S DILEMMA

To cure the world's present distemper, we must turn for help to the larger domain, of which the material is but a faint reflection. Out of the unseen world comes a body of laws, the so-called moral laws, among them the Ten Commandments and the Beatitudes. These laws are as real and comprehensible as any physical law. If a wire carrying an electric current is placed above a mariner's compass, the needle swings sharply to one side, and remains there. Just so, obedi-

ence to any of the moral laws will determine and hold the actions of the man under that law. The acceptance or rejection of these moral or spiritual laws, higher laws of God, determine in fact the behavior and conduct of every human being. They determine the use a man makes of any gift. It is the misuse of physical laws, in defiance of higher laws, which has brought into being cannons, bombs, torpedoes, and other devices for the destruction of human life. The moral laws, if sincerely and properly used, give power to solve life's problems. Above all else, conformity to them gives men conquest over themselves. They then dare to do right. In short, conformity to the laws that flow from the unseen world where God dwells, their acceptance in spirit and in deed, is the cure for the world's dilemma. True, it is an ancient remedy, but is certain to cure the soul's anxiety.

But, as a nation, and as a world, we are largely ignoring these laws of well-being. We have wandered away from the practices that form the foundation of the happy life. We must not shy away from the knowledge of existing conditions.

HAPPINESS BEGINS WITH HEALTH

For example: Happiness begins with the health of the human body, fashioned in the image of God. Yet our bodies are held, today, perhaps often ignorantly, in utter disregard. Not only are the general laws of health in contempt; but at no other time in our country have nerve-whipping, destructive substances been used by the people so extensively and greatly. For this surrender to unnatural appetites we are paying a terrible price in illness of body and mind. It is not conceivable that whiskey and vodka are reasonable preparations for the wise consideration of matters of state—so urgently needed today.

A LIST OF OUR SINS

The marriage covenant, the basis of a sound society, is flagrantly forgotten. The mounting divorce rate has become a national disgrace. Thereby the very foundations of our nation are undermined. Immorality, with its unspeakable slime of degradation, is reaping its harvest.

The Sabbath day, ordained by God, has been the main and full day of pleasure. In the mad rush for wealth, the nation will not suffer a play-day to be established in the week. Consequently, not only are the churches empty, but men no longer take time to commune with God, an essential requirement of the happy life. We are fast growing into a godless nation.

Likewise, in our greedy love of gold, advantage is taken of our neighbor whenever legally possible. Our own advantage is our main concern. When we give, it is because it helps us. That is not the spirit of honesty. We stand on the verge of becoming a dishonest nation.

We have forgotten the practice of family and private prayer. We have become sufficient unto ourselves, and therefore have loosed the tie that binds us to God. Thereby we are allowing evil to range freely among men, and in horror. We have lost the divine protection and sweet peace and satisfactions that come to a family who engage in daily prayer.

The list of our sins is long—too long for this talk.

RETURN TO THE SPIRITUAL FOLD

We know that to correct these and other evils, to heal our sick world, and to bring happiness to hungry hearts, mankind must return to the spiritual fold, and become worthy citizens of the moral kingdom. But how is it to be done? Churches and other organizations that try to win men to the better way of life have had indifferent success. They have been able to reach only a few.

Can we not hopefully try an old type of missionary endeavor, one which, unfortunately, has fallen into disuse in matters of human welfare? We have tried other ways and failed. Why not try this one?

Let each follower of the moral law, the nation over, accept the duty of being his neighbor's keeper. Let him assume a personal responsibility in this matter of curing a sick world. Let him constitute himself a missionary to neighbors and friends, to teach by example and word of mouth the better way of life, to persuade them that it is the best way.

DETERMINED RIGHTEOUSNESS NEEDED

Under this call to world service, all men of good will—in business and professions, farmers and artisans, in and out of organizations—would set out with courage, emphasis, and steady faith to talk about and teach the eternal plan for human joy, and the stern necessity of victory over self, if the world's sickness is to be cured.

This could be made a mass movement of national and international scope. It would flow and grow from centers, such as the group listening in today. It would be doubly powerful coming out of the hearts of common men. It would be a help to church and other organizations for human good. It would be a mighty deterrent to evil, for Satan, an incarnate coward, flees before determined righteousness. And it would have divine backing.

True, such a campaign would need some sacrifice of time, strength, and money. But the cause is the greatest on earth. Lesser causes are fiercely vocal. Millions of dollars are spent annually to advertise a brand of whiskey or cigarettes. Why not shout the way to peace from the housetops? Publicity and repetition need not be confined to the material aspects of life. Our spiritual needs, always battling with evil, have greater rights. It could be made the greatest

campaign for human happiness in the last two thousand years. It would beggar any movement for human good, of any time.

CONSIDERATION OF INDIVIDUAL MAN

Any campaign for righteousness must consider first the individual man. As he is, so the group is. He is the one who, noting current events, is either hopeful or hopeless, who either courageously tries to solve for himself the problems of the day, or thinking there is no escape from impending events, eats, drinks, and is merry. By happy individuals the happy nation is built, as bricks of a color and shape reveal the architect's dream. Mass conversions are like heaps of bricks.

Moreover, we must teach these hungry individuals in our Christian country the doctrines of Christ, as taught by him, and not as conceived and interpreted by men. Christ spoke as man to man, to common men, and they understood him. It often happens that men lose the spirit of a doctrine because they cannot agree on the meaning of well-known words. There is no saving grace in such hair-splitting, no cure of the soul's hunger. It only confuses the ordinary man. We must speak to one another as we offer Christ's words, his lucid teachings, to solve our present crisis, in simple, understandable language.

Besides, the individual man asks for specific directions. Generalizations serve little. When we talk of the moral law, he replies, which one? He asks what in the nation saps our strength? What shall I do, he asks, to be saved from the world's confusion? In answer to such questions we can begin with the issues of the day at home, such as those here mentioned. Acceptance of one law makes it easier to yield to others.

SOLUTION OF WORLDS TROUBLES

There are then two principles of action in solving the world's troubles: Every man must be his brother's keeper; and in his labor must consider individual needs first, group needs last.

We live in a land of plenty in material things. We revel in luxury. Meanwhile, the blood of our children is shed over the earth, for heaven only knows what. We live in a land of spiritual famine. We are hungry for the bread that feeds the spirit. Because of our waywardness, contention, warfare, and other evils rob us of the happiness the Lord would have us enjoy.

However, we must not be hopeless of the future. Repentance and forgiveness are eternal principles. But there is work to do. Each one of us must change his own life. Each one of us must be a converter of others.

May the Lord of heaven help us so to build that there will no longer be hunger in the land—in the name of the Lord Jesus Christ. Amen.

The Choir then sang the hymn: "How Firm a Foundation," followed by another hymn, "God Is Our Refuge."

CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls as music and the spoken word are heard again from the Crossroads of the West.

From Temple Square in Salt Lake City the Columbia Broadcasting System and its affiliated stations bring you at this hour the music of the Tabernacle Choir and Organ, with J. Spencer Cornwall conducting the Choir, Frank W. Asper, Tabernacle Organist, and the spoken word was by Richard Evans.

We open today with a chorus by A. Archangelsky written on Psalm 55—"Lend Thine ear to my prayer . . . Fear and trembling have come over me. Help me, Lord, to conquer over danger."

(Choir sang "Lend Thine Ear To My Prayer"—Archangelsky—Wilhousky.)

Announcer: The moving theme of a religious march by Guilmant is Dr. Asper's first organ offering.

(Organ presented "Marche Religieuse"—Guilmant.)

Announcer: We turn now to the music of the "Messiah" to hear the Tabernacle Choir singing a sacred song on a New Testament text: "His yoke is easy; his burden is light." (Adaptation of Matthew 11:30)

(Choir sang "His Yoke Is Easy"—Handel.)

Announcer: People who write plays often pull themselves out of predicaments by the use of "exit lines." With a good exit line an actor can extricate himself from the most difficult dilemmas. But the need for exit lines is by no means confined to the theatre. In real life exit lines may save many situations also. For example we could often use one for the person who has time to waste, and who wants to waste our time while he is wasting his—for the person who supposes that his leisure is everyone's leisure. But there are numerous needs for exit lines in more serious circum-

stances. Often young people are faced with unpleasant alternatives, such as a choice between their principles and so-called popularity. But popularity with people who offer only this alternative isn't ever worth the price. And when we are dealing with people who won't understand any other language, often the only adequate exit line is a definite and determined "No." And if an emphatic "No" isn't accepted, exit by action may be called for—a determined exit without lingering or looking back. Doing just that has saved many a man from many a mistake—and Joseph in Egypt was one of them. One of the most unforgettable exit lines of all time is the one that terminated the temptation of Jesus the Christ when "the devil . . . showeth him all the kingdoms of the world, . . . and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan." In social situations, in business bargaining, and in many other matters, all of us meet many proposals. But when a proposal passes the limits of propriety and principle, then it is time for an exit. There isn't enough money in the world, there isn't enough popularity or social prestige to justify anyone's doing anything contrary to conscience and conviction. Our safety and self-respect suggest that we adopt principles within which we will conduct our lives, and beyond which we will not be moved—principles by which we can immediately decide what will be our final answer—our exit line—to any proposal. "Let men decide what they will not do, and they will be free to do vigorously what they ought to do."

(Organ presented "Song of Gratitude"—Harold K. Marks.)

Announcer: And now from Temple Square we recall the stirring conviction of a hymn by Daniel C. Roberts, with the music of George W. Warren: "God of our fathers, whose almighty hand leads forth in beauty all the starry band of shining worlds in splendor through the skies, our grateful songs before thy throne arise. Thy love divine hath led us in the past, in this free land by Thee our lot is cast; be Thou our ruler, guardian, guide and stay, Thy word our law, Thy paths our chosen way."

(Choir sang "God of Our Fathers"—Warren.)

(Organ presented, "He Died! The Great Redeemer Died."—George Careless.)

Announcer: ". . . I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth." (Job 19:25) In the quiet conviction of this immortal utterance from Job, we close this day from Temple Square with the closing chorus from Handel's "Messiah": "Worthy is the Lamb that was slain. . . . Blessing and honor and glory and power be unto him . . . for ever and ever."

(Choir sang "Worthy is the Lamb"—Handel.)

Announcer: We leave you now once more within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 998th presentation continuing the 20th year of this broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank W. Asper was at the organ. The spoken word was by Richard Evans.

SUNDAY MORNING GENERAL CONFERENCE SESSION

Conference reconvened at 10:00 a.m., Sunday, October 3, immediately following the conclusion of the Tabernacle Choir and Organ broadcast.

The great Tabernacle was crowded to capacity; the Assembly Hall just south of the Tabernacle was filled with people, arrangements having been made so that they could enjoy the services by means of radio broadcasting and television; and hundreds who could not find accommodation in the Tabernacle or the Assembly Hall, assembled upon the Tabernacle grounds, where they listened to the Conference services as they were broadcast from the Tabernacle.

President George Albert Smith presided and conducted the services at this session.

The Tabernacle Choir was present and furnished the Choir singing for this meeting.

President George Albert Smith:

This is the sixth session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning all the General Authorities of the Church, except Elder Spencer W. Kimball, who is convalescing at home by orders of his doctor; Elder Alma Sonne, who is in Europe, presiding over the European Mission; and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City and, by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

Any messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for today's sessions of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ for the morning session and Elder Alexander Schreiner at the organ for the afternoon session.

We will begin the morning services by the Tabernacle Choir and congregation singing: "Praise to the Man," Elder Richard P. Condie directing.

The opening prayer will be offered by President A. Carlos Murdock of the Beaver Stake, Beaver, Utah.

The Choir and congregation joined in singing the hymn: "Praise to the Man."

President A. Carlos Murdock, of the Beaver Stake, offered the invocation.

The Choir sang: "The King of Glory," Sister Jessie Evans Smith, soloist.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

My brethren and sisters, as I approach this solemn duty, I sense fully the need of your united support, and particularly the sustaining influence of the Spirit of the Lord.

IMPORTANCE OF ENVIRONMENT

It is my purpose this morning to say a few words about the effect of environment upon youth, and the responsibility of adults to make home and civic environment a contributing factor to their right living.

The following is pertinent to what I have in mind:

It is the age that forms the man, not the man that forms the age. Great minds do indeed react on the society which has made them what they are, but they only pay with interest what they have received. (Macaulay.)

So also is this ancient proverb applicable:

If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in society. And if there is order in society, there will be peace in the world.

From the pulpit and public press, even in homes and social circles, we hear discouraging comments on the delinquency of youth.

If there is concern about the recalcitrance of boys and girls, this generation is no exception to those which have preceded it. Our great-grandfathers and their great-grandfathers worried about the forwardness and recklessness of their children, and the bleakness of their future just as we do today.

CONFIDENCE IN YOUNG PEOPLE

Speaking generally, I have confidence in our young people. This confidence springs primarily from my intimate associations with hundreds of returned soldiers and others who have gone on missions, particularly during the last three years. While our young men were in the army, most of them (there were exceptions, of course) conducted themselves creditably. They met as regularly as possible for sacred service. As an illustration: During the war in the Pacific when the conflict was at its height, a chaplain one day accosted a colonel, saying, "Are you going to conference tomorrow?" "What do you mean, conference?" answered the colonel. "The Mormon soldiers in New Britain are holding a conference tomorrow."

I heard that same colonel say, upon his return from the army, "Those soldiers are among the best missionaries that the Church has ever had."

Many of these young men saved their money to pay the expenses of missions which they are now filling in various parts of the world, some of them in lands where they fought as soldiers. One of these, as others of his comrades, sent his savings home, requesting his mother to keep them to pay the expenses of his anticipated mission after his discharge from the army. Then he added, "If I do not return, use my savings to send out some other comrade to preach the gospel." He did not return, but in keeping with his desire, his parents are now using this soldier's savings to support another youth who is fulfilling the dead soldier's request.

I tell you, so long as there is an indication of that spirit among our youth, I am going to uphold them and have confidence in them.

I know that it is hardly fair to judge the group by those especially selected as missionaries, but I have been in touch with other groups whose lives tip the scales against delinquency. Recently there was held in this city a convention of one of the national college fraternities. For dignity, temperance, brotherhood, and other commendable virtues, it was one of the choicest conventions if not the choicest convention ever held by such an organization, and that was said by one who had attended fifty of them. In nearly every detail, it was planned and carried out by our local youth.

A recent outing by that same group, one hundred twenty strong, was characterized by actions most creditable.

That there is a threatening increase in delinquency in our communities, particularly among boys and girls of high-school age, is

all too apparent to anyone who will open his eyes to see, and his ears to hear; and steps should be taken to curtail this delinquency.

DELINQUENCY OF ADULTS

It is with this purpose in mind that I refer not to the delinquency of youth, but to the delinquency of adults.

Youth is influenced by example and environment. Dominating groups exerting this influence are the home, the church, the school, social circles, and civic conditions.

There are too many delinquent fathers and mothers. Our homes are the centers that determine the type of our citizenry. To dignify home and parenthood is one of the noblest aims of human society. The greatest responsibility given to women is the divine gift to be a mother. She thus blessed, who has health and opportunity, and shirks the responsibility for social prestige and pleasure, is recreant to her duty as wife and mother. The father, particularly, if he be a member of the Church and holds the priesthood, who fails to set a proper example before his children is a delinquent, and is a contributor to child delinquency.

NEED OF PROPER HOME ENVIRONMENT

Upon the responsibility of parents to have proper home environment, modern revelation is most explicit:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray and to walk uprightly before the Lord. (D. & C. 68:25-28.)

Quarreling among parents and children, faultfinding, backbiting, smoking cigarets, drinking intoxicating liquors, using profane language, make a home environment that contributes to delinquency. No parent can consistently teach faith in Christ who profanes the name of Deity. Profanity is never heard in the well-ordered home. Swearing is a vice that bespeaks a low standard of breeding. Blasphemous exclamations drive out all spirit of reverence. Irreverence is always a mark of delinquency.

Wrote General George Washington to his Continental soldiers:

The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it.

Profanity is a vice all too prevalent in America, and though we say it with embarrassment, all too frequently used in the Church.

The great Chinese philosopher, as a minister of crime, is reported to have set free a son who had offended against the canon of filial behavior, on the ground that the father who had so ill-taught him was the one to blame. Said he:

When superiors fail in their duty, should inferiors die? This father never taught his son to be filial. To act upon this charge would be to kill the innocent.

But until the millennium there will be delinquent parents and delinquent homes, and as a result from out of these there will come children inclined to delinquency.

DUTIES OF CHURCH AND SCHOOL

It is the duty of the Church to render such assistance as is possible. First, to find these delinquents, and then to awaken higher ideals in daily living and to inspire faith in the gospel of Jesus Christ.

But only a small percentage of children and youth ever come in contact with the church. In New York City alone, fifty thousand children are unaffiliated with any church. A potent factor, therefore, in character development is the public school.

To these democratic institutions come children from all kinds of homes, including the delinquent. All I can say this morning is that every teacher in church and in school should realize that he has the moral as well as the assigned responsibility to impress upon his students the true value of the highest and noblest things in life.

WHITE HOUSE CONFERENCE REPORT

More concern, it is now apparent, should be given to the influences outside the home, the church and the school. One of the most important conferences ever held in this country was the White House Conference on Child Health and Protection held during President Hoover's administration. Governor George Dern followed the matter up in Utah. As a result, hundreds of progressive people, forward-looking citizens, participated in the Utah State White House Conference, and considered influences that affect the child. From one of these reports I quote as follows:

The decadence of the old-type home with its wide physical arena of family life, its home with genius industry, its concern in the individual welfare and control over the child, yields to community influences which now have a larger part in the life of the child.

With the great masses of sensationalism and artificial stimulation to which the child of today is subjected in this age of mechanical wonders, it is of the gravest importance that society realize that it is only in the example of sincere living upon the part of the

individual members of society that the child finds a dynamic impulse for his own wholesome development.

If we are sincere in our desire to reduce this delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. I continue to quote:

A nation that has conquered great material difficulties, and harnessed its physical powers must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

We have been termed the most lawless nation in the world. This is not merely that we have so many laws that any one enactment loses sanctity. This is not merely that the administration of criminal law has failed to keep pace with our urbanization. This is not merely that we feel that individual rights stand above the law. Deeper than all this lies a form of lawlessness that pervades our whole people, that infects our children—the tragic result of our unlimited natural resources, the facility of their wealth and the apparent omnipotence of our machinery—the heritage in our generation of the vicious belief that somehow more can be gotten out of life than one puts into it. This is truly in its deepest and most devastating sense a belief in lawlessness.

DELINQUENCY IN HOLLYWOOD

Recently a delinquent adult, a prominent movie actor, was caught with others in an illegal "dive." A few days later, a columnist published in the public press, the following:

I don't quite savvy all this sudden bleeding over the plight of a droopy-eyed young movie actor who seems to have been caught by the cops on a reefer binge with a couple of blondes. For one thing, it is not an unusual offense in Hollywood. Dragging the weed ranks roughly in the film colony with taking benzedrine as a substitute for sleep and sobriety.

I ask you, I ask the American public, to consider, what effect such comment would have upon young people who are already inclined to yield to the urge of new experience. More shame to the adult delinquent than to the youth!

WHOLESOME COMMUNITY ENVIRONMENT

It is the duty of every law-abiding citizen to see to it that our children have a wholesome community environment in which to live during their tender and impressive years.

I commend those officers who recently broke up that gambling den out here in our county, where sixteen adults—well, more than that—when the sheriff and his deputy caught them because of the activity of some neighbors . . . sixteen adults who were guilty of gambling and cock-fighting. Eleven were caught, arrested, and fined fifty dollars each. The officers broke it up, but now the gamblers are active in another county, I am informed.

The secret, illegal selling of bawdy literature and obscene pic-

tures, the drinking of intoxicating liquors in public, the harboring of gambling devices, and particularly of "one-armed bandits" in "joints" throughout the state, and I speak advisedly, lure the youth into an atmosphere of criminality. Sale of liquor by the drink would only increase the danger and make more readily accessible to young people a demoralizing environment.

I am throwing out these two thoughts to emphasize the need of keeping our young people, as far as possible, in a wholesome and not a demoralizing environment.

GRATITUDE FOR THE CHURCH

In conclusion, let me say:

Let us here and now express gratitude for the Church of Jesus Christ with quorums and auxiliaries specially organized to combat these evils. It was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the truth of the restored gospel; to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions—and who would fill their purses through the weaknesses of addicts to gambling, and the pitiable courtesan outcasts. The gospel is a rational philosophy that teaches men how to get happiness in this life, and exaltation in the life to come.

The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it.

We believe that reverence for God is respect for these laws, that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness, or teachableness, we believe that we shall inherit the earth; whereas the unmeek, the unteachable, the pigheaded, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in church, and in our communities that will be uplifting, wholesome, faith-inspiring, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH L. WIRTHLIN

First Counselor in the Presiding Bishopric

This great conference, my brethren and sisters, has been a most inspirational occasion for all of us. As I heard one good sister remark yesterday, "It is out of this world," and I say to you that all that we have listened to is out of this world, and all of those who spoke to us have been animated by that spirit which is out of this world. All of the counsel and advice that we have listened to during this great conference will go for the salvation of all of us and for the eventual salvation of this world. Then at some future date it will become the celestial kingdom.

This morning President David O. McKay has delivered a most inspired address with reference to youth and particularly with reference to those who are responsible for youth, and I, too, desire to express a few thoughts along the same line and in so doing I may cross the path of President David O. McKay, but I don't know of anyone's path that I would rather follow than a member of the First Presidency.

YOUTH PROGRAM OF THE CHURCH

This past week has been devoted by some of the great youth organizations to the problems of youth. Some of you have listened to the broadcasts that have come from youth organizations. All that I have listened to and all that I have read with reference to this youth movement has been inspiring and is worthy of commendation. But in thinking of youth organizations of the world, the question came to my mind, what about the youth program of the restored Church of the Lord Jesus Christ? As I pondered over that question, there came to my mind the thought that the youth program of the Church of Jesus Christ is founded upon the priesthood of Almighty God. This program had its inception on May 15th, 1829, when two young men who were translating an ancient record ran across a statement that had to do with baptism. A question arose in their minds, so they went out into the woods and upon the bank of a beautiful river, supplicated God that they might have the right interpretation of that ancient scripture. An answer was given in the form of a visitation by a resurrected being who introduced himself as John the Baptist, and in the following words conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

The cornerstone of the youth program of this Church is the priesthood of God, and along with it there have come into being other organizations, which have come into existence through the inspiration and revelation of the Lord to the leaders of Israel to organize the great Sunday School, the M.I.A., and the Primary organization. There has been brought into being the great system of religious education and also the Latter-day Saint girls' program. This program of youth, which has been and is being fostered by the Church, is one which comprehends all of the needs of youth and places into the hands of those who are responsible for them, instruments whereby this great program can be implemented in behalf of youth to guide and direct them along the paths of faith, virtue, and service to others.

BLESSINGS OF AARONIC PRIESTHOOD

When the priesthood of Aaron was first given to the tribe of Levi, it was entrusted to mature men, but in this day and age the Aaronic Priesthood has been given to young men because of the fact that the members of the tribe of Levi are not worthy to hold that priesthood, and hence the heirs of Ephraim are carrying on the work of the Aaronic Priesthood today. We have often been asked the question, "Why is it that the priesthood is bestowed upon boys at the age of twelve?" I don't know whether or not there is on record any definite instructions as to this, but I can say it was a master stroke of inspiration, and I am sure that when the leadership of this Church decided to ordain boys at the age of twelve it came at the direction of our Heavenly Father. I know of no time in the age of any young man when he begins to form impressions and habits more readily than he does at the age of twelve, and in this great program of youth we commence early. These boys at the age of twelve, when they receive the priesthood of God, must be sweet and clean in their bodies. They are taught the law of chastity. They are taught that there is but one standard of virtue in this Church, both for young men and for young women. They are taught to be prayerful, and they are taught that priesthood means service and that where there is no service, and a man or a boy holds the priesthood, it is of little value to him and surely the Lord God will hold such an individual accountable when he fails to use this divine gift of authority in the service of the Master and for the benefit of the Lord's children here upon the earth. Out of priesthood service he is taught to be dependable; he evaluates integrity and honesty highly. He is taught something about the Constitution of the United States. He is taught

that the document came to us from the Lord through the instrumentality of great and wise men who were raised up for that very purpose. He is taught that in the Constitution of the United States there is found the great fundamental principle of the gospel, namely that of free agency. And so with these noble qualities of character and the assignments that come to him from time to time, he is taught in a practical way the principles and fundamentals of the gospel of salvation. For example, the deacon is assigned to go out and collect the contributions of the people to the end that those who are in distress might have assistance and relief. He is also taught that he should participate in the great welfare program, for out of these two assignments he is taught what pure and undefiled religion is, namely, to help those who are in need, the aged, the widows, and the orphans. I am sure that no young man participates in these assignments but what he sees the blessings that will come to him and to others because of his willingness to serve.

DUTIES OF DEACONS AND TEACHERS

The deacon has the privilege of assisting in the administration of the sacrament, and no young man could listen to the sacramental prayers and not have a deep and lasting impression of what the mission of the Lord Jesus Christ means and what his great sacrifice on the cross did for all of us. The office of the ordained teacher carries great responsibility. At the age of fifteen he is sent out with a member of the Melchizedek Priesthood to teach Israel the gospel of the Lord Jesus Christ. In other religious organizations there would be some question with reference to sending out a young man at the tender age of fifteen to teach adults and others the principles of the gospel. I bear personal testimony to you that some of the most impressive ward teaching that I have ever listened to has fallen from the lips of these young servants of God, and we must never forget that they have a promise, a promise that if they will do their duty, they will enjoy that spirit of testimony, namely the Holy Ghost, which will magnify them before the families that they are called upon to visit. These young men have other assignments, and out of all of them there comes a realization that they are engaged in the work of the Lord.

THE OFFICE OF PRIEST

What about the young man just budding into manhood who is called to the office of priest? He has the same authority and the same privilege that John the Baptist had, the forerunner of Christ, in that it is his high privilege and honor to perform the ordinance of baptism; and I would that every priest in this Church may have that opportunity and privilege, for out of it comes the assurance that he holds the priesthood of Almighty God.

When a priest steps into the waters of baptism and brings his

arm to the square and repeats the baptismal prayer, it impresses him that he is indeed a servant of God. These are the words he repeats: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen." A short prayer but a prayer wherein he declares without any reservations that he has been commissioned of Jesus Christ to perform the holy ordinance of baptism.

The priest has the right of administering the sacrament, of blessing the water and the bread; and no young man can repeat these blessings thoughtfully and prayerfully but what it strengthens his testimony that the lowly Nazarene who was crucified upon Calvary's Hill was the true and the Living Son of God, and that the Redeemer appeared in the meridian of time to another young man, Joseph Smith, who gave to the world the sweetest story ever told, since the crucifixion, that He lives. There is no doubt but what these experiences in the priesthood affect the lives of these young men to the end that what they do, or think, or say, shall be wholly compatible with the priesthood which they hold. It is as Brigham Young said, if these boys have been guided and directed and taught as they should be, all the acts they perform should be governed by the guidance of the priesthood.

ACHIEVEMENTS OF AARONIC PRIESTHOOD

In 1947, fifty-four thousand members of the Aaronic Priesthood filled 1,403,461 assignments, twenty-six assignments for every one of these young men, which indicates that they would have a priesthood assignment every two weeks throughout the year. There are some of these young men who are not taking full advantage of their priesthood work, which would indicate that some members of the Aaronic Priesthood filled in a year one hundred or one hundred and fifty of these assignments. Out of the filling of these assignments there comes a strengthening of their testimony; there comes that training which guides them into the paths of virtue, of being prayerful and dependable, and a building up of the spiritual side of their lives.

I could go on indefinitely pointing out to you the achievements of these young men. When we speak of the Aaronic Priesthood and this great youth program of the Church, we not only find emphasis on the priesthood, which should come first, but we find the great auxiliary organizations providing a program that inspires them and builds them up in their faith and lays the foundation for a testimony. We are grateful to the great Primary organization for its work with boys under the age of twelve, and giving them instructions on the priesthood that they are about to receive. The Sunday School organization has the responsibility of teaching young men the gospel of the Lord Jesus Christ. The Y.M.M.I.A. organization provides for them a fine cultural and recreational program, and in addition to

these two, it has fostered a great program for boys, namely, scouting.

The Church educational system affords daily religious education. The Latter-day Saint girls' program has in it all of the same factors and elements that we have for the young men, and it too is proving to be a great success.

FRUITS OF RELIGIOUS LIVING

As we think of these assignments and priesthood training and all that the auxiliary organizations offer to our young people, we wonder what the fruits of their lives will be. President McKay has indicated to you already what the fruits are in some instances. It is best illustrated in the words of the Savior found in Matthew:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . .

Wherefore by their fruits ye shall know them. (Matt. 7:16-17, 20.)

What are the fruits of the priesthood? Some of them are service, testimony, virtue, honesty, prayerfulness, dependability, respect for authority, and selection of the proper kind of associates. As one of the General Authorities it has been my high privilege to interview many of these young people for missions. Some of these young men have spent several years in the armed forces of our country, and upon returning have expressed a desire to fill a mission. I have invariably asked them the question: "You have been away from home now for three or four years, and you mean to say that you are now anxious to go and spend two more years on a mission?" And without hesitating they have answered, "Yes, that's the thing I would like to do." They saved their money while in the armed forces, to the end that it might be used in preaching the word of God to the nations of the earth.

I learned something else about them. Some of them expressed a desire to return to the lands of the enemy whose guns they had faced. To me that manifested the true spirit of the Christ. That spirit, my brethren, that the Savior taught us to cultivate, to love God and love our neighbor as ourselves, to me is the spirit of the peacemaker.

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)

BLESSINGS OF PRIESTHOOD SERVICE

The other fruits of the youth program of the Church have been manifested in other ways. In the fields of business the young men, who have taken full advantage of all of their priesthood opportunities and all the privileges afforded by the youth program of the Church,

have received responsible positions without any question and have been successful.

I know of one man whose life's desire was living the gospel of the Lord Jesus Christ. He took advantage of the opportunities of priesthood service in his boyhood days, and not long ago a great company was searching for a very dependable man to take over one of its institutions, and they let it be known that no one should apply except a member of the Church. This young man applied and received the position at a salary of ten thousand dollars a year. Why was that company particularly anxious to have a member of this Church? They knew that, if they found the right kind of member of this Church, they would have a man with integrity and honesty, dependability, and one who would be an example to those who worked with him.

There are some of our young men who become indifferent for one reason or another, but I want to say that if we have done our part, if we have planted the seeds of faith in their hearts, they cannot get too far away from the Church.

LETTER TO BISHOP

I should like to read to you a few paragraphs of a letter written to one of our fine bishops by one of these boys who had all of the advantages of the youth program of the Church and then became indifferent.

The teachings a fellow receives in his youth have a great effect upon his life which I am just beginning to find out more and more each day. The teachings and blessings I received from my quorum while I was a teacher and a priest have paid off so numerous that I could not begin to quote all of them. Also the instructions I received in seminary have been of great value. The things my parents taught me from the time I could sit up in bed have also made me what I am today. Now, as I stop to look back upon all of the instructions, both large and small, that I received in my past twenty-one years, I have more in the wealth of the better things in life now than a lot of people have in a lifetime.

I want you to listen to this statement in particular.

I am a cross section of all the people that have had an influence on my life here so far. From here on out I am on my own, and it has taken me two years of married life to find it out. The responsibilities of an L.D.S. father are great, and I thank the Lord for the trust that he has put in me to carry out such responsibilities. When we were in our priesthood quorums I heard a lot about a person's being spiritually sick, and I always wondered what it was. The big wonder in my mind is now a reality. I don't wonder what it is now. I know. It has been said that experience is the best teacher, and my mother always said there would be a lot of things I would learn the hard way, and she is so right. To be spiritually sick is a lost feeling. You have your friends, but they seem to have no way of helping you no matter what they say or do. It is something that is lost from inside, and the only way you can get it back is from the inside. I have never really stepped inside an L.D.S. chapel for the past two years with an attitude of real worship of God, until the other night when I went to the nurses' graduation at the Idaho

Falls L.D.S. Tabernacle. Elder Moyle spoke that night, and I realized then that I had lost a very valuable gift which I still had in my power to regain if I put my mind to it.

RESPONSIBILITY TO YOUTH

This young man took advantage of the youth program of the Church. For some reason he became indifferent, but as a result of the proper kind of teaching and the impression it made upon his life when he heard a servant of God preaching the gospel of the Lord Jesus Christ, there was a ready response in his heart, and now that young man is trying to find his way back, I was particularly impressed with his thought, "I am a cross section of all the people that have had an influence upon my life here so far." I wonder if we who are responsible for the youth of Israel realize that they are a cross section of what we teach them, not only by precept but by example. After all, every man or woman, whether a parent, one of the lesser priesthood advisers, or a bishop, is wholly responsible for these young people. As one said, "We stand in the docket with every lost boy and girl. Have we a self that is worth putting into a boy?" That is the question, and should we not examine our inner selves to determine whether or not we have within us the qualities of character which should become a part of the character of every boy and girl to make them the kind of men and women that God wants them to be?

Out of youth there will come in thought and in deed the things that you and I have taught them over the years. If we sow the right kind of seed, it will logically follow that the right kind of fruit will come forth.

May God bless all of us who have this high and glorious privilege of laboring with youth, that out of our testimonies, out of our teachings, and above all, out of our examples, it will be as Brigham Young declared:

An individual who holds a share in the priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the priesthood—the spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

I humbly pray for all of these blessings in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn: "For the Strength of the Hills," Elder Richard P. Condie directing.

ELDER OSCAR A. KIRKHAM*Of the First Council of the Seventy*

It is a blessing to have such a fine demonstration as was just now given by the choir and their leader. When a man is left without accompaniment, it is important that he does get the right pitch, and then how glorious it is for one to feel when one starts to do his best, there comes the strength of a great organ.

I do humbly pray that the Lord will be with me and bless me.

NEED OF LOVE AND UNDERSTANDING

I recently had the pleasure of filling a number of assignments in the East, and I am deeply impressed with one or two simple, yet I feel, great needs. I feel sincerely that among us, as well as among other people we need greater understanding and love of all people.

I once had the privilege of filling an assignment with President Anthony W. Ivins. One of the things that was on the itinerary was a special meeting with a brother who had been in error. When we arrived at our destination, we sat with the president of the stake. President Ivins began to talk and said: "You know, I was coming here, some time ago, and I had an automobile accident and 'Charlie' was the man that stopped to help. Many other cars went by, but he was the man that stopped and stayed with me until my car was running again. Do you remember when that fire broke out down in the valley? The first man there was Charlie, and I remember he was the last man to leave. And a few days later when they started subscriptions to help build that home, I noticed that Charlie was on the top of the list."

The president of the stake now broke in and said: "Say, President Ivins, do you want us to consider this man's conduct?"

"Well, what do you think about it?"

No more was said, but that afternoon in the congregation of the Saints there Charlie was sitting. What a lovely thing really to have understanding and a love of people.

THE RUSSIAN PEOPLE

I want to say a word about the Russian people. I had the good fortune when I was studying in Berlin to live for about a year with a young Russian. He was a great fellow. I did not understand him at first, but he came home one day, and in his enthusiasm he grabbed me and said: "Well, let's go up town. I sold a painting today for four hundred marks."

And we went. When we came back, he placed on the table what remained of his money, and he said: "I want to share this with you."

I think of Tolstoy, a great Russian, who paid one of the loveliest

compliments to the life of Christ and his teachings that I have ever read.

I was never so deeply impressed in the great temperance movement as when I heard in Berlin, one night, Gorky's great play, *Nights' Lodging*, an appeal for temperance. And let me say one word about this play, for it was so great in its simplicity.

The scene was an inn. People were waiting for the coming of a great personality. Finally he arrived, and they applauded him and applauded him and asked him to stand and give them a message. He seemingly had done this many times, at the inn, and he sprang upon the table. He had been drinking, but he started out with his lines. His eloquence was impressive; then, all at once the actor's mind seemed to go; his memory was gone. And all that was done to tell the story was that from his pocket a flask fell and broke upon the floor. Three bells tolled, and the play was over.

I think of Shostakovich, a young Russian in Petrograd, (now Leningrad). When the enemy came, he bravely fought, and after it was over he wrote his great Seventh Symphony which many of the world's critics have said is one of the greatest realistic movements in all the world. I stood with thousands of young men in southern California, a few years ago, out in the desert when the Los Angeles Symphony Orchestra played this great symphony. It so thrilled these young men that many climbed up telephone poles that they might see the orchestra, and thousands stood for an hour and fifteen minutes with rapt attention to hear this great music.

Yes, these are voices of the Russian people. I agree that in the Kremlin there are unworthy men to represent them. The papers flood us with the story, but some day out on the plains of the Ukraine, way back in Siberia, our men shall be knocking at doors and bringing the gospel of Jesus Christ.

A moment ago I shook hands with Elder Anastasiou, one of our faithful members, a Russian by birth. We must differentiate between the present leaders and the people. We must love all peoples. That is one of the high purposes of the priesthood of God and the message of our Church as our people go into the world to preach the word of God.

STAND FOR THE RIGHT

I wish to make one other appeal. May God bless us that we may ever know the right and courageously stand for it. One personal application of this principle! I had the pleasure of setting apart a member of the presidency of the Texas-Louisiana Mission. After the ordinance was performed, I asked the brethren if they had something they would like to say, and one of the men, one of the leaders in that mission, said: "One day I sat in a barber shop chair, waiting. The barber took a towel as was his custom and threw it over my face. I reached to straighten it. I felt the cigars in my pocket. I

had been seriously thinking about what I had heard about the gospel of Jesus Christ and that moment there flooded through my soul the spirit of courage, and I said: 'Let this be the day.' And he smoked no more. To know what is right and courageously stand for it, this is our opportunity.

I met just last week, in New York, a splendid Christian gentleman whom I have known through the years. He has spoken in this Tabernacle, Dan Poling. He is just home from the great conference of religious leaders at Amsterdam, Holland. He said:

"You know, Kirkham, to summarize that whole thing, there are two words that stand out, as I have also visited Berlin and other places of Europe. These two words are 'courage' and 'calm.'"

I have thought a great deal about that, "courage" and "calm."

"Probably the outstanding address," said Dan Poling, "that was made at that conference was by John Foster Dulles, adviser to Secretary Marshall, now in Paris."

Let me read you just a few words of Dulles as reported by Dan Poling, as given to the religious leaders of the world:

He warned that if their religious sessions resulted merely in theological definitions it would be a colossal failure. He spoke for peace but with words of dynamic realism.

Yes, may God preserve ever among us, throughout the earth, men who know the right and have the courage to stand for it, and may ever preserve the dignity of personality, and the strength of the voice of the people.

FAITH IN GOD

And finally, may God give us that other great need, faith in him. I read these words from the immortal Lincoln, which I treasure:

If it were not for my belief in an overruling Providence it would be difficult for me, in the midst of such complications of affairs, to keep my reason in its seat, but I am confident that the Almighty has his plans and will work them out, and whether we see it or not, they will be the wisest and the best.

In closing I bear my testimony to the divine mission of the Prophet Joseph Smith. I never bear this testimony but what I feel in my heart I have done something worthy and lovely. God bless us that we may love all peoples, that we may know the right, then courageously stand for it, and may we continue in our faith in God and in the divine mission of the Prophet Joseph Smith, I humbly pray, in the name of Jesus Christ. Amen.

President George Albert Smith:

We have just listened to Elder Oscar A. Kirkham of the First Council of the Seventy, following him will be Elder Mark E. Petersen of the Council of the Twelve, and following Brother Petersen will

be Elbert R. Curtis, former secretary of the European Mission, former president of the Western States Mission, president of the Sugar House Stake of Zion and recently sustained as general superintendent of the Young Men's Mutual Improvement Association.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I am very grateful, my brothers and sisters, for the emphasis that has been placed, in this session and in this whole conference, upon the youth of the Church. With you I love the youth with all my soul, and I desire with all my heart that they may love the truth and live it that they may be saved here in the earth. There is nothing that I shall ask more of life than that my children shall love the gospel and serve the Lord, and I know that there is nothing more that you will ask in behalf of yourselves.

CONTRAST AT FUNERAL SERVICE

Yesterday as I listened to Elder Bowen in his masterful way deliver that great address on stability, my mind went to a funeral service I had attended just previously. In that service I saw a lovely Latter-day Saint family bowed down in grief. One of their members had been taken away. She had died in faith. The other members of the family, surrounding that casket, also were filled with faith and that blow of death which had struck in that home was greatly softened because of the faith that those people had the knowledge and the testimony concerning immortality and what the gospel does for us. I saw sitting in the audience a direct contrast to the scene around that casket, for there I saw two men who had once been faithful in the Church, men who had had the pearl of great price within their own hands, and then, because they loved worldliness more than they loved spirituality, they sold their birthright for a mess of pottage. They gave up their membership in the Church. They loved darkness more than they loved light, and there they sat looking at this faithful family. I thought, oh, what a contrast! Oh, what stability in their characters might have done for them! Oh, if they could have been in the position of those faithful ones who, though mourning at the passing of a loved one, had remained true and faithful and stable in the faith. Had they really appreciated their membership in the Church?

Our main object in life is to be good Latter-day Saints. To be good Latter-day Saints means that we work out our salvation here in the earth, through the facilities of the Church, and teach our children to do likewise. In order to obtain that objective we must so plan our affairs that everything we do in life will bring us nearer that goal. We must choose from life those things which will so affect our thoughts and habits as to bring us nearer the Church

into closer harmony with it and its program. It is by cooperating with the Church and its program, laboring in its organizations and sustaining its institutions that we work out our salvation here in the earth.

THE RIGHT OF CHOICE

As we choose those things which shall become a part of our daily lives, let us remember that there is an opposition in all things. We have our free agency, as Elder Moyle taught us. We have our right of choice. If we choose certain things in life, they will drag us down and tend to separate us from close affiliation with the Church. Such things become barriers between us and our life's great objective. On the other hand, if we choose those things which will bring us closer to the Church, we will live the gospel better, and we will be better Latter-day Saints. Every day we must make decisions affecting our lives. Some of those decisions may seem small, but nevertheless they affect our thinking and either bring us nearer to God or help to remove us farther away.

GOOD READING HABITS

One of the men who have influenced my life for good and to whom I owe a great debt of gratitude is one of my former bishops, John C. Duncan of the First Ward here in Salt Lake City. I love that man because of his great stability. He measures up to what Elder Bowen was talking about yesterday. I remember his teachings so well. He always has been, and still is, a great advocate of good reading habits. He has always told us that what we read helps to make us what we are. Naturally, what we read affects our thinking, and as a man thinketh in his heart, so is he. Bishop Duncan has always taught us that we should read the periodicals of the Church, because of the wholesome influence those periodicals have in our lives.

There are, I suppose, about a quarter of a million Latter-day Saint homes. Every one of those homes would be a better home if the people who live there would read and study and digest the messages that are carried in the periodicals of the Church. There would be in them a greater respect for virtue, better observance of the high standards of the Church; there would be greater love and brotherhood; there would be more spirituality.

Every one of you desires to know the mind of the leaders of the Church, the advice of the First Presidency. We do not often come into their presence. We do not often have the opportunity of hearing what they have to say. But every one of you may feel their influence and receive the messages they have to give if you will take the periodicals of the Church and read those messages.

THE IMPROVEMENT ERA

President Smith is widely loved. When he goes to speak in a meetinghouse, the building is overflowing with people. You love

him because of his love for humanity. You love him for what he tells you and the spirit and the influence he carries with him. But you cannot be in his presence every day, nor every month. But President Smith is the editor of *The Improvement Era*, and every month there is an editorial from him in *The Improvement Era*, which would do you and your family much good if you would read it. I wouldn't for anything pass by that *Era* every month. I love it, and I love the messages it carries. I wouldn't for anything miss the editorials that appear there under the name of the President of this Church. I always get great stimulus out of it. I am a better man because I read what he says, because I love the influence he carries. Although I cannot be in his presence every day, I can read what he has said, and through it feel his influence.

President Smith is assisted in the editorship of *The Improvement Era* by Dr. John A. Widtsoe and President Richard L. Evans. These men are a great inspiration to the Church. You are in excellent company when you are in their presence, and if you want to have their influence about you and the children in your home, then take *The Improvement Era*.

I do not know what the exact circulation of *The Improvement Era* is, but I know that it is not what I would like to see it. I think that if we have a quarter of a million homes in this Church we ought to have nearly a quarter of a million circulation for *The Improvement Era*, because it ought to be in every home for the good it will do to you and to your children.

THE RELIEF SOCIETY MAGAZINE

I feel exactly the same way about the *Relief Society Magazine*. I do not know anywhere where you can find a magazine that will do you as much good, as a woman and as a mother, as does the *Relief Society Magazine*. It is published and edited by women of great faith and great spirituality as well as of great mentality. Every woman in this Church should have the *Relief Society Magazine* and read it. Wherever there is a Latter-day Saint home, there should be the *Relief Society Magazine*. Wherever there is a Latter-day Saint mother, there should be the *Relief Society Magazine*.

You will be a better Latter-day Saint, and you will be a better mother if you will take the *Relief Society Magazine* in your home. Your husband and your children likewise will be benefited by it because it does carry the spirit and the very essence of the gospel of Christ right into your home.

If you want better homes such as President McKay has been talking about here, then you bring into your home these magazines which help you so. I again say that I believe that the *Relief Society Magazine* should be in every home, and therefore that magazine also should have a circulation in excess of two hundred thousand.

THE CHILDREN'S FRIEND

And then, we are also interested in our little children. Don't you love your little ones and don't you fast and pray for them, and don't you hope that they will be converted to the gospel of Christ, and don't you hope that they will grow up to be stalwart members of this Church? Then place in their hands every facility that you can to help them to get this faith deep in their hearts and to establish habits and customs which will be in compliance with the teachings of the Church. Do you know one of the greatest and best helps you can get to place in the hands of your children? It is a magazine published by the Primary Association of this Church, and it is called *The Children's Friend*. It is the grandest, by all odds the best, child's magazine, that I have ever seen anywhere. It will do a great service for your children. The children of the Church love it. It provides wonderful things with which to build faith and character. It also gives them entertainment. It gives to the children of the Church that something which they love and which they need.

It is indeed a mistake to suppose that *The Children's Friend* is only to go into the homes of those people who happen to be workers in the Primary Association. Every child in this Church is entitled to the benefit that can come to him or her through the use of that wonderful magazine. If you love your children and if you desire to build faith in their hearts and to develop character, put in their hands this valuable child's magazine. Whether you yourself happen to be a Primary worker or not, your children need the increased faith and strength that can come to them through the use of that magazine. Take it. It is one of the helps that God has given to you to assist you in teaching and rearing your children.

Then there is another magazine, *The Instructor* which is provided by the Sunday School, primarily for teachers. It, too, is designed to build faith and character and stability here in the Church.

THE DESERET NEWS

There is another publication which I love with all my heart, and that is *The Deseret News*, a publication which is owned and operated entirely by the Church. As President McKay said the other night, *The Deseret News* is your newspaper. It belongs to you, and you should be interested in it. You should be interested in seeing it grow and develop.

One of the great merchandising experts in the United States is a man named Amos Parrish. I have always enjoyed reading his magazine. One of the things he teaches merchants is that they are to sell their products for what they will do for the people, and he tells the buyers to buy products for what those products will do for them, for the type of service they will render.

What does *The Deseret News* do for you?

In the first place, *The Deseret News* brings to you a fine high class news and feature coverage which is in keeping with the very highest traditions of American journalism. That newspaper has been very greatly improved in the recent past. It is a first-class newspaper, one of which you may well be proud, one which will serve you well in your home and one which will serve your children equally well.

What else does *The Deseret News* do for you? *The Deseret News* stands for Americanism. Whether you are a member of this Church or not, *The Deseret News* will help to make you a better American, and everybody needs to be better Americans today. So I commend to you that newspaper which builds patriotism, genuine Americanism in your hearts. It stands for the Constitution of the United States which has been referred to here today, and its editors believe with all their hearts that the Constitution was God-inspired. It promotes greater and finer communities, and better family life. You are all of you interested in cleaner communities, in higher standards of living. You would like to see reduced the vice that is so apparent in so many of our communities. I would like you to know that *The Deseret News* stands for the high standards of the Church. It stands for clean communities, clean government, and clean living. If you want to be a good citizen and enjoy clean community life, *The Deseret News* will help you to do so.

Much has been said here about the youth. I tell you that *The Deseret News* will serve your youth. You know and I know what faith-destroyers cigarets are. You and I know that a cigaret will help to destroy the faith and, if it continues on, the very salvation of your children. You may place *The Deseret News* with confidence and safety in the hands of your children, because the pages of that newspaper will never tempt your children to take a smoke. Likewise it never will tempt your children to drink beer or hard liquor, because such advertisements are not there. *The Deseret News* is a clean newspaper, and it will help you and your children to live the gospel better if you have it in your homes.

You come here to these conferences and you want to know what the Authorities of the Church are thinking and talking about. *The Deseret News* brings to you almost daily the attitude of the leaders of this Church. I would not have you think that they read and study everything before it goes into the newspaper, because, of course, that could not be. But the general policy of *The Deseret News* is the reflection of the policy of the Church of Jesus Christ of Latter-day Saints, and if you want to know what the general attitude of this Church is on most subjects, *The Deseret News* will bring it to you.

The Deseret News also will give you another great service in that it brings to you its Church Section which, in my opinion, is one of the very finest things this Church has ever produced in periodical form. Every Church worker will do his work better if he has that Church Section. Your homes will have more faith if you read that

Church Section. Your children will love the gospel better if they read that Church Section. I commend it to you with all my heart and all my soul.

SUPPORT OF CHURCH PUBLICATIONS

There are many other things that I could say about this newspaper, but time is fast going on. My brethren and my sisters, some of you say, "We cannot afford to take all these Church publications." I ask you in all seriousness how can you afford not to take them? An investment in the Church publications costs but very little, but it is an investment in good living. You cannot go to the corner store and buy a dollar's worth of character or a quarter's worth of faith. Yet these are the things above all else for which we strive in life. Are we going to count our dimes so carefully—dimes that so many times otherwise we throw away for far less valuable things—that we are going to keep from our children and our homes these faith-building, character-building influences? How can we afford not to take them?

I remember Paul once said that the eye cannot say to the hand, "I have no need of thee." The head cannot say to the foot, "I have no need of thee." (See I Corinthians 12:14-25.) Is there one of us knowing the dangers that surround our children in this day of lax morality, in this day of smoking, drinking, and carousing, is there one of us who will say that a single safeguard of the Church is unnecessary?

These publications are safeguards of the Church and I pray that we may have the vision to see them as such, and that we may not say to any one of them, "I have no need of thee," and for this I pray in the name of Jesus Christ. Amen.

ELDER ELBERT R. CURTIS

General Superintendent of Y.M.M.I.A.

I wonder if any of you know how far it is up those stairs. As President Smith referred to some of the past privileges and responsibilities that have been mine, if he had just added, "and presently frightened almost to death," he would have brought you up to date.

This has been a wonderful conference. The spirit of it has been such that it almost takes the fear from my heart. Surely you appreciate that a man may not respond to such a calling as has now come to me without a spirit of humility and a desire to serve the Lord to the utmost of his ability.

In his remarks, Bishop LeGrand Richards suggested that as a man gives of his time and his efforts to the work of the Lord that the Lord makes it up to him, puts thoughts into his mind. In fact, he suggested thoughts that will make money. I have not prayed and do not for the temporal blessings of the earth,

but I have prayed sincerely that the Lord will enlarge my thinking, will inspire me that through me as his humble servant the youth of this Church might be blessed.

Was it Daniel Webster who, when asked what is the greatest thought you have ever had, answered, "my responsibility to God." And as I think of the responsibility of leading the youth of this great Church it well nigh takes the courage from me.

I realize that the brethren have not asked me to do this alone. They have blessed me with splendid assistants. There will be an equally fine board I am sure.

Each talk of the brethren during Conference, it seems to me, has been directed toward the problems of youth. They are concerned. Their tender loving care is an inspiration in and of itself. We follow great and grand men who have presided over the Mutuals of the Church and whose work we hope to carry on in a way that will be pleasing to our Father in heaven.

This is God's work. With some fourteen hundred bishops who lead the youth of their respective wards and whose support we know we can count upon, with the many stake presidents and all who love this work as we love it, surely we cannot fail.

May the Lord bless us and help us as we strive to carry out his will for the blessing of his children here in the earth, I humbly pray, in the name of Jesus Christ. Amen.

President George Albert Smith:

We have just listened to the general superintendent of the Y. M. M. I. A., Elbert R. Curtis, who succeeds Brother George Q. Morris, who is now in the Eastern States Mission presiding over that mission.

The Tabernacle Choir will sing to us: "Give Unto the Meek," and the closing prayer will be offered by President W. Glenn Harmon of the Berkeley Stake, Berkeley, California, after which this Conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of this afternoon's session will be broadcast over KSL of Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

This afternoon the audience should be in their seats not later than ten minutes before the hour of opening the meeting.

Singing by the Choir: "Give Unto the Meek."

The closing prayer was offered by President W. Glenn Harmon of the Berkeley Stake.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 3, at 2:00 p.m.

President George Albert Smith presided and conducted the services.

Again the great Tabernacle was crowded to capacity, the Assembly Hall was filled with people, who listened to the services as they were broadcast over the loud speaking system and by television, and hundreds of others assembled upon the grounds and listened to the Conference services by means of the loud-speaking system.

The Tabernacle Choir was present and furnished the Choir music for this session.

President George Albert Smith:

I hope that everybody will crowd as close together as they can, giving the people who are standing a seat where possible.

This is the seventh and concluding session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. The house is filled to capacity and hundreds standing. The Assembly Hall is filled, and on the grounds, in the open air, hundreds of people are listening in.

There are present on the stand this afternoon all of the General Authorities of the Church with the exception of Elder Alma Sonne, who is presiding over the European Mission; and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

I take this occasion to express appreciation to these broadcasting stations for carrying our messages to the communities that they serve.

Any messages and calls that come in for persons supposed to be in attendance, if they are important, will be announced over the loud-speaking system on the grounds at the close of the meeting. Everyone would do well to listen for such notices.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

We will begin this afternoon's service by the Tabernacle Choir singing: "Almighty God of Our Fathers."

The opening prayer will be offered by President Fred W. Schwendiman of the Wells Stake, Salt Lake City, Utah.

The Choir sang: "Almighty God of Our Fathers."

The opening prayer was offered by Elder Fred W. Schwendiman, President of the Wells Stake.

Singing by the Choir: "My Shepherd Will Supply My Need."

President David O. McKay presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

George Albert Smith, 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

George F. Richards

QUORUM OF THE TWELVE APOSTLES

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

PATRIARCH TO THE CHURCH

Eldred G. Smith

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

ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
 Joseph L. Wirthlin, First Counselor
 Thorpe B. Isaacson, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
 J. Spencer Cornwall, Conductor
 Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISORS

John A. Widtsoe	Antoine R. Ivins
Albert E. Bowen	Oscar A. Kirkham
Harold B. Lee	LeGrand Richards
Marion G. Romney	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Alma Sonne	

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Wm. E. Ryberg	Mark B. Garff
Roscoe W. Eardley	Leonard E. Adams
Paul C. Child	J. Leonard Love
T. C. Stayner	W. T. Lawrence

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Velma N. Simonsen, Second Counselor
with all the members of the board as at present constituted

DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent
George R. Hill, First Assistant Superintendent
A. Hamer Reiser, Second Assistant Superintendent
with all the members of the board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
A. Walter Stevenson, First Assistant Superintendent
Ralph W. Hardy, Second Assistant Superintendent
with all the members of the board as at present constituted,—
with the understanding that all the members will be released
at the conclusion of the holding of the present conventions,
and a new Board of the Y.M.M.I.A. will be chosen by the
new Superintendency whom you sustain today.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
Emily H. Bennett, First Counselor
LaRue C. Longden, Second Counselor

with all the members of the board as at present constituted

PRIMARY ASSOCIATION

Adele Cannon Howells, President
LaVern W. Parmley, First Counselor
Dessie G. Boyle, Second Counselor

with all the members of the board as at present constituted

President David O. McKay:

All you who can sustain these brethren and sisters in their respective positions, with the explanation made regarding the Young Men's Mutual Improvement Association, please manifest it by raising your right hand.

(the hands were raised)

As far as I can see the voting has been unanimous in the affirmative.

President George Albert Smith:

We have just heard President David O. McKay of the First Presidency presenting the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of the Conference. It is a magnificent sight from this point of vantage to look over this great audience and see the unanimous vote—not a dissenting vote being apparent.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I have been deeply moved by this conference, my brethren and sisters, and my inclination would be to spend my allotted time in lending support and sanction to the great messages which have come to us. I have, however, another obligation that I feel I must discharge.

REPORT OF SOUTH AMERICAN TRIP

My wife and I returned from South America last spring just a day or two too late to attend the April conference. While I have spoken of some of my experiences in a few of the stake conferences, I have thought that I should make a report to the Church on our visits to these missions in the southern continent.

Perhaps it might be well at the outset just to refresh your geographical memories a little. South America is not only south of North America, but it is almost entirely east of the United States, so that during nearly all of the time we spent away we were four hours, or time zones; east of Salt Lake City, and only two time zones west of London. Our travels consumed about eighteen thousand miles, so you see we here at home are a long way from our fellow members in the missions of South America, and because of that difference and the fact that about twenty-two years had elapsed since that country was visited by General Authorities, you will readily understand that we were awaited with a royal welcome.

We left Salt Lake City on the last day of December last year. We spent about two weeks in Washington D.C., and in New York in securing letters of introduction to prominent business people in the south, and also in interviews at the embassies of the countries we intended to visit, where we were introduced through the courtesy of our Congressional representatives. We never did secure time enough to present all of these letters, but we had the satisfaction of making our mission presidents acquainted with some prominent men who may be of some aid in the future.

It was bitter cold when we left New York harbor, with some of the water pipes of the ship frozen, so I assure you it was altogether agreeable, after a few days, to come into a warmer climate. However, we found that you can often get too much of a good thing, and when we reached Rio de Janeiro in the middle of their summer, comparable to our July, in a heat wave more intense than they had had in four years, we longed for the snow and ice we had so recently left. You know you can usually protect yourself against the cold, but you can't against the heat, and I am sure I prolonged my visit to the few air-conditioned offices where I presented letters of introduction, beyond the bounds of strict propriety. I hope it wasn't too obvious. Down in Sao Paulo, the headquarters of the Brazilian Mission, it was a little bit more temperate because that has some elevation above the sea, and Montevideo and Buenos Aires are farther south and in a more temperate zone.

"DIVINE SERVICES" CONDUCTED

Soon after we boarded the ship, we were happy to learn that there were seven missionaries aboard, and one member of the Church in the ship's employ. With the assistance of these good folk, on the request of the ship's command, we conducted what were called "divine services" on the two Sundays of the voyage. The missionaries were all splendid young men. I am sure they made an excellent impression. On the way home, on the same ship and a sister ship, we were asked to conduct three more Sunday services, so that I began to feel that I ought to have been put on the ship's payroll. That hope vanished early, however, when it was learned

that we didn't preach for hire. The captain, however, rewarded me somewhat by giving me the rather rare privilege of going on the bridge of the vessel with an officer guide to explain the mysteries of automatic steering and radar, and when I was escorted to the huge engine room where I inspected one of the greatest power plants I have ever seen, I felt quite rewarded for my preaching.

We arrived in Buenos Aires, headquarters of the Argentine Mission, in the morning. We could see from the ship's deck the mission president, and his wife, and the missionaries and Saints gathered to meet us. It was noon, however, before we could greet them. The time consumed in getting baggage through customs and in the inspection of visas and securing medical permits, is very considerable, I assure you.

INCONVENIENCE OF RECEIVING PACKAGES

In this connection I would like to broadcast the counsel throughout the Church to all parents and friends of missionaries in the South American missions, not to send to the missionaries packages at Christmas, or any other time, containing articles which are not essential to them in their work. It often requires many hours and sometimes days of the precious time of missionaries, or the mission staff, to get packages out of customs, and a box of stale cookies which has spent two or three months on the way, even though it carries a lot of love and sentiment from the folk at home isn't worth it. An airmail letter on thin paper with a ten-cent stamp is a far more expeditious and satisfactory message of your affection and encouragement under the circumstances that prevail in South America.

There is a word in frequent use in South America which expresses a quality wholly necessary to peace of mind. It is the word *paciencia* meaning patience. Everybody takes his time about doing things, the government and its agencies, especially. The sooner you learn this the happier you are.

HOSPITABLE RECEPTION

Well, we finally got through customs to enjoy the welcome and greetings of our patient friends. I will say just a word about our reception at the Laniers Branch of the Argentine Mission in Buenos Aires, because this was typical of the hospitality and greeting of the Saints and missionaries throughout the missions. The Laniers Branch is the largest of all the branches of the Church in South America, and is one of the very few which owns its own place of meeting, which is a very modest one. On this occasion there were gathered about four hundred members of the Church and friends. The hall was crowded. It had been decorated with flowers and streamers, and presented an attractive appearance. An elaborate program had been prepared, with both amateur and professional

talent, consisting of speeches, singing, and folk dancing rendered in Spanish and native costume, with some interpretations for our benefit. Children participated liberally. Some of the skits and songs had been specially written, and the whole program represented the expenditure of a large amount of time and effort in preparation. As a climax, Sister Richards was presented with beautiful flowers which grow in profusion in that country. On one occasion the orchids given to her hung from her shoulder almost to her knee. I know the ladies will take note of that.

I was given a beautifully ornamented cake made by some of the good sisters. I am not supposed to eat cake, but I soon discovered that the missionaries have good appetites without many restrictions, and I assure you that none of the cake given to me was wasted.

It was in this welcoming social that we were first made really to feel the sentiment and spirit of our fellow members of the Church in those distant lands. They were respectful and reverent almost to an embarrassing degree. I am not used to having my hand kissed, a custom which is a holdover that some of the older people have kept, from the traditions and practices of their earlier affiliations. They were warm-hearted, and for the most part demonstrative and impulsive. It was apparent that the fellowship promoted by the Church had found a place in their lives, and particularly among the sisters I noted that affectionate regard for each other which we so frequently see at home. It was apparent that nearly all were in humble circumstances, although many were tastefully and somewhat stylishly dressed. Particularly was this true of the girls. They were, however, a little short on the latest fashions. The long skirts had not yet reached them.

MANY NATIONALITIES REPRESENTED

It was evident that many nationalities were represented, with a preponderance of the brunette people from Spain, Italy, and the Mediterranean countries. There were a few of German and English extraction, but far more from southern than from northern Europe. This group of people which we first met were typical in their racial composition, of the groups we met in all the missions. The stocks from southern Europe prevail. Spanish is the national language in Argentina and Uruguay, and in Brazil, the Portuguese. I talked with a number of families in Brazil who prided themselves on pure Portuguese blood. It so happens, however, that our work in both Argentina and Brazil was begun in the German language, among immigrants from Germany. We still have a few German groups of Saints, where German is spoken, but this practice is being discontinued.

It should be said here, for the information of the Church, that our South American missions do substantially no work among the

Lamanite people, and so far as I know, we have no Indian members of the Church in these missions. I met a few Indian boys who were attending school at one of the universities in Argentina who had come from Peru. The missionaries had made friends with them, and they took part on one of our programs. They were small-statured, but seemed intelligent and kindly disposed, and some day perhaps our work may be carried to their country.

DISTRUST IN EVIDENCE

My observation that the Latin Americans are predominantly from the southern European stocks led me to wonder how susceptible these people are to the teachings and influence of the gospel. I recalled that in more than one hundred years we have done little or no missionary work in Spain, Italy, Portugal, and adjacent countries. Perhaps this may be the means, in South America, of some day approaching those countries. I thought I could see in the disposition, customs and practices of these South Americans some of the reasons which have impeded gospel work among them. They are people who have suffered many impositions. They have not been trained and nurtured in the kind of freedoms which northern Europeans and North Americans have enjoyed, in consequence of which, perhaps, they have become by nature suspicious and distrustful. American businessmen told me that after many years of business dealings they were unable to build up that mutual confidence and friendship with native South Americans which may be established in a few weeks or months among our own people. The buildings and homes of the people are indicative of this distrust. Everything is walled in. Even a little home is usually surrounded by a wall six, ten, twelve feet in height, almost unscalable, with a locked gate and sometimes broken glass on top of the wall as a protection against neighbors and others who ought to be counted friends.

All this has a bearing on our missionary work, as you will readily see. Homes are not easily accessible. Interviews are difficult and it takes a long time to build up that confidence which is essential to friendship and mutual understanding. Tracting is attended with difficulties, not only because of walls and locked gates, but because customs are new and strange to our missionaries. During the day-time men folk are not at home, except perhaps for the siesta period, when they are not to be disturbed. This siesta takes a big portion out of a day. Places of business close from twelve to three o'clock, and our missionaries are greatly limited in their opportunities to make contacts. In some sections they were beginning evening tracting in the hope of meeting the families at what would seem to us late hours. I have not heard yet what success attended these experiments.

In the main our missionary work is prosecuted through the medium of *locales*. A *local* is usually a small rented building which serves as a home for the missionaries and a place of meeting in carry-

ing forward Church activities for the groups who attend. One room in the *local* is fitted out to serve as a little church modestly equipped with a pulpit, a small organ and benches. Owing to the housing shortage which prevails in South America as it does with us, it has been very difficult to secure *locales* in good locations of the cities, and we have often been forced to take places in poor localities.

CIVILIZATION CENTERS IN CITIES

It should be noted that all civilized life in South America centers in the big cities. There is very little agricultural or rural life, as we know it. The vast livestock ranches of Argentina, and the coffee plantations of Brazil are owned by wealthy families who live in the big cities and who dominate the whole agricultural field. The independent farm owner and operator is almost unknown. This situation is material to our missionary work. We do no country work. Our missionaries visit no farm homes so productive of investigators and converts in other countries. They are not allowed, without permits, even to enter the great ranches and plantations. One of the greatest needs apparent in the countries we visited is a division of the lands for a far greater productivity and realization of the vast resources of the countries, and more importantly, for the establishment of an independent, vigorous middle class of land-owners and workers.

South America is a land of violent contrasts—the very beautiful and the very ugly; the very rich and the very poor; the very intellectual and sophisticated, and the very ignorant. Of course, countries differ in these respects, but everywhere there is conspicuously lacking that strong middle class which is the backbone of our own and other progressive countries. I saw some indications that this class may be growing. In some industrial centers, such as Sao Paulo in Brazil, when and if it grows, our missionary work will have more assurance of success. It takes humility and intelligence to understand and receive the restored gospel. The aristocracy lack the humility, and the poor and destitute often lack in good measure the intelligence.

PROMISING PROSPECTS AMONG YOUTH

Our most promising prospects are among the youth in all the countries. They are forward-looking, and they are emerging from some of the distrust and suspicion which has so retarded the progress of their elders. These young people have admiration for many things in America. They learn about us largely through the picture shows. Unfortunately, through this medium they do not always get correct impressions of the best part of our North American life. It's a shame that we have to be advertised by the most effective advertising there is, for our gangsterism, infidelity, frivolity, and

cheap wit. These young people, however, see our automobiles, our clothes, our fine homes in the pictures, and they think they would like to have some of these things. They want to learn English and our missionaries capitalize on this desire and teach many of them English. English classes are held in the *locales*. The young people who come in contact with our missionaries develop a great admiration for them—for their fine, clean manhood, their friendliness and their serious work. Mutual Improvement Associations are begun, and gradually the gospel plan unfolds before these people, and they are given an entirely new vision of abundant and rich living with purpose and incentive, even in their poverty.

I saw some branches of the mission made up and carried forward entirely by young people. Of course, there are older people, too, who have proved susceptible to gospel teaching, but in the main I feel that our hope lies with the youth.

South America desperately needs the restored gospel. The nations of that land need, more than anything else, the true concepts of liberty which arise out of a correct understanding of the relationship of man to God and his fellow man. They need a comprehension of justice, equity, and equality. They need to understand more perfectly the dignity of work, and, of course, they need the enlightenment of education. As one man said who gave me a letter of introduction to business associates in South America: "South America needs what the Mormon Church has to offer."

Our missionaries are trying hard to give these things to the people who so sorely need them. Their work is conducted at great expense. It costs more than one thousand dollars in transportation alone to put a missionary in one of these missions and bring him home. Living costs are very high, even in American money, which sells at a premium. The language is difficult, particularly the Portuguese, and many months pass before a missionary can adequately express himself before the people. However, they, our missionaries, carry with them a spirit, and the testimony of truth which, even imperfectly expressed in the language of the people, touches the hearts of many who hear them.

MISSIONARIES AND SAINTS FAITHFUL

Now I found in all the missions a great enthusiasm among the missionaries for their work. They have developed a love for the people, which lies at the base of all good missionary labors, and they, under the direction of their mission presidents, are organizing and planning to meet the conditions. We also have some very faithful Saints who are great aids in promoting our work. I saw some very good work being carried forward by small branches of the missions—Sunday Schools and Primaries where little children are being taught; priesthood classes where men and boys are learning their duties; Relief Societies and welfare workers are carrying for-

ward commendable projects. Generally, the groups were small and largely dependent upon the missionaries, but there was promise in them. Perhaps the most stimulating of any exercises I saw were the baptismal ceremonies. We had the privilege of being present at two, one in Argentina and one in the interior of Brazil. Nothing is more encouraging to missionaries and to members of the Church than to see the fruits of their labors and the happiness which comes to those who ally themselves with the work of the Lord. In each service, six to ten were baptized into the Church.

If time permitted, I would tell you some rather interesting aspects of these baptismal services, but it does not. After all, this is the great encouragement to our missionaries. The realization of knowing that they may have been the means of bringing peace—peace of mind and peace to the heart and soul of some one of God's children who has humbled himself to seek the truth. I am not able to say how many in South America will respond to the spirit and message we bear, but I am sure we are doing our duty, fulfilling divine command, when we carry the word of our Lord to all lands and peoples.

GRATITUDE FOR VISIT

I acknowledge my gratitude to the First Presidency in extending to me the opportunity of making this visit, and I also acknowledge the innumerable courtesies and kindnesses shown to my wife and me by the mission presidents and their wives, the missionaries, and Saints, and friends of the South American missions. It was an unforgettable experience. If any good to the noble cause, which I love, shall come of it, I shall be very grateful.

I pray that the Lord may bless our missionaries in all lands and the Saints who are scattered over the earth. I trust that they may all feel as we tried to make them feel in South America, that we are all one in the Church of Christ, that even though we may be widely separated, we can reach out over the lands and the oceans and extend the handclasp of fellowship and good brotherhood to our members throughout the globe. I think this was the message which they, in the southern hemisphere, appreciated more than any other. They wanted to be assured that they were one with us and we with them. The day will come, my brothers and sisters, when the mighty cause with which we have the honor to be associated, will bring to pass that unity in a divided and stricken world. God grant it may come soon. I humbly pray, in the name of Jesus. Amen.

ELDER JOSEPH FIELDING SMITH*Of the Council of the Twelve Apostles*

I seek the guidance of the Spirit of the Lord.

I am not going to give you anything new. Everything that pertains to the gospel is new, but I shall not present anything that has not already been considered, either at this conference or at some other time, and I may, in the course of my remarks, repeat and emphasize some things that have already been said.

LIGHT AND TRUTH

First, I shall read to you from section nine-three of the Doctrine and Covenants where the Lord says, speaking of light and truth which is the Spirit of Christ:

Light and truth forsake that evil one.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:37-40.)

I know we were all very deeply impressed with the remarks of President McKay this morning, and others of the brethren who have spoken, in relation to the care of our children in the home. I wish to continue, perhaps treating this matter from a little different viewpoint, but nevertheless calling the attention of the members of the Church, of fathers and mothers, to their responsibility in regard to the training of their children.

THE FAMILY UNIT

There is no substitute for a righteous home. That may not be so considered in the world, but it is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. That we believe, and if we are fortunate enough, through the keeping of the commandments of the Lord, to go back and re-enter the celestial kingdom to dwell with him, we will find that we are his sons and his daughters, that he is in very deed our Father. As Paul has stated it, we are his offspring, and through obedience to every principle of eternal truth we will go back to be his sons and his daughters.

Paul has said and prayed, speaking of the mission of Christ and his obedience to him:

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Of whom the whole family in heaven and earth is named. (Eph. 3:14-15.)

If we get back into that great kingdom after the earth is re-deemed, we will find ourselves members of the great family of God, and he will be our Father.

He said, you know, to John:

He that overcometh shall inherit all things; and I shall be his God, and he shall be my son. (Rev. 21:7.)

We should remember, as Latter-day Saints, that outside of the celestial kingdom, there is no family organization. That organization is reserved for those who are willing to abide in every covenant and every obligation which we are called upon to receive while we sojourn here in this mortal life.

DUTIES OF PARENTS

Now, let me take up where these brethren left off. Of course there should be prayer and faith and love and obedience to God in the home. It is the duty of parents to teach their children these saving principles of the gospel of Jesus Christ, so that they will know why they are to be baptized and that they may be impressed in their hearts with a desire to continue to keep the commandments of God after they are baptized, that they may come back into his presence. Do you, my good brethren and sisters, want your families, your children; do you want to be sealed to your fathers and your mothers before you, do you want to have this family unit perfect when you, if you are permitted, shall enter the celestial kingdom of God? If so, then you must begin by teaching at the cradle-side. You are to teach by example as well as precept. You are to kneel with your children in prayer. You are to teach them, in all humility, of the mission of our Savior, Jesus Christ. You have to show them the way, and the father who shows his son the way will not say to him:

"Son, go to Sunday School, or go to Mutual, or go to the priesthood meeting," but he will say: "Come and go with me." He will teach by example.

Family prayer will be in the home. In the morning when the family arises for the day, the father will gather his family, kneel in prayer, and thank the Lord for his blessings. At night he will have them assemble again, and in the family unit they will kneel again to pray. And all these things will be taught in the home, because we want to have that home intact. We do not want it destroyed when we cross to the other side.

FAMILY ORGANIZATION IN THE HEREAFTER

I have a great deal of pity in my heart for the world, this so-called Christian world, professing to believe in the mission of Jesus Christ, and in sincerity, many of them, I am sure. They think they are on the right course; but they have been misled by false teachers

into thinking that the family comes to an end at death, that husband and wife are separated eternally, and that there is no more claim for them upon their children. And that is true for them, according to their belief. That is the condition that will prevail in the terrestrial kingdom and in the telestial kingdom, because there will be no marriage there, and there will be no family order there. Do you want that? I say I feel sorry for these people that have been misled into these false notions in regard to the hereafter and the family organization.

Why do we go into the temples to be sealed, husbands and wives, and children to parents, and why are we commanded to have this work done, not only for ourselves, but also to be sealed to our fathers and mothers, and their fathers and mothers before them, back as far as we can go? Because we want to belong to that great family of God which is in heaven, and, so far as the Church is concerned, on earth. That is why.

Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report, and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are one family, the family of God, entitled to all the blessings that pertain to the exaltation.

RESPONSIBILITY TO TEACH CHILDREN

Are you teaching your children these truths, my brothers, my sisters? Are you training them so that when they are married they will want to go to the house of the Lord? Are you teaching them so that they will want to receive the great endowment which the Lord has in store for them? Have you impressed upon them the fact that they can be sealed as husbands and wives and have bestowed upon them every gift and every blessing that pertains to the celestial kingdom, and thus they shall become the sons and the daughters of God, and have you impressed upon them that great truth that if they are not married for time and eternity that they will come forth in the resurrection of the dead separately and singly, to be servants for those who belong to the family of God. Have you done that? Are you doing that?

Time will not permit me to say anything more, but I want to leave this impression with you, in continuation of our responsibilities as parents to each other and to our children, and as the Patriarch declared yesterday, if we will do these things, keep these commandments and live as we ought to, there will be no divorce in the Church of Jesus Christ of Latter-day Saints.

The Lord bless you, I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

The Choir and congregation will now sing: "I'll Go Where You Want Me To Go," after which we will hear from Elder Matthew Cowley, also of the Council of the Twelve.

As I announce that hymn, "I'll Go Where You Want Me to Go," I can imagine there are many of the thousands of people in this congregation who have in mind a man who used to sing it so beautifully, who traveled all over the Church as a missionary of the Church, Elder Melvin J. Ballard. I always think of him when we sing this hymn.

The Choir and congregation sang the hymn—"I'll Go Where You Want Me to Go."

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

My brothers and sisters, it is good to be back from wandering to and fro in the earth. I have long needed the inspiration of a general conference, and I have not been disappointed.

When we sustained this day, as the custodians of the kingdom, the men and women whose names were read, I was convinced within my heart that as long as men and women such as these are the custodians of the kingdom, the ordinances will never be changed, and the everlasting covenants will never be broken.

It is my privilege to serve as a missionary in some of the far-flung areas of the earth and in the islands of the sea. I am reminded of the last commission which the Master gave to his disciples and said unto them:

Go ye into all the world, and preach the gospel to every creature.
He that believeth and is baptized shall be saved; and he that believeth not shall be damned. (Mark 16:15.)

SIGNS TO FOLLOW BELIEVERS

And certain signs were to follow those who believed. Among those signs were these, that they should speak with new tongues, that they would lay their hands upon the sick, and they would be healed. About these two signs I would like to speak for just a moment while I visit with you.

On Friday evening I attended the reunion of the New Zealand missionary society, and as I stood before that group I could see more men who could speak the Maori language of New Zealand than there are among the million and a half white people residing in New Zealand who can speak the native language of their native people.

I attended the Tahitian missionary reunion, and I am sure that the same could be said of those men at that reunion. I believe there

Sunday, October 3

Third Day

are here in this city more white men who can speak the Hawaiian language than there are in all the islands of Hawaii. I am sure that there are more white people here who speak the Samoan language than there are among the white residents of Samoa, and the same is true of the other islands of the Pacific.

They do speak with new languages, my brothers and sisters, when they accept the call to go into the world to preach the gospel to all creatures.

MISSIONARY LABORS IN NEW ZEALAND

I am reminded of President McKay's beautiful tribute to youth, the confidence he has in youth. I am personally grateful for the confidence this Church had in me in my extreme youth. I was just turning seventeen when I was called to go to New Zealand as a missionary. My first appointment there was to a little place called Judea, a wonderful place to go, for a young missionary. At the first meeting I attended in Judea, I could not understand the words that were being said, and after the meeting a sister who could speak English said to me: "Do you know what they said in there, and what they did?" I said: "I could not understand a word."

She said: "Well, you were called and sustained as the secretary of the Relief Society of the Judea Branch."

I made up my mind right there and then that the Relief Society was not going to take any liberty with my time as a missionary, without my knowing something about it; and so I determined to get the gift of the Maori language, even if I had to work for it, and I did have to work for it.

GIFT OF TONGUES

I studied eleven hours every day for several weeks. I read the Book of Mormon in Maori, and my studies were punctuated with fasting and with prayer; and on my twelfth Sunday I delivered my first sermon in the Maori language. They do speak with new tongues, those who accept the call to the ministry of our Lord and Savior Jesus Christ.

I have seen young missionaries in Samoa and in Tonga and in New Zealand and in Hawaii who, within six months' time, could deliver sermons in the languages of the people among whom they were laboring — young men and women who did not have much scholastic training before they were called into the mission fields, but these young men and women, placed in the hands of God, and molded like clay in the hands of the potter, received the gifts which they had been promised.

I had a shoemaker on one occasion down in New Zealand say to me. "Oh, you Mormon missionaries think you are smart. You come out here and learn to speak the Maori language in two or three years." He said: "I was only here six weeks, and I could say "*Kaore*

au moriorio ki te korio Maori," which means absolutely nothing in the Maori language. What he was trying to say was that he did not know how to speak the Maori language, and he did not. I saw him three or four years later, and he was still trying to say he did not know how to speak the Maori language.

I have seen our young men in Hawaii, in the Central Pacific Mission, learn to teach the gospel in Japanese.

RESULTS OF ADMINISTRATION

Brothers and sisters, with the restoration of this gospel came the reiteration of Christ's commission: "... these signs shall follow them that believe." (D. & C. 84:65.) There is no question about it in my mind. "Lay your hands upon the sick, and they shall recover." (*Ibid.*, 66:9.)

In Tonga last year there came to the mission home a couple who had been married for twenty-seven years, and they had never been blessed with children. This couple wanted to have children, and so they requested us to lay our hands upon them and bless them that they might have children. And so President Huntsman and I laid our hands upon that couple, and we blessed them. They had the gift of being healed. They had the gift of receiving these blessings.

When my wife and I visited Tonga, I think it was last May, the child had been born.

Last year I went from Tonga to Samoa. Another couple who had been married for years and had had no children came to the mission home there to be blessed that they might have this greatest of all blessings. And incidently, brothers and sisters, the greatest calamity that can come to the home of a Polynesian is not to have children. It is such a great calamity when they do not have children that they go out and borrow their neighbor's children and rear them.

Well, we blessed this young couple, and when my wife and I were there in May, they brought the child to me to be christened and blessed, and asked that it might be given the name of my wife.

A lady came to me in the mission home suffering from what the Samoans call *mu mu* — or elephantiasis — her legs swollen out of all proportion. She said: "Brother Cowley, bless me and remove from me this dread disease." A month ago in Samoa she came to the mission home and she said: "Do you remember me?" I said, "Yes, you are Sister Purcell who was suffering from *mu mu* when I was here before." She showed me her ankles, and they were entirely normal. Then she said: "Now, I want the cataracts to drop from my eyes. Bless me now that I may receive this blessing through the priesthood of God, from God who has all power to heal."

FAITH OF POLYNESIANS

Down in New Zealand during my last mission—and incidental-

ly I have not reported my last mission to New Zealand when I was president there. I will wait six or seven years to do that and be in line with some of you other mission presidents. But I went to a place there one day. It was during the war years. A young man brought his child, an eight-month-old child to me, and he said: President Cowley, I want you to christen our baby." I said: "It looks like quite an old child to be blessed. Why have you not brought it before?"

"Oh," he said, "I just have not gotten around to it."

So I said, "All right, what is the name?" And he told me the name, and I was just about to bless the child and he said: "While you are giving it a name, please give it its vision. It was born blind."

Just like that—just as a matter of fact! "You have the authority to give this child a name and a blessing and you have the authority to give it its vision."

I was overwhelmed. I was doubtful, but I knew that within the being of that Polynesian there was the simple faith of a child, a faith not beclouded by psychology or any of the learning of men but a simple faith in God and the promises he had made through his Son Jesus Christ. I gave that child its name, and eventually I mustered up enough courage to bless it with its vision.

President Halversen knows the little boy. I saw it a few months ago. He is now six or seven years old, running all over the place, and he can see as well as I can see this day. "Lay your hands upon the sick, and they shall recover."

STORY OF PEARL SHELL DIVER

I would like to add a story or two here to those which have been related by Bishop Richards. Down in Tahiti where I have recently visited—and I could tell some stories about traveling on ships down there—our people down there have a seasonal occupation of pearl shell diving, and our men are the best pearl shell divers in the islands of French Oceania. Why are they the best divers? Because they keep the Word of Wisdom, and they can stay under the water longer than the others who do not. They stay under the water at a depth of ninety feet for upwards of two minutes and forty seconds. They dive to that depth and bring up the pearl shell which gives them part of their means of support for the remainder of the year until the next season approaches.

This one young Latter-day Saint placed his pearl shell on the shore in two piles, one was a large one and one a rather small one, and when the trader came around with whom he had the contract to sell his pearl shell the trader asked him about the small pile. He said: "Is that yours?" He said: "No, that is not mine."

The trader said: "Where did it come from?"

He said: "Oh, I dove for it."

"Well, why is it not yours?"

He said: "That is God's pearl shell."

"Who has the right to sell it?"

He said: "I can sell it."

"Well then, I will buy it."

"Yes, you may buy it, but not at the contract price. You will have to pay the market price for God's pearl shell"; because the market price had gone up since he had signed the contract.

And so he sold God's pearl shell at the market price and his own at the price for which he had contracted. And when I inquired what he would have done had the price gone down instead of up, he said: "I would not have segregated God's pearl shell. I would have left it with mine. I would always see to it that God gets the top price for his pearl shell."

How would you like to have a partner like that, brothers and sisters? When you men are dividing up your pearl shell what consideration do you give to the price which should be paid for God's pearl shell? I have a sneaking idea that if the price had changed as it did in that instance that some of us would have tried in some way to have obtained the market price rather than the contract price for our own.

HONESTY IN TITHE-PAYING

I had a little mother, and I still have her down in New Zealand. I knew her on my first mission when I was just a young boy. In those days she called me her son. When I went back to preside, she called me her father. I am fearfully and wonderfully made.

Now, on one occasion I called in as I always did when I visited that vicinity, to see this grand little woman, then in her eighties, and blind. She did not live in an organized branch, had no contact with the priesthood except as the missionaries visited there. We had no missionaries in those days. They were away at war.

I went in and greeted her in the Maori fashion. She was out in her back yard by her little fire. I reached forth my hand to shake hands with her, and I was going to rub noses with her and she said: "Do not shake hands with me, Father."

I said: "Oh, that is clean dirt on your hands. I am willing to shake hands with you. I am glad to. I want to."

She said: "Not yet." Then she got on her hands and knees and crawled over to her little house. At the corner of the house there was a spade. She lifted up that spade and crawled off in another direction, measuring the distance as she went. She finally arrived at a spot and started digging down into the soil with that spade. It finally struck something hard. She took out the soil with her hands and lifted out a fruit jar. She opened that fruit jar and reached down in it, took something out and handed it to me, and it turned out to be New Zealand money. In American money it would have been equivalent to one hundred dollars.

She said: "There is my tithing. Now I can shake hands with the priesthood of God."

I said: "You do not owe that much tithing."

She said: "I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again."

And then I leaned over and pressed my nose and forehead against hers, and the tears from my eyes ran down her cheeks, and as I left her, I asked God in my heart to bring down upon me a curse if from that day henceforth and forever I did not return to God his pearl shell, one-tenth of all that should ever come into my hands.

I love this work, my brothers and sisters. I thank God for my missionary companions. The traveling which I do is sometimes hazardous, but I love it; I feel the protection of the Almighty God.

DIVINE PROTECTION IN TRAVELS

We left New Zealand three or four weeks ago, and I was on one of those fine clippers of the air. Two hours out of New Zealand we struck a violent storm. The first thing I realized was that we had struck something. As a matter of fact, we had been struck by lightning. The lightning had penetrated the nose of the ship, and that lightning ball bounced around the plane. How it missed the propellers, I do not know. It destroyed one stabilizer on the plane. We continued on our way. I believe from that moment until we landed at Nandi, Fiji, God was the pilot of that plane, and I was his servant, praying that we might be landed safely at our destination.

I had no fear in my heart. I know that God looks after his own.

I was on a little ship in Tahiti, a little submarine chaser of about fifty tons, a converted submarine chaser. The way that thing acted I am sure it had not been converted; not properly so. Eight days I was on that submarine chaser, and there was never a calm moment. There were a hundred and ten live pigs on the deck space, and they were closed in by crates containing chickens. I think Tahiti is the only place in the world where roosters crow all night. And then just ahead in front of these porcine quadrupeds and the fowl, were thirty-eight seasick natives.

President Mitchell and I were in a tiny cabin. That ship tossed and rolled. We never had our clothes off for six days. I had to lie on my bunk and hang on to some pipes overhead to keep from being catapulted out into whatever space there was there, and I have never heard such a symphony in my life. I will never forget it. Pigs squealing, roosters crowing, sick natives retching, and me hanging on for dear life. But I was not seasick. Never have I been seasick or plane sick or car sick or train sick. I have been sick, but it has never been caused by vehicles of transportation.

GOD OPENS THE WAY

I left Tahiti in a freight ship. I was a member of the crew of that freight ship. It was the only way I could get on the ship. I had to go to the captain and ask him if he would take me on as a passenger, and he said: "No, we are not allowed to take passengers."

I said: "May I sign on as a member of the crew?"

He said: "I think that can be arranged."

And so I signed on as a member of the crew, and I went from there to New Zealand. I never did find out what my duties were on that ship as a member of the crew. I thought for a time that I might be the chaplain, but we crossed the international date line Saturday night, and when I woke up it was Monday, so Sunday was scratched right out, and I could not even perform my duties as a chaplain.

When we arrived at Samoa, I was called to the bridge of the ship. The captain said to me: "Do you know where Apia, Samoa, is?"

I said: "Yes, you are just passing it."

He had passed our port of destination so we turned back and went into Apia. From there, we went on to New Zealand, and before they started doing the heavy work of unloading the ship, I signed off as a member of the crew.

God opens up the way, brothers and sisters, for his servants to accomplish their work.

LOVE ALL PEOPLE

I see sitting before me now one or two of our good Japanese members from the Central Pacific Mission. Some of the finest Saints we have in this Church are our Japanese Saints. I think sixty-five percent of them pay a full tithing. Most of them keep the Word of Wisdom, and so our erstwhile enemies are indeed among our best Saints. As President Kirkham said, let us love all people.

I love the people of my missions with all my heart. I love my missionary companions. They are doing a great work. They are the servants of God. Way down in far-off Australia, that great commonwealth, over in New Zealand and back up into the Polynesian Islands, your sons and your daughters are those who have gone into the world in answer to the commission of our Lord and Savior.

God bless you all. I leave my testimony with you that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and these are men of God, endowed with the power from on high to be the leaders of God's children in the Dispensation of the Fulness of Times. May we sustain them as such I pray, in the name of Jesus Christ. Amen.

President George Albert Smith:

You have just listened to Elder Matthew Cowley of the Quorum of the Twelve. I was not aware when Brother Cowley was called to preside over the missions of the South Seas that he could not be seasick. I think he is the only one of the Brethren, probably, who could have gone through what he went through and come back reporting as well as he has done.

PRESIDENT GEORGE ALBERT SMITH

You have listened to Elder Matthew Cowley of the Quorum of the Twelve. I was not aware when Brother Cowley was called to preside over the missions of the South Seas that he couldn't be seasick. I think he is probably the only one of the brethren that could have gone through what he went through and come back reporting as well as he has.

We are nearing the close of a delightful conference, the end of the third day, and as I stand here for just a few moments, I crave an interest in your faith and prayers that I may be able to say something that will be helpful.

BLESSINGS OF CONFERENCE

I am sure if nothing more were said, this great congregation could go back to their homes and truthfully say, "We waited upon the Lord, and we were not disappointed." The influence in this house and in the adjoining properties where people are at worship at this hour is such that with all my heart I feel to express my gratitude to the Lord that he has heard and answered the prayers that have been offered and that he has fed us the bread of life.

This congregation is made up of members from many parts of the world. When conference adjourns, no doubt you will return to your homes. I would like to take this opportunity to caution you that if you are driving on the highways that you be as careful as possible, and if you are walking on the streets of Salt Lake City that you likewise be careful.

The Lord has blessed us thus far, and I trust that as we finish our conference and go to our various fields of labor, we may know that his preserving hand has been over us, and when we go to our homes, we may bow in thanksgiving and gratitude to him for his many blessings.

Do you realize, my brethren and sisters, that you are only a small speck in the great universe of the population of this world—so few in number that by comparison we are insignificant? However, you will find no other place in the world this day where there will be a congregation so large as this congregation, most of whom can testify that they know that God lives and that Jesus is the Christ, and that we are his children. That is a marvelous blessing when we

contemplate the predicament that many countries are in at the present time while here we are at peace; here we are enjoying the companionship of one another, different nationalities and the descendants of those nationalities meeting here as sons and daughters of the Living God. Surely not anything else that we can think of in the way of a blessing would take the place of the assurance we enjoy.

THE GIFT OF LANGUAGE

It has been my privilege to travel in many parts of the world. I, too, was down in New Zealand where Elder Cowley filled his first mission, and I witnessed the affection those people have for him. I remember one experience. Elder Cowley had not been there for twenty years, and yet the first meeting that we attended at their *huitau*, he talked fluently to the people in their own language. There was present an educated Irishman who was the secretary of the Princess Tepueeta. When the meeting was over, he took me off to one side and said:

"How do you account for this? That man hasn't been down here for all these years. I've been here for three years trying to learn this language, and he stands there and talks better than the natives talk in their own tongue."

The Lord does bless us, and I am glad to have Elder Cowley call attention to the fact that many of our missionaries need to acquire the languages of the natives in the countries where they are called to labor. The native people prefer to hear the gospel in their own tongue. I hope we will not neglect our opportunities to become proficient in speaking the languages of the peoples among whom we do missionary work. I hope we will give the Lord a chance to help us learn to speak the tongue of the people to whom we have been sent as servants of the living God.

BLESSING OF ETERNAL LIFE

If you were to take from the world today the membership of the Church of Jesus Christ of Latter-day Saints, and the Book of Mormon and the Doctrine and Covenants were wiped out, we would have a world without any hope of eternal life in the celestial kingdom. The people of the world wouldn't even know what it means. I don't say that disparagingly, but I am trying to say it so we will appreciate the blessings that the Lord has given to us. We not only have the Holy Bible, that great volume of scripture that the Lord has preserved all these centuries and handed down from generation to generation so that his children could know about him and his desires for us, but we also have these other great books. And yet the larger proportion of the population of this world do not now know the contents of the Bible. Most of those who have read it and are familiar more or less with its text do not know after all these years how to interpret it. The Lord has given to us the power to

interpret it. He gave to the Prophet Joseph Smith the privilege of retranslating it, if I may use that term.

LATTER-DAY SCRIPTURES

I hold in my hand the American volume of scripture called the Book of Mormon, containing approximately five hundred pages translated from gold plates. We have all that the world has, the scripture that came from the old world, but we have the scripture of the new world which is the Book of Mormon added to that; and then, in addition, I hold in my hand another book of approximately three hundred pages containing the revelations of our Heavenly Father given in these latter-days. We also have the Pearl of Great Price containing other information that the Lord has revealed, including in it the Book of Abraham translated from papyri found buried with mummies in the catacombs of Egypt, and the Book of Moses, revealed by the power of God to the Prophet Joseph Smith. This also constitutes part of the scripture we possess. These latter scriptures assist the reader to understand the Holy Bible. There is the greatest library to be found in all the world. There isn't anything else like it. What does it contain? It contains what your Father and mine has thought of enough importance to preserve and give to the children of men and make accessible in many languages of the World. These scriptures are all important and should be understood by the Latter-day Saints. I am not going to ask you to hold up your hands to ascertain how many here assembled have ever read these books, but I desire to call your attention to the fact that these are precious truths, and they contain the revealed word of the Lord printed and published to the world for the purpose of preparing his children for a place in the celestial kingdom. That is why I say they are so valuable. Other books contain copies, extracts, from some of these books, but these are the originals as far as the Lord is concerned, and he has given them to us. How thankful we ought to be that we live in a day and age when we can read his advice and counsel and have things explained that otherwise might be obscure and uncertain to us.

IMPORTANCE OF REVEALED WORD OF GOD

I am not concerned whether or not you have the books of the great libraries of the world in your home, provided you do have these books. Think of the millions of volumes that there are in our own Congressional Library at Washington, in the British Library, and in the libraries of other countries, millions of volumes—and yet all that God has revealed and published to the children of men that is necessary to prepare them for a place in the celestial kingdom is contained within the covers of these sacred books. How many of us know what they contain? I frequently go into homes where I see all the latest magazines. I find the books that are advertised as

best sellers on the bookshelves. If you were to throw them all away and retain only these sacred scriptures, you wouldn't lose what the Lord has caused to be written and made available for us all to enjoy. So, brethren and sisters, among our other blessings let us not forget that the Lord has made it possible for us to have, enjoy, and understand the scriptures and to have his word that has been given down through the ages for the salvation of his children.

Our missionaries are out in the world today trying to explain these things to the learned and other men of the world, and there are many learned men who have access to all of these books who do not believe in God, who do not know that we are living eternal lives, but have an idea that when we die that is the end of everything. Yet in the comparatively small organization known as the Church of Jesus Christ of Latter-day Saints, there are thousands of men and women and some children who know that we are the children of our Heavenly Father, that we are here and now living eternal lives, that the gospel, the power of God unto salvation to all those who will believe and obey, is on the earth.

Surely we ought to be grateful for our blessings. Brethren and sisters; keep this library where you can find it, and where your children will find it, and then have enough interest in the eternal salvation of those boys and girls that are in your home that you will find ways and means to interest them in what these books contain, that they may know how precious they are in the sight of their Heavenly Father.

ASSURANCE OF ETERNAL LIFE

We have been taught during this conference, among other things, the importance of family prayers, of asking a blessing upon the food, of the importance and sacredness of eternal wedlock. We have been taught the necessity and desirability of honoring the Sabbath day to keep it holy, and so I might go on through the advice and counsel that the Lord has given. Today we are seated in a house that the Lord provided for us that we might come together and consider all these blessings under the influence of his spirit. I fear sometimes that we pay little attention to the seriousness of this life, and that we take it too much for granted until it is too late. I remember being on a train one day with a man who was born and reared in the Church. We were returning from California, and I made myself known to him. As we visited, I talked to him about the gospel of Jesus Christ. He told me that his people were members of the Church, but he didn't understand anything about it. And he said as we discussed the principles of the gospel, "These things interest me." We visited quite a long time, and when we finished, that good man, I believe he was a good man, said to me, "I would give all that I possess to have the assurance that you have of eternal life." I said, "My brother, you don't have to give all that you possess to have that assurance. All you have to do is to search

the scriptures prayerfully. Go where they may be explained to you. Seek the truth, and the beauty of the truth will appeal to you, and perhaps without much of an effort on your part, and I am sure without giving away all your property, you can know as I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of the Living God, and that we are living eternal lives."

TEACHING OF GOSPEL PRINCIPLES

Don't let your children grow up without teaching them the principles of the gospel of Jesus Christ. Don't wait to send them into the mission field to learn what the gospel means. I remember when I was in the South fifty-five or sixty years ago, a man who came from a large family said, "I don't know what to say. I don't know what to tell these people."

"Why," one of the brethren said, "teach them the Bible. Go and get your Bible and read Genesis." He said, "I don't know where Genesis is in the Bible," and yet he had gone from a Latter-day Saint community, and from a Latter-day Saint home to carry the message of life and salvation to those people in the South. However, it was not very long after that until his mind was changed. He had received a testimony of the truth through study and prayer, and he knew that the gospel was here, and he was able to stand on his feet and freely bear testimony that the gospel of Jesus Christ is the truth.

Now, fathers and mothers, appreciate your children. Don't turn them over to somebody else to train and educate in regard to matters of eternal life. That is your privilege, and it is a privilege. Teach them to pray and walk uprightly before the Lord, and then in time of need they can go to him, and he will answer their prayers. It will be astonishing to you the great happiness that will come into your home that you theretofore have not enjoyed, if you will follow this counsel.

The gospel of Jesus Christ is the power of God unto salvation in the celestial kingdom to all those who will believe and obey it. There are some who seem to have the idea that if they believe it and their names are on the records that is sufficient, but that isn't sufficient. Don't let them go on in that blind thoughtlessness. Reach out after those who are in the Church and those who are out of it, and seek in every way to share the blessings of the gospel of our Lord with them, his children. That is what we are expected to do. Freely we have received, and freely we should give. When we return to our various places of abode, let our homes from now on be sanctified by prayer and with gratitude and thanksgiving, so that those who come there might feel the influence and the Spirit of the Lord and be prepared to bear testimony of the truth of the gospel of our Lord.

NAME OF THE CHURCH

This is our Father's Church. He gave it its name. Only

today a good sister handed me a paper, something that she herself had prepared. Among the things that were written there was her testimony of the true name of this Church, the Church of Jesus Christ. She wanted to know why we don't pay attention to what the Lord has said about its name. We sometimes call ourselves *Mormons*, not members of the Church of Jesus Christ, and she wanted to know why. "Why," she says, "the Lord has made it just as plain as can be what his Church should be called. He called it by the name of his Son, Jesus Christ." In another place he said that if it was the church of some other man it would bear his name, the name of the other man. She wrote it out in her own thoughtful, simple way. And so, brethren and sisters, when you go away from here, you may be associating with various denominations of the world, but remember that there is only one Church in all the world that by divine command bears the name of Jesus Christ, our Lord. I am sure we will show our appreciation of that great and wonderful name by respecting it, and not be found calling ourselves *Mormons* as the world nicknames us. The name *Mormon* to many people in the world means anything but the gospel of Jesus Christ. In fact they do not know what it means. I congratulate you as members of the Church, that you belong to the Church of Jesus Christ; live in the age when his Church has been organized and has been given his name. If we are faithful and devoted to the end of our lives, when we go to the other side we will find we shall not belong to some other Church such as the Church of St. John or St. Peter or St. Paul or *Mormon*, or that of any of the Apostles or great men who have lived upon the earth, but we will find that we belong to the Church of the Son of God, Jesus Christ, our Lord. Let us remember that, and let us respect it, brethren and sisters, and not be careless about it.

PRAYER AND BLESSING

Now, in conclusion, I pray that the blessings of our Heavenly Father may be in our lives, in our hearts, and in our homes, that each of us may go from here with a renewed determination that we will be worthy of the great honor that has come to us of being members of this great organization, grateful for all of our blessings, and for this wonderful house we worship in, this great choir that sings for us and has sung so many years for the world, and grateful for the privilege of associating together in our wards and branches in the Church under the influence of the spirit of the Lord.

I pray that the love of the gospel of our Lord will burn in our souls and enrich our lives, that it will cause husbands to be kinder to wives, and wives to be kinder to husbands, parents to children, and children to parents because of the gospel of Jesus Christ, which is a gospel of love and kindness. It will cause us, if we are living as we should, to love our neighbors as ourselves, and go out of our

way, if possible, to help them understand better the purpose of life. These are some of our privileges.

Now, I pray that the blessings of the Lord may be with you, and as far as I have power and the authority of the priesthood I bless you, my brethren and sisters, that the power of the Lord may be and go with you, and that his peace and his love may abide with you, and that you will so live that you will be worthy of these blessings as long as you live upon the earth, and I do it in the name of Jesus Christ, our Lord. Amen.

President George Albert Smith:

The Tabernacle Choir will sing "The Hallelujah Chorus," and the closing prayer will be offered by President Newel P. Baker of the Burley Stake, Burley, Idaho, after which this Conference will adjourn.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

I want to take this opportunity to express appreciation and gratitude to these people who come and sing for us, and not only for us but who sing for the world, week after week and year after year. I am sure they are appreciated by millions of people not members of the Church.

Tonight at 7:00 o'clock in this building the Deseret Sunday School Union will hold its service. You are all invited to be present, and I am sure you will enjoy being here.

The choir will now sing, and we will draw our meeting to a close.

The Tabernacle Choir sang "The Hallelujah Chorus," after which President Newel P. Baker, President of the Burley Stake, offered the benediction.

Conference adjourned *sine die*.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, October 2, at 7:00.

President George Albert Smith presided and conducted the services.

The men of the Tabernacle Choir furnished musical numbers for this session, Elder Spencer Cornwall conducting. Elder Alexander Schreiner was at the organ console.

The Choir and congregation joined in singing: "Do What Is Right."

President A. George Raymond of the Mount Logan Stake offered the opening prayer.

The Tabernacle Choir Men's Chorus sang: "A Poor Wayfaring Man of Grief."

President Smith:

I am sure there is a large number of members of the Aaronic Priesthood present tonight, and I feel to call the Presiding Bishop to come to the stand and say to them what may be in his heart. I realize that the Presiding Bishopric had their meeting last night with the bishops and others, but I see a good many members of the Aaronic Priesthood here and I am sure they would like to hear this fine Presiding Bishop of the Church, Bishop LeGrand Richards.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

Brethren, I need not tell you that this is a great surprise. I had my turn at conference and last night I had an opportunity to talk to the Bishops and the day before to the Relief Society, but there is no one I would rather talk to than the boys of the Aaronic Priesthood, if there were not so many of the dads here and so many of the brethren sitting here on the stand. But I do appreciate the privilege of being here and being invited to say a few words in this Priesthood meeting for I cannot help but feel that if every man and every boy who is honored of the Lord to bear the Holy Priesthood could just realize the responsibility resting upon his shoulders in that respect, it would be marvelous thing.

"THE LIGHT OF THE WORLD"

I would like to preface what I say tonight by reading a few words from the 5th chapter of St. Matthew and I will commence with the 13th verse, for the Lord said:

Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

I cannot think of anyone in the Church who has a greater responsibility to let his light so shine before men that they seeing his good works may glorify our Father in Heaven than the brethren who hold the priesthood, both the Melchizedek and the Aaronic.

It was Peter of old, who in addressing the Saints of his day, made this declaration:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

A ROYAL PRIESTHOOD

Now, brethren, we are just as much a royal priesthood today as the priesthood was in the days of Peter. The Lord has called us out of the world that we might show forth the praises of him who hath called us out of darkness into his marvelous light and there is not a day of our lives, that we do not have an opportunity to show forth his praises because the world looks upon us, they expect more of us than from those who are not members of our Church, and we can hardly stoop to do the things that others do. To illustrate what I mean along this line: When I was attending a conference in San Diego during the war we had about 35 boys in uniform present. We called some of them to speak and one lieutenant made a statement something like this. He said: "When I first entered the service I went back East to attend an officers' training school" and he said, "one day when we were sitting in the reception room, the boys started telling dirty stories, and when my turn came I told one too. That night when I went to go to bed my companion, not a member of the Church, turned to me and said 'I didn't think you would do it.'" He kept that in his heart all day long since he had heard that companion of his tell the dirty story because he knew that he was a Mormon boy and no doubt this lieutenant had already told him something about the Church, therefore, he did not think he would do it; and that lieutenant as he stood there in that stake conference said "That was the best sermon I have listened to for many a day and it just keeps ringing in my ears until the present, 'I did not think you would do it' and I'll tell you, I have not done it since that time."

EXEMPLARY SERVICEMAN

Illustrating another case. We have heard so many lovely things about our boys who have been away in the service and returned to us that have not hid their light under a bushel. The Lord has called us out of the world to be a light unto the world and in all man's sight we cannot afford to let our light go out. I received a letter, it was published in the Church Section of the Deseret News, so you may have read it, from a missionary in California. He said he and his wife were laboring in this particular town and he said the attitude of the people had literally changed toward the Mormons because there had been so many Mormon boys there in uniform and they had lived such fine lives they had attracted the attention of the people. Then he gave one specific illustration. He said one of the ladies clubs in the town was giving a luncheon at the hotel and the hostess had an extra plate placed at the table and when the guests came she said we will invite the first soldier who comes along to

occupy this extra place at the table. It happened to be a Mormon boy, and thank the Lord he was a good one; the Lord had called him out of the world to be a light unto the world and he did not hide his light under a bushel, and when the women passed the coffee around he would not touch it. I do not think he thought of the harm a cup of coffee would do his body, just one cup, the bishop wasn't there to see what he was going to do, whether he took it or not, his mother and father were not there to see whether he would turn it away; neither was his best girl, but he knew that the all-seeing eye of God was upon him, he knew he bore the priesthood of God, he knew the Lord looked to him as the salt of the earth and if the salt has lost its savour, wherewith shall it be salted, and he would not touch it. They offered him tea and he would not touch tea. They asked him where he was raised, and finally when they were through eating they passed the cigarettes around, imagine women doing this—shame on the women—but this boy would not touch the cigarettes, and one of these women said, "I resolved that if ever a Mormon elder called at my door I would let him in, I would like to know more about a people that could raise a boy like that young man who sat at our table." And when that letter was written that very woman was a very earnest investigator of the Church.

I told that story in the Assembly Hall sometime back and at the close of the meeting a young man walked up to me and said, "Bishop, I am that young man." I said, "No kidding?" He said, "No sir, I am that young man." I would not be surprised if he's in this audience tonight. I said, "Is the story correct?" He said, "Just exactly." I said, "What are you doing in the Church now?"

"Why, I'm bishop of such-and-such ward."

That is the kind of men the Lord wants to do his work among the people, not the kind that go with the crowd and do what the crowd does, but the kind that have the courage to let their light shine before men, because the Lord has called us out of the world to be a light unto the world.

REPUTATION FOR HONESTY

I would like to say a word that comes out of my experience at a conference last week. I met a new convert to the Church. He had served in a branch presidency in the East before coming West, and I said, "How are you enjoying living among us?" He said, "Very much, but I have been disappointed." I said, "Why?" He said, "I have found that some of the brethren are not very careful what kind of financial deals they make and how well they treat friends that come within their midst." That made me feel bad because "ye are the salt of the earth and if the salt hath lost its savour, wherewith shall the earth be salted?" Imagine how I felt to get that report as compared with the one I received down in Miami when I was president of the Southern States Mission. I was invited

into the home of one of our brethren who stood high in financial and social circles. He said, "If you will stay over night I will invite my friends into my home and let you tell them why I am a member of the Church." Of course, I could not run away from an opportunity like that; so when the crowd was gathered, about 35 prominent business people of Miami, he stood up and said, "You all know I am a Mormon, but," he said, "you don't know why I am a Mormon. I have invited President Richards tonight to tell you why I am a Mormon and I want to tell you that my membership in the Mormon Church means more to me than anything else."

At the close of the meeting a man came up by the name of Knowlton and said, "My first experience with the Mormons was when I went out to Arizona. There," he said, "I worked in an implement house, a cash store that never gave time on anything. One day a man came in and wanted \$200 credit for about 60 days, and I said, 'No, we don't do any credit business' and the man said, 'would you mind asking the boss?' So I went to the owner of the store and the owner said, 'Who is this man?' When I gave him the name, 'Oh,' he said, 'he is a Mormon bishop, let him have anything he wants,' and he gave him the credit." He said: "After that whenever a Mormon came into the store and wanted anything I did not even bother the boss about it."

Wouldn't it be marvelous if every Latter-day Saint could be trusted like that?

You've heard President Grant's story about how the Consolidated Wagon & Machine Co. used to sell the paper of the Mormon farmers to a non-Mormon banker here in Salt Lake at 100 cents on the dollar because the farmers never defaulted, but somehow or other, there are those among us who think that if they can do a shrewd thing and outwit their neighbors and their friends with whom they do business, that it is good business, and they classify it as business. I want to tell you one more story:

THE EFFECT OF CONVERSION

When I was president of the Southern States Mission I was crossing the state of Florida one day with one of our brethren who went there from the West, a grand character. He said, "Brother Richards, there is a new convert living over here. He would be thrilled if we would visit him." I said, "Let us call on him." And we did. This was his story:

He said, "I used to be a fruit merchant in these parts. I bought up the entire product of these fruit farmers and sold it on the New York fruit market." He said, "When I heard of Mormonism and met the elders I joined the Church and began to think of all the shrewd deals I had made as a fruit merchant." He said, "One day I left my home and took my check book in my pocket, and when I returned" he said, "I had spent \$3,000 just among my neighbors and friends, to try to even up some of the shrewd deals I had made."

He said, "I felt like I could then look my neighbors in the face and tell them that I was a member of the Church of Jesus Christ of Latter-day Saints."

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light," and may your light never go out in the presence of your fellowmen no matter where you go, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

While listening to Bishop Richards I was reminded of an incident in the life of Superintendent Nelson, formerly Utah State Superintendent of Public Instruction. During the latter part of his life he was sorely afflicted, and went back East to have performed a very difficult, indeed dangerous, operation. His affliction was so serious that doctors hesitated about operating on him. While considering the matter they asked him several questions relating to his private life. They inquired whether he was addicted to the use of tobacco. He answered: "No." Whether he indulged in intoxicants. He said: "No." Then they touched more vitally upon his life and asked him whether he had had any venereal disease. Superintendent Nelson said, "Why no, doctor, I am a Mormon."

"Well," said the doctor, "what the h—— does that matter?"

"Well, that means that we do not indulge in these things. It means that I never have used tobacco, that I never have indulged in whiskey, and that I have lived a virtuous life and have known only one woman and she is my wife."

The doctor was surprised. He used the word astonished and said: "If you have lived that kind of life we are going to operate on you."

They did so, and Superintendent Nelson returned home and continued his service here as State Superintendent of Public Instruction.

Tonight President Raymond, in his opening prayer, expressed two very important thoughts. One was an invocation that God would enable us to appreciate our responsibilities; and the other, an appeal that we may set proper examples, "that we might be a light to others." I hope the Lord will answer that invocation, and that we as men who hold the priesthood may realize its value.

THE VALUE OF THE PRIESTHOOD

I have told you before of a little incident that happened in front of the Japanese Emperor's palace in Tokyo. Three or four of us, Mormon missionaries, were there, and with us a Japanese convert, a carver of ivory, wearing the cloak of the ordinary working man.

As we stood there, I noticed the obeisance this Japanese, though a member of the Church, paid the grounds and particularly the palace. I turned to him and said: "Do you know, Brother Watanabe, that you have something which is of more value than all the wealth you are looking at, and something which the Emperor cannot have unless he follows the same road that you have followed?"

The man looked up in surprise to think that he, a humble carver, would have something which was of more value than the Emperor's palace or all his possessions. And through the interpreter, Brother Stimpson, he said: "What is it?"

"Why," I said, "it is the priesthood of Almighty. You are an Elder in the Church of Christ and that is of more worth to you than all the wealth you are now looking at."

I pray that we may so sense the value of the priesthood, and that every deacon in this Church will realize that when he is given the Aaronic Priesthood he is set apart among his fellows, that he is different from others. He cannot with impunity swear as other boys may swear, he cannot participate in pranks in the neighborhood as other boys may participate, he stands apart. That is what it means to a twelve year old boy, and, bishops, that is just what you should explain to them when you choose them to be deacons. Do not just call them up and ordain them, but have a talk with them and let them realize what it means to be given the Aaronic Priesthood. In the boyhood area these boys so chosen and instructed should exert an influence for good.

OBLIGATION TO SET WORTHY EXAMPLES

The second part was example. It is our obligation when we accept the priesthood to set an example worthy of imitation by our fellows. It is not what we say that will influence them. It is what we do. It is what we are. One reputed to be the wisest American said: "What you are thunders so loud in my ears I cannot hear what you say," referring to the radiation of character from each of us.

As I have sat here, thrilled with this inspiring audience, and "thrilled" is the word, my mind wandered out to as many more in our wards, stakes, who never come here, and many who do not care to come. It is our duty to reach them, kindly, as neighbors, officially, as ward teachers, officially, as members of quorums and officers in quorums. That is our obligation.

REOPENING OF JAPANESE MISSION

But that is not the message which I have for you tonight. In giving it I am not going to occupy much time. I have just a few words to say regarding our missionary work. And may I report for your information and satisfaction, I am sure, that recently five native Japanese missionaries left Honolulu, properly set apart

to go back to Japan and preach the gospel in their native tongue. We have come some distance, have we not, since that Japanese mission was opened? And in addition to the elders, two Japanese sisters have accepted their calls and are going over there to help President Clissold in that great work.

Let me say in passing that Brother Watanabe remained true all through the time that the Church was absent from there and he died holding his priesthood; and his daughter, I believe is over there now, active in the Church.

"GO YE THEREFORE AND TEACH ALL NATIONS"

You will be pleased to hear also that we recently received a cable from President Stover in Germany that we may have a few missionaries now in East Germany. The way is opening up in all the world and now, as perhaps never before, those who hold the priesthood may fulfill the injunction given by the Savior to his Twelve when he said: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world."

It is most inspiring to see how eagerly our young men and young women are seeking the opportunity to fulfill that injunction, but brethren, in missionary work the power of example is most important. It is a glorious thing for a young man to be sent into the mission field. It is a great opportunity for him. At the dinner table today friends commented upon the number of our missionaries in different parts of the world. What a culture they bring into our community! One guest had two sons in Germany. He mentioned another in France, and another in one of the missions in the United States. Another guest mentioned two in Norway, one in France, one in Argentine, and so they are in different parts of the world.

WORTHINESS OF MISSIONARIES

What a wonderful thing it is; but, brethren, missionaries are called not for individual blessings. They are called to preach the gospel, to represent the Church. The blessings come inevitably as they do their duty, and it is most unfortunate if a young man leaves your ward to represent the Church who does so unworthily. It injures him, breaks his parents' hearts, reflects upon the ward, and it might blight some souls who otherwise would come into the Church.

And so, I am asked tonight to plead with you bishops and presidents of the stakes to be more careful in your inquiries into the worthiness of the missionaries whom you recommend. Will you, before calling them or interviewing them, just look over the missionary recommendation which you are going to sign? Do not just

put it in the hand of the missionary and let him fill the blanks, but you note the significance of these questions. If he is married, please inquire into the condition of his family. Is he divorced or is she divorced? Please state why and see whether or not he or she is worthy to go out and preach the sacredness of the marriage covenant and the ideals of the Church in regard to homebuilding.

STANDARDS OF MORALITY

Under morality, answer sincerely before you put this in the hands of the member of the Council of the Twelve. Are you satisfied, after thorough investigation, that he or she conforms to Church standards, aye, in chastity. The world has difficulty in believing that young men in our Church grow to manhood as chaste and pure as virgins. I have had them say they did not believe it; they did not believe that any young men could do that. But I tell them such is the fact, and that it is the standard of the Church for young men as well as for young women to keep themselves unspotted from the world. In the Church there is but the single standard of morality and that applies to young men as well as to young women. See to it that prospective missionaries realize what this means, no matter what false teaching they have had in psychology or in other classes about "inhibitions" and so on. The standard of the Church is right; it is divine; it contributes to manhood and virtuous womanhood, happy homes, perpetuity of the nation.

Are you satisfied through investigation that he or she conforms to the Church in the observance of the Word of Wisdom? And note this, in integrity. Is there anybody in the ward who will say: "Well, he has cheated me. He is not worthy. If that is the kind of men they have to send out, well then, I am done with the Church."

These pointed questions are put in the recommend purposely, and they mean something, because those who go out to represent the Church are chosen. They are set apart. They are leaders. They are teachers. They are ambassadors of truth. Please, when you bring these young men and young women to the members of the Council of the Twelve and place in the hands of the Council of the Twelve this written recommendation with your signature, be sure that you have made a thorough investigation, because it is embarrassing, very embarrassing, to the young man to be rejected as a representative.

SELECTIVE SERVICE REQUIREMENTS

Another point. From questions received in person and in writing it is evident that there are some problems in the minds of bishops and the stake presidents as to whom they should recommend for missionary service in the light of the recent selective service. In answer to these inquiries we offer the following suggestions, without going into many details. Young men may continue to be recommended

for missionary service as follows:

Those who have reached the age of twenty years, or approximately that age, or, young men under twenty years of age who have had either previous military service or two years of college.

If a young man receives his notice of induction from the selective service before he enters the missionary home, the Church will excuse him from missionary service. In other words, if the young man receives his call in November to enter the missionary home, let us say, in the following May, if he will register in his regular vocation as a mechanic, a student, a farmer, or whatever it may be, and if, during that interim, between the time of his call and his entrance into the home, he is selected in the draft, he is to respond. If, however, he enters the missionary home before he is drafted his status changes. He is then recognized as being an ordained minister and the government will excuse him. He will be deferred by the Selective board for military service for the duration of the term he is to serve as an ordained minister. Following his release, I believe it is within five days after he is home, he is to report to his local draft board.

For the present bishops and presidents of stakes will govern themselves accordingly.

REQUIREMENTS FOR YOUNG WOMEN MISSIONARIES

The age of young women is set at twenty-three. Young women under twenty-three years of age, preferably twenty-one, who are engaged to young men who are in the field, may be considered as prospective missionaries, provided they can go and serve a regular term mission and be home in time to meet their sweethearts. Some requests are made that they may go out and spend a few months, some a year. Now, it is evident, if you give that a thought, this cannot be done for the good of the service. Presidents of missions will make certain appointments, assignments. Those assignments will be broken up and it is not advantageous to send young missionaries out for less than the regular term missions.

Brethren, "Go into all the world and preach the gospel to every creature." We are heeding that call.

God bless the young men and the young women who are responding, and God bless the parents, the fathers and mothers, who in pride are sacrificing where necessary to pay the expenses of these choice young men and women.

That the blessings of the Lord may continue to be poured out upon the priesthood of this Church, that we may in every way be honorable representatives of the Master, I pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus then sang "The Holy City," after which the Men's Chorus of the Tabernacle Choir and the congregation sang the hymn: "I Need Thee Every Hour."

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

This is an awe-inspiring view, this great body of priesthood again. As we sing in unison I can picture in my mind the scene before Jericho, when the priesthood of Aaron marched around the walls and blew the trumpets and the walls fell. God was with Israel and his priesthood.

CRUSADE OF PETER THE HERMIT

That incident reminds me that during the great crusade into the Holy Land, known as the Crusade of Peter the Hermit, when the crusaders finally reached the walls of Jerusalem, they tried to repeat the miracle of Jericho but failed. The crusaders had gone to the Holy Land with a plenary indulgence from the Pope of Rome, which promised every man who went into this crusade forgiveness, as it was popularly understood, for all the crimes he ever had committed and all that he ever might commit. Their criminal excesses astounded even the infidels.

The next day or two after the trial for the miracle, the walls of Jerusalem were stormed and the crusaders entered. The accounts say that as they went up those narrow streets toward Mount Zion, the blood running down from the men, women, and children who had been massacred, was up to the horses knees. As the crusaders pushed into the city they took children by the heels and dashed out their brains against the walls. Some who were particularly dexterous, took children by the heels and tried to throw them over the walls.

Godfrey, the head of the crusaders, went into the temple and got down on his knees and thanked God for this day of achievement, and the representative of the Pope, the papal legate, was heard in the streets thanking God for what had happened. But God refused to give the priesthoodless Crusaders the approval he gave to Joshua and his priesthood in the ancient day at Jericho.

PRIESTHOOD AN EVERLASTING ENDOWMENT

This body of priesthood here to-night holds the priesthood of the Son of God; it is a holy priesthood.

We have had much said about the priesthood today and I endorse all of it. Brother Benson talked about it at length this afternoon. Bishop Richards referred to it tonight; President McKay also spoke of it. And I hope they will excuse me if I carry the matter just a little farther.

The priesthood is an everlasting endowment. Some, at least, who have come to the earth had it before they came here. The Prophet Joseph said: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose

in the Grand Council of Heaven before the world was. I suppose," says he, "I was ordained to this very office in that Grand Council." The priesthood of God is from everlasting to everlasting, and the thought that I would like to leave with you will be suggested by a number of semi-questions I shall ask.

PERTINENT QUESTIONS

Do you know of any way in which you can lay your priesthood aside? Do you suppose that after you get through with this conference you can go home and lay it off like a suit and go forward with your avocations without the priesthood? Do you suppose that you can lay your priesthood aside if you should wish to do a dishonest thing, and then pick it up again afterwards and put it on and go on as if nothing had happened? Can you lay your priesthood aside while you go into a saloon and take a drink, or when you take a smoke? Can you lay your priesthood aside if you begin an immoral act? Can you lay your priesthood aside if you undertake any crime or any transgression?

And to the young men who are here I would like particularly to ask them, do you think you can lay your priesthood aside if you shall undertake to make immoral advances to some girl that you had taken out, or could you lay it aside while you committed, completed the immoral act? The priesthood you hold is with you every second of your lives until it is taken from you.

But how about honoring it and how about so living that when you have occasion to use its powers they are at your command.

If a man had given you a commission to do something which required that you walk down the straight and narrow path, do you think you would be honoring that commission if you were to go off on detours, do things that you ought not to do outside of and contrary to your commission?

OBLIGATION TO HONOR PRIESTHOOD

Those of us who have been in the temple of course know of the obligations we take there. But there are obligations which are taken by every man who bears the priesthood, from the office of deacon up. Do not dishonor your priesthood, brethren, and do not any of you let your life so shape itself that you will lose the powers which the priesthood gives.

I return again to the theme that I have always mentioned in these priesthood meetings since I came into the Council, to the question of unity. Brethren, if we could act as united and in unison as we can sing and have sung in unison, there is no power that could withstand anything that we sought to do in righteousness.

May God give us the strength and the power and the will and the desire to honor our priesthood, to remember that we cannot

lay it aside as a cloak; it is always with us to be dishonored and disgraced if we shall so act. May he give to us the will and the determination always so to honor our priesthood, that we may be indeed the agents of our Heavenly Father, to perform his will,—to the end that ultimately righteousness may rule the earth, as it will ultimately through the priesthood, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT GEORGE ALBERT SMITH

I wonder sometimes if as fathers we take pains to explain to our boys the seriousness of the obligation assumed when a boy becomes a deacon. I wonder if when the boy is ordained a deacon the father lets him feel that he has something now that is eternally important.

CONTRASTING WARD SITUATIONS

I remember hearing upon one occasion of two wards, side by side, with about an equal population. One of the bishops made it a point to visit the homes of the members of his flock when a child was born, and when the time came for it to be blessed in the fast meeting he was on hand to encourage the parents that their child might receive a blessing. As the children grew a little older he taught both the girls and the boys that there would be a blessing come to them if they would go to Primary and to Sunday School.

He made them want to be baptized when they were eight years of age, both the boys and the girls. When the boys were nearly old enough to be ordained deacons he had talked with them and made them feel that they could be ordained deacons. He was another father. He followed all those families through life and it was said of the ward that every boy and every girl were married in the temple and many of them went on missions.

The ward that adjoined this one had another kind of bishop. He was busy. He did not have time to follow up. He let his counselors do that. It was proper that his counselors should do part of it but the difference was noted by the stake presidency, that in the one ward all of the young people, almost without exception, were faithful, took advantage of their opportunities, were prepared and taught beforehand the importance of what they were to receive, while in the other ward if the parents did not teach the children they were not taught except in a mediocre way, and the result was that the majority of those young people grew up, not particularly interested in the church.

RESPONSIBILITIES OF A BISHOP

Now, I mention this because a father of a ward, a bishop, has a great responsibility. I do not mean that the father of the child

and the mother of the child do not have a responsibility. It is their duty and their responsibility, but what a wonderful addition to the life of these young people when they feel that the bishop recognizes them on the street, goes out of his way to encourage them to do what they ought to do. There is not anything that the children will not do for a bishop of that kind.

I remember, as if it were yesterday, when John Tingey placed his hands on my head and ordained me a deacon. I had the matter so presented to me and the importance of it, that I felt it was a great honor. The result was, it was a blessing to me, and then after awhile other ordinations came to me. But in each case the foundation was laid in my mind that here was an opportunity for another blessing, and I want to suggest to you fathers who are here tonight, there is no time that you can spend, no way in which you can utilize your time that will be of greater advantage than training your boys and your girls to be worthy of the blessings of our Heavenly Father.

FAILURE OF PARENTS

Only a few weeks ago a good woman came into my office, a daughter of one of the most prominent men that ever has been in the church. She said: "I cannot understand why my children do not have any interest in the church." She continued, "I have talked to them and explained to them what they ought to do."

I went back in my mind, and I was not unkind enough to say to her, "What did you do with them when they were younger?" I did not read to her that scripture, Section 68 of the Doctrine and Covenants, which says:

"Inasmuch as parents have children in Zion, or in any of her stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

I do not know all the facts in regard to that family but I do know that they spent considerable of their time unmindful of their growing children, and I am wondering if by now, (the father is gone and the mother is still living), I am wondering now if she looked back and took into account what the father and mother did if it would not explain why these children now do not have much faith.

And so, brethren, as fathers, as brothers, as associates, as neighbors, why not lay up treasures in heaven by going out of our way and encouraging these young people to do what the Lord would have them do, so that as they grow up it will be natural for them to do the things that our Heavenly Father would like them to do.

HISTORY OF JERUSALEM

Reference has been made tonight to Jerusalem. I think the story of Jerusalem is one of the most pathetic of all the stories we hear. A city that had every advantage; a city that had within its walls those that the Lord himself claimed. They were his children and he still claims them. But a city that was so selfish, and the leadership of which was so careless, that the population of the city grew up in wickedness, not one group, but generation after generation, and the city was destroyed repeatedly although the Lord did everything he could by means of his prophets to train them that they could have been preserved.

There was one time when they were preserved. It showed how the power of the Lord could be made manifest. The city was surrounded and the plans were being made, and the Army outside made its threat, but a prophet went to the Lord and said, "These people need your help. They are repentant and will you not help them. They are helpless. They are surrounded by their enemy," and the next morning when daylight came a very large portion of the army outside was dead. The power of the Lord had been made manifest in that case and the city was preserved.

It is marvelous what the Lord has done in that regard, but I am thinking of Jerusalem today. After all these years and experience after experience, it is a battleground, and one of the most undesirable places to be living that you can think of in all the world. But there will come a change. Repentance will come and when that repentance comes and is accepted by the Lord, Jerusalem will be redeemed.

It was redeemed once, you will remember, after being in bondage seventy years. The Lord had told the prophet Jeremiah that Jerusalem would be destroyed and its people would be in bondage seventy years.

FREEDOM FROM BABYLONIAN CAPTIVITY

One hundred years before Cyrus, the general who captured Babylon, was born, the Lord revealed to the Prophet Isaiah that Cyrus should be his servant and say unto Jerusalem that it should be rebuilt. Babylon at that time was the greatest city in all the world, and was thought to be impregnable. Cyrus was not a Jew. Cyrus did not understand the old Testament, nor did he know of the part

he was to play in the freeing of the captive Jews and rebuilding Jerusalem.

While Cyrus was besieging the city of Babylon the great king, Belshazzar of Babylon and his associates were using the sacred vessels that had been taken from the house of the Lord in Jerusalem to drink from. It was a great debauch, and suddenly in the midst of it was seen a hand writing on the wall these words, "Me-ne, Me-ne, Tekel, U-phar-sin," and they could not read it.

The Queen said to the King, "There is a Hebrew prophet among us. He can tell you what it means."

And so they went out and brought Daniel in and when Daniel saw the handwriting on the wall he could read it. It was not difficult for him. He was the servant of the Lord. He had the priesthood and he had honored it in a most marvelous way all down through his life.

The king and others felt perfectly secure, feeling that with food and provisions, and a river of water running through the city, not anything could come in to disturb them, and yet on that wall were written the words which, when interpreted, read, "You have been weighed in the balance and found wanting, and your kingdom will be divided among the Medes and the Persians." At that very hour "my servant Cyrus" had diverted the river that went through the city from its channel and his army entered under the wall, which wall was so high that it could not be scaled or destroyed with any means or weapons that they had, and so wide that several chariots could ride abreast on the top.

When that gentile, if we may use that term, that alien to those that had had the priesthood and the blessings of the Lord, the descendants of Abraham, Isaac and Jacob, realized that the Lord had given him Babylon, he issued a proclamation freeing the Jewish captives and returning them to rebuild their city of Jerusalem. He not only took his own army and his own people but he gave them means to use in payment to the workers.

PRESENT CONDITION OF JEWS

I mention this because of the predicament Jerusalem is in tonight. Think of the condition the Jews find themselves in, wherever they are in all the world. I want to say to you that some of the best people that have ever lived were the Hebrew race and they were examples in many instances but they, in some cases, lost their faith and turned away. I want to say that some of the best men and women that we have had in Salt Lake City were Jews. I hope that the Latter-day Saints will not forget, will not fall into the habit that people have who hate the Jews because of their prosperity, and sometimes hate them for other reasons; that they will not fall into the habit of condemning a nation, condemning all those people, without remembering a circumstance that happened in the British Parliament.

DISRAELI'S ANSWER

There was an argument going on between a great Hebrew, Benjamin Disraeli, who was the Prime Minister of England, and a man who was a noted arguer in the House of Lords, and when he could no longer answer the Jew, then he began to taunt him with being a Jew. He said: "Yes, you are only a Jew anyhow."

And then Disraeli arose and said: "This man has taunted me

with being a Jew. I am a Jew and I am proud of it. And when the forebears of this man were fighting like wild beasts for their mates, my people were laying the foundation for the literature of the world." That was his answer.

And then one more, and I hope we will all remember it. "When this man and those he loves bow in prayer, everything they ask for, they ask for in the name of Jesus Christ, a Jew."

I am stressing that tonight, although I did not expect to when I got on my feet because of the hatred that sometimes grows in men's hearts and we fail to see the virtues of others. Brethren, in the midst of these political campaigns such as we are having now, for goodness' sake do not stoop to criticising and finding fault unfairly and unjustly with those who do not believe the same as you do in politics. Let us be real Latter-day Saints,—not make believes—and see the virtues of the others. There is virtue in both camps.

Think of Jerusalem, tonight. Think of the predicament of that great people who have maintained their integrity as a nation, as individuals, as a race, as few others in the world have done. It has been marvelous to me, but see how pitiable their situation is now, and if all the people of the world were righteous and they were in transgression, there would be hope for them because our Heavenly Father has insisted, in his advice and counsel to the world, that "Jerusalem shall be redeemed."

BLESSINGS PREDICATED ON RIGHTEOUSNESS

We do not have to go so far away. What about America? I was in a meeting, not very long ago, where a group of Boy Scouts stood and sang, "God Bless America," and they sang it beautifully, and all the time they were singing I asked myself the question, "How can he bless America until America repents?" Every great blessing that we desire is promised us by our Heavenly Father on condition that we honor him and keep his commandments. Praying is not sufficient. Not only must we pray but we must live to be worthy of the blessing.

In the midst of the upheavals of the world—I almost hesitate to open the newspaper and see the headlines of all the articles because so many of them are in large type and so often they indicate that the danger of another war confronts us.

Brethren, why did the Lord gather us out from the nations of the earth. Why did he not leave us in all the other lands. Why did he call our forebears to leave the comforts of home and the opportunities and blessings of civilization, such as it was, to come way out here into the tops of these everlasting hills, to settle these sterile desert plains, in many cases. Why? He knew what we needed. He knew that his people would have to keep his commandments if they were to endure, and like the time when the crickets came and were about to devour the crops, and starvation stared our people

in the face, there were those among them who knew there was a way out. They did not know what it was, but then they began to pray. They had done everything else to destroy the pests, but when they began to pray there came into the western sky big flocks of seagulls, and they came in and began to devour the crickets.

Do you suppose that would have happened if those people had been wicked, if they had been immoral, if they had been drunken, if they had been violators of the commandments of God? I cannot believe it would have occurred, but I believe that among those people were some of the finest men and women that have ever lived upon the earth, and for that reason the Lord preserved their crops.

FAITH REWARDED IN BEAR RIVER

Then there was a circumstance up here on the Bear River. For ten years the frost had taken their crops every year. People had to go out of the valley for their breadstuffs. They could raise hay and cattle but they could not mature their food crops. And the President of the Church and his brethren went up there to hold conference. And when they were coming, O how the people prayed that the President of the Church, the prophet of the Lord, would rebuke the curse that seemed to be upon that land, that they might raise their harvest.

There may be quite a number of people from that stake here tonight because there are a lot of fine people who live there now.

And their conference was held—two days of conference. And the brethren had all talked. Not a word was said about their distress; not anything was said to them to encourage them that conditions would be better. The benediction was pronounced and the people were going out, and all at once the President stood up and he said: "Call the people back. I have something to say to them."

They came back and took their seats, and he said: "Now, you people have been faithful. You have not run away from here. You stayed. You have tilled the ground. You have done your best and every year you have lost your harvest of grain. The Lord knows what you need, and I can say to you that from this time forth you shall raise your crop."

Imagine after ten years, but they have raised a crop in that valley ever since.

These things are not accidents, my brethren. The authority of the priesthood, properly exercised, brings to our minds the fact that we are not very far from the Lord and he is all-powerful and he is all-merciful. If we repent of our foolishness and turn to him, he will hear and answer our prayers.

Brethren, bishops, I was sorry that I could not be with you last night. Bishop Richards, I think I owe an apology right from the stand here. I went home last night after the meeting and went to bed just as soon as I could get there after the afternoon meeting,

because I wanted to come down to your meeting. But when the time came to dress and come down, I got up and I was so weak I did not dare to come. I did not dress. I went back to bed, and I missed your fine meeting. But I wanted to be there and I am sure you had a happy time.

OFFICE OF A BISHOP

I want to say this to the bishops. There is no position in the Church that will bring a greater blessing to any man than the office of a bishop, if he will honor that office and be a real father to the flock over whom he is called to preside. Do not forget that. He can go into the home, not to scold and find fault and criticize, but he can go like a loving grandfather, if I may use that term, and the family will pay attention, if he is wise, and he can gather them around him. And if he can only get his ward teachers to help him, there could be a great change in some of the wards of this church.

I am pleading with you, my brethren. Do not be satisfied with just going to the door and saying: "We want to know if everything is all right," and go your way. That is not the duty. That is not the way a ward teacher should operate, but every bishop should have under his direction men, young men, middle-aged men and old men, who will go into the homes, not apologizing for breaking into the house, but going as ward teachers.

WARD TEACHING

Rodney Badger was a teacher in my father's home for years, and a great man. Whenever he came the family met and he sat and asked us questions and told us the things that he thought we ought to understand. And I want to tell you that when he came into our home he brought the spirit of the Lord with him. And when he went out we felt we had had a visit from a servant of the Lord.

Let us try and see if we cannot improve our ward teaching, brethren. Surely, in some cases, it is pitiable, because the Lord has given us all the power and authority and the ability to go into the homes and draw his sons and daughters nearer to him. But we often feel that we are so busy with other things we cannot do it.

BLESSINGS PROMISED BISHOPS

I am not complaining. I know what a difficult thing it is to be a bishop. I have been in the homes of many bishops and I have ordained a good many, and I have followed them and seen what their experiences were; they have a very great responsibility, and it takes a lot of their time. But I want to say to you that there is no bishop, nor has there been a bishop in the Church, who has given the time that the Lord expected him to give in looking after the flock and teaching his people and preparing them to do the work, that has

not received one hundred percent of the blessings that he labored for, and they will extend to him throughout the ages of eternity.

He may not have had wealth, may not have had distinction. He may not have had the honor of presiding over clubs and things of that kind, but if he has done his duty as a bishop, he has been hand in hand with the Father of us all, and everything that he has done to bless his kind is laid up as a treasure in heaven and nobody can take the blessing from him.

Let us see if we cannot improve that, brethren. As well as some of us have done, let us see if we cannot do better.

FALSE TEACHERS

There is one little item here that has been called to our attention. In some of our wards, in order to draw the congregations and bring more people out, our bishops, and in some cases, our auxiliary organization leaders, go out and find somebody to come and deliver a lecture in the Sunday night meeting. Sometimes men are invited they do not know anything about and sometimes those men say things that are not what should be said in the meeting.

There are two Indians that are working now among our people and they are being invited from ward to ward and they are going in and telling stories, and they dress up with their feathers and costumes that are attractive to young people, and we are informed that they teach things that are foreign to what we believe and what the Lord wants us to have our people believe.

Bishops, and leaders of organizations, protect your people from those who would teach them things that would be harmful to them. There are some of the finest people in the world that are Indians. Those men that I am talking about now may have many good traits of character, but right now they are going among our people and saying and doing things that will do harm and will all have to be set aside, because they are not telling that which is true. So, we would like you tonight to pass that on in your wards, and stakes, you stake presidents and the bishops that are here, and in whatever you do, protect your people in the ward from those that you do not know anything about and who will seek an opportunity to come in and talk to the people when they should not be permitted to do so, because they are not teaching that which would be helpful to the people.

HONOR THE SABBATH

Another thing, brethren, our bishops and our stake presidents can have a tremendous influence in bringing the people of their wards and stakes to feel that they must honor the Sabbath day. Honoring the Sabbath day and keeping it holy is a commandment of our Heavenly Father. Six days he has given us to do about as we please, as long as we do not do wrong, but on the seventh, he said, "The seventh is the Sabbath of the Lord Thy God." He has

advised us to do no work, neither our animals, nor the stranger within our gates, and he has promised us blessings if we will do what we ought to do.

Brethren, it is not an insignificant thing to violate the Sabbath day. I want to say that you lose every time you violate the Sabbath day, you lose more than you can gain, no matter what you may think you are going to gain, but your boys and girls sometimes do not understand that. Teach it to them. Teach them that their homes may be the abiding place of prayer.

I remember when I was a child, living right across the street from here and the boys would come over to our place on Sunday after Sunday School, and I was like the boys, I thought it would be lots of fun to play ball and to play other games. But I had a wonderful mother. She did not say, "You cannot do it," but she did say: "Son, you will be happier if you do not do that. Let the boys go home and read a good book."

HOME TRAINING

I want to tell you I am grateful for that kind of training in the home, but there are places where the children are turned loose and they are not guarded and they are not protected and they are not trained, and the result is, not only do they lose the blessing that would be eternally advantageous to them, but they cross to the devil's side of the line, and the first thing you know they do things that they should not do.

I want to say that just as soon as we go into the devil's territory we are in his power, and our safety is on the Lord's side of the line, and the Lord's side of the line is on the side of the Ten Commandments and the other commandments that the Lord has given, and we can easily tell what they are.

PROTECTION OF YOUNG WOMEN

Quite a number of our young people are leaving home in the country settlements and coming here to Salt Lake City. Our young girls are coming, and when they come if they are not in homes that will protect them, not under the supervision of good women, they are in great danger. If I were living in some of the outlying settlements, knowing what I know, if I had a precious daughter I never would let her come to Salt Lake City without a guardian, no matter how good she was. If I let her come at all I would be sure that she was properly safeguarded and chaperoned and helped.

Brethren, pass that word around. It is such an attractive thing for these girls to come where the bright lights are, and the papers are always telling what is going on here, but their eternal happiness may be destroyed by falling into the hands of some wicked, careless boy or man. And when they are ruined it is too late then to begin to say, "I wish we had not done it." Safeguard them, please, as far as you can, and when they come to the city and you know they are

coming, you bishops send word here. You can send word or find out what ward they go into and you can write the bishops direct. If there is no other way, write the Young Women's Mutual Improvement Association and give the addresses of these girls, and they will help to take care of them. They will do a wonderful job for you and help to save those that are more precious than gold.

WATCHCARE NEEDED

A great effort is being made right now to break into the ranks of this people. Others who are not members of the Church of Jesus Christ of Latter-day Saints are building churches, building houses of amusement among us, and those who are skillful in attracting young people are gathering them in, and some of our young people have asked to have their names taken from the records of the church. They come out of good homes, but in some cases have not been taught properly and are easily misled by strangers.

Brethren, watch your people. You may have cattle and sheep on a thousand hills and all the hay and grain and potatoes and other things, you may own stocks and bonds and houses and banks and everything, but if you, by reason of your own carelessness and indifference, lose one of those young sons or daughters that God has given to you, you will be repenting of it a long time, and your repentance may not accomplish what you desire.

There is a lot I might say but there is not time. I have talked so long now.

It is lovely to be here with you. I am happy to be with a group of men like this, so many young men and boys here. Remember boys, every one of you, is a child of our Heavenly Father. Every one of you is living eternal life. Each of you boys and men, if you live properly, has a right to the priesthood of the living God. Do not lose that blessing and that privilege. And fathers, with your wives, teach your children the beauty of the things that the Lord has given to us as the gospel of Jesus Christ, and they will be happy and you will be happy, and your families will not be broken up by those who mislead them, many times wilfully and maliciously.

THE LORD'S HELP NEEDED

This is a day and age of the world when we need the Lord's help, every one of us. I am grateful that we have almost everywhere now, in our schools, in our congress, in our stakes in different parts of the world, good men and good women that are not only teaching the gospel of Jesus Christ but they are living it. Wonderful helps they are in the various places that they are in, and we need it all. All those who have faith and live to be worthy of the inspiration of the Lord will be guided and inspired and helped in times of distress. He is not so far away. He is our Father. He loves us and wants us to be worthy to be called his children. This great body of men here tonight, this marvelous group, every one of you

is a son of our Heavenly Father. This great group of men, every one is living eternal life, and the gospel of Jesus Christ was given to our forbears and now to us, to prepare us to live with him eternally on this earth when it becomes the celestial kingdom. Can you think of anything more wonderful?

BLESSINGS AND TESTIMONY

May the Lord add his blessing. I pray that he will bless every one of you fine men, you teachers in the schools, you men in the wards and stakes, those of you who are working in companionship with men and boys and women in different parts of the world, I pray the Lord to bless you that you will not lose an opportunity to help uplift and develop and bring them to be what our Father would have them to be, and they will be your companions, then, throughout the ages of eternity.

God lives. Jesus is the Christ. Joseph Smith was a Prophet of the Living God. The Lord gave to him the priesthood that we hold and it will continue to be passed on to our descendants as it came from our forbears, if we will do our part.

God bless you brethren, I am so grateful to be with you.

Think of what it means to be a royal priesthood, not a make-believe, but a royal priesthood, everyone having contact, if we will, with the power of our Heavenly Father, the great King of kings and Lord of lords.

This is his work and I bear my testimony to you that I know it as I know that I live, in the name of Jesus Christ our Lord. Amen.

Singing by the Tabernacle Choir Men's Chorus: "Prayer at Evening."

The closing prayer was offered by President John Whitaker, Taylor, of the Lyman Stake.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Saturday afternoon and Sunday sessions and furnished the choral music for those sessions. J. Spencer Cornwall directed the singing of the Choir.

The Relief Society Singing Mothers of the Salt Lake Region, with Sister Florence Jepperson Madsen, director, furnished the choral music for the Friday meetings.

The music of the *Tabernacle Choir and Organ broadcast*, Sunday morning, 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ console, and the spoken word was by Richard L. Evans.

The music for the General Priesthood meeting was furnished

by the Tabernacle Choir men's chorus, under the direction of Spencer Cornwall.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

INDEX

Authorities and Officers Present	1
Authorities and Officers Sustained	141
Benson, Elder Ezra Taft	98
Faith of the Latter-day Saints 98, Distinguishing Feature of True Church 98, Gift of the Holy Priesthood 99, Obligation of the Priesthood Bearer 100, Spirit of Service 100, Oath and Covenant of Priesthood 100, "Anxiously Engaged in a Good Cause" 101, Priesthood Exercised Upon Righteousness 101, Act in All Diligence 102, Obligations of Priesthood 102, Inactive Members Present Challenge 103.	
Bowen, Elder Albert E.	85
God Unchangeable 85, The Soundness of Principles 85, The Ten Commandments 86, The Quality of Stability 86, Continuity Needed in Changes 87, Fury of French Revolution 88, Socialistic Experimentation 89, Unrest and Turmoil Abroad 89, One Truth and One Morality 90.	
Changes in Church Officers, Stake, Ward and Branch	
Organizations	29
Choir and Organ Broadcast	114
Church of the Air	109
Clark, President J. Reuben, Jr.	28, 56
Clark, President J. Rueben, Jr.	77
The Treasures of Life 78, World In a Mess 78, Proclamation of Abraham Lincoln 79, We Have Had Prophets 79, Revelations Given to Joseph Smith 80, America Needs a Listening Ear 81.	
Clark, President J. Reuben, Jr.	178
Crusade of Peter the Hermit 178, Priesthood an Everlasting Endowment 178, Pertinent Questions 179, Obligation to Honor Priesthood 179.	
Cowley, Elder Matthew	155
Signs to Follow Believers 155, Missionary Labors in New Zealand 156, Gift of Tongues 156, Results of Administration 157, Faith of Polynesians 157, Story of Pearl Shell Diver 158, Honesty in Tithe-Paying 159, Divine Protection in Travels 160, God Opens the Way 161, Love All People 161.	
Curtis, Elder Elbert R.	138
Doxey, Elder Roy W.	104
Evans, Elder Richard L.	63
Testimony of Informed Witness 63, Events of a Century Ago 63, Fame of Temple Square 64, Temple Square Guides 65, Teachings of Karl G. Maeser 65, Repentance and Forgiveness 66.	
First Day—Afternoon Meeting	28
First Day—Morning Meeting	2
General Authorities Present	1
General Authorities and Officers Sustained	141
General Priesthood Meeting	168
Halverson, Elder A. Reed	106

Hunter, Elder Milton R.	14
The Character of God 14, God a Personal Being 15, The First Vision 16, The Holy Trinity 16, Revelation of God's Personality 17, Divine Attributes 17, Testimony 18.	
Isaacson, Elder Thorpe B.	19
Defense in Spirituality 19, Principle of Repentance 20, Prayer a Valuable Habit 20, Goodness of the Lord 21, Observance of Sabbath Day 21, Encouragement to Overcome Mistakes 22.	
Ivins, Elder Antoine R.	47
Service Brings Happiness 47, Service of High Quality 48, Missionary Opportunities at Home 49, Record of Stake Missionary Work 49, Concern for Inactive Neighbors 50.	
Kirkham, Elder Oscar A.	130
Need of Love and Understanding 130, The Russian People 130, Stand for the Right 131, Faith in God 132.	
Lee, Elder Harold B.	51
Dangers Confronting Our Homes 51, Lofty Concepts of the Home 52, Love and Desire for Children 52, Miracle of Motherhood 53, Guarantees of a Happy Home 53, Love in the Home 54, Children Made Partners 54, Respect for Each Other 55, Maintenance of Spiritual Contacts 55.	
McConkie, Elder Bruce R.	23
"What Think Ye of Christ?" 23, Firstborn in Spirit World 23, In the Similitude of Christ 24, Christ's Earthly Ministry 24, Latter-day Appearances 26, Witnesses of Christ 26, The Message of Salvation 27.	
McKay, President David O.	57, 72, 83, 141
McKay, President David O.	117
Importance of Enviroment 117, Confidence in Young People 118, Delinquency of Adults 119, Need of Proper Home Environment 119, Duties of Church and School 120, White House Conference Report 120, Delinquency in Hollywood 121, Wholesome Community Environment 121, Gratitude for the Church 122.	
McKay, President David O.	173
The Value of the Priesthood 173, Obligation to Set Worthy Examples 174, Reopening of Japanese Mission 174, "Go Ye Therefore and Teach All Nations" 175, Worthiness of Missionaries 175, Standards of Morality 176, Selective Service Requirements 176, Requirements for Young Women Missionaries 177.	
McKay, Elder Thomas E.	67
Who Am I? 68, Opportunities for Church Service 68, Calling of a Ward Teacher 69, Visit to Western States Mission 70, The Good and the Beautiful 70, Builders and Not Wreckers 71.	
Merrill, Elder Joseph F.	58
Testimonies of Returned Missionaries 58, Avenues of Getting Knowledge 59, Vision Given to Joseph Smith 59, Satan Responsible for World Troubles 60, The Power of Satan 61, Devil-Inspired Troubles 61, Repentance Needed 62, Observance of Sabbath Day 62.	
Moyle, Elder Henry D.	32
The Ways of the World 32, Objectives of Life Sidetracked 32, Loss of Natural Affection 33, The Significance of the Home 34, Virtue in Church Activity 35, Parental Influence in the Home 36.	

Petersen, Elder Mark E.	133
Contrast at Funeral Service 133, the Right of Choice 134, Good Reading Habits 134, The Improvement Era 134, The Relief Society Magazine 135, The Children's Friend 136, The Deseret News 136, Support of Church Publications 138.	
Presentation of Authorities	141
Priesthood Meeting, General	168
Richards, President George F.	9
Evidences of God's Existence 9, Joseph Smith's First Vision 9, Truth Concerning God Revealed 10, Evil Power of Satan 10, Joseph Smith Chosen for His Work 11, Need of New Revelation 12, Personality of God 12.	
Richards, Bishop LeGrand	40
Financial Obligations 40, "No Man Can Serve Two Masters" 41, Experience of Job 42, Malachi's Admonition 42, A Delightful Land, 43 A Book of Remembrance 43, Redemption of Zion 44, President Grant's Experience 45, Testimony of Law of Tithing 46, The Lord Fulfills His Promises 47.	
Richards, Bishop LeGrand	169
"The Light of the World" 169, A Royal Priesthood 170, Exemplary Serviceman 170, Reputation for Honesty 171, The Effects of Conversion 172.	
Richards, Elder Stephen L.	144
Report of South American Trip 144, "Divine Services" Conducted 145, Inconvenience of Receiving Packages 146, Hospitable Reception 146, Many Nationalities Represented 147, Distrust in Evidence 148, Civilization Centers in Cities 149, Promising Prospects Among Youth 149, Missionaries and Saints Faithful 150, Gratitude for Visit 151.	
Romney, Elder Marion G.	72
Early Missionary Efforts in Canada 72, Spirituality Noted in Canadian Mission 73, Experience of Enos 74, Gospel Effects Changes 75, Results of Rejection 75, Choice Before World Today 77.	
Second Day—Afternoon Meeting	84
Second Day—Morning Meeting	57
Smith, Elder Eldred G.	90
Importance of Temple Marriage 90, Training in the Home 91, Blessings of Celestial Marriage 92, Opportunities for Exaltation 93.	
Smith, President George Albert	2, 28, 84, 108, 116, 132, 139, 140, 144, 155, 162, 168, 169
Smith, President George Albert	3
Relief Society Conference 4, Service of Tabernacle Choir 4, Missionary Work 5, Center of Missionary Activity 6, Conversion through Book of Mormon 6, Visitors to Temple Square 7, Obedience Brings Blessings 8, Inspiration of General Conference 8.	
Smith, President George Albert	162
Blessings of Conference 162, The Gift of Language 163, Blessings of Eternal Life 163, Latter-day Scriptures 164, Importance of Revealed Word of God 164, Assurance of Eternal Life 165, Teaching of Gospel Principles 166, Name of the Church 166, Prayer and Blessing 167.	

Smith, President George Albert	180
Contrasting Ward Situations 180, Responsibilities of a Bishop 180, Failure of Parents 181, History of Jerusalem 182, Freedom from Babylonian Captivity 182, Present Condition of Jews 183, Disraeli's Answer 183, Blessings Predicated on Righteousness 184, Faith Rewarded on Bear River 185, Office of a Bishop 186, Ward Teaching 186, Blessings Promised Bishops 186, False Teachers 187, Honor the Sabbath 187, Home Training 188, Protection of Young Women 188, Watchcare Needed 189, The Lord's Help Needed 189, Blessings and Testimony 190.	
Smith, Elder Joseph Fielding	152
Light and Truth 152, The Family Unit 152, Duties of Parents 153, Family Organization in the Hereafter 153, Responsibility to Teach Children 154.	
Sustaining of General Authorities and Officers	141
Tabernacle Choir and Organ Broadcast	114
Third Day—Afternoon Meeting	140
Third Day—Morning Meeting	109
Ursenbach, Elder Octave W.	82
Widtsoe, Elder John A.	110
Hunger in the Midst of Plenty 110, The Cure for the World's Dilemma 110, Happiness Begins with Health 111, A List of Our Sins 111, Return to the Spiritual Fold 112, Determined Righteousness Needed 112, Consideration of Individual Man 113, Solution of World's Troubles 113.	
Wirthlin, Elder Joseph L.	123
Youth Program of the Church 123, Blessings of Aaronic Priesthood 124, Duties of Deacons and Teachers 125, The Office of Priest 125, Achievements of Aaronic Priesthood 126, Fruits of Religious Living 127, Blessings of Priesthood Service 127, Letter to Bishop 128, Responsibility to Youth 129.	
Young, Elder Clifford E.	37
The Message All-Important 37, Integrity of Missionary Service 37, Tribute to Mission Presidents 38, Blessings of Sabbath Observance 38, Problem of Sunday Baseball 39.	
Young, Elder Levi Edgar	93
Divisions of Christianity 94, Dispensations of the Gospel 94, Contributions of Joseph Smith 95, Religion Requires Revelation 95, The Founders of America 96, Carrying the Gospel to the Nations 96, Duties of Seventies 97.	

Faith...

IS NURTURED BY EXPERIENCE AND TRUTH

READ—

FAITH PROMOTING STORIES	\$1.35
Compiled by Preston Nibley	
PIONEER STORIES	\$1.35
Compiled by Preston Nibley	
THE MORMON PIONEERS	\$2.50
By E. Cecil McGavin	
NAUVOO, THE BEAUTIFUL	\$3.00
By E. Cecil McGavin	
THREE MORMON CLASSICS	\$2.75
MY FIRST MISSION	
George Q. Cannon	
LEAVES FROM MY JOURNAL	
Wilford Woodruff	
LIFE OF JACOB HAMBLIN	
SWEET LOVE REMEMBERED	\$2.75
By Helen Cortez Stafford	
PROTESTORS OF CHRISTENDOM	\$2.00
By James L. Barker	
WORLD RELIGIONS IN THE LIGHT OF MORMONISM	\$2.00
By Thomas C. Romney	
TRUTH SEEKER AND MORMONISM	\$1.00
By Joseph F. Merrill	
THE CHURCH IN WAR AND PEACE	\$1.00
By Stephen L. Richards	
FUNDAMENTALS OF RELIGION	\$1.50
By Charles A. Callis	
FRUITS OF RELIGION	\$1.50
By Franklin L. West	
PROBLEMS OF YOUTH	\$1.75
By Harold B. Lee	
CONSTANCY AMID CHANGE	\$2.00
By Albert E. Bowen	

DESERET BOOK COMPANY

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

44 East South Temple Street, Salt Lake City 10, Utah

Enjoy the Fellowship of Great Minds

by Reading GOOD Books

A book is an invitation to share the thoughts of an illuminating mind. Consider the enrichment one will receive from spending quiet hours with the authors of these books:

Heber J. Grant	GOSPEL STANDARDS	\$2.25
David O. McKay	ANCIENT APOSTLES	1.25
James E. Talmage	JESUS THE CHRIST	2.75
	ARTICLES OF FAITH	2.00
Joseph F. Smith	GOSPEL DOCTRINE	2.75
Joseph Fielding Smith	ESSENTIALS IN CHURCH HISTORY	2.75
	TEACHINGS OF THE PROPHET JOSEPH SMITH	2.75
	LIFE OF JOSEPH F. SMITH	2.50
	SIGNS OF THE TIMES	1.25
	RESTORATION OF ALL THINGS..	1.75
John A. Widtsoe	IN SEARCH OF TRUTH	.75
	HOW THE DESERT WAS TAMED..	1.25
	RATIONAL THEOLOGY	1.25
	DISCOURSES OF BRIGHAM YOUNG	2.75
Richard L. Evans	UNTO THE HILLS	1.50
	THIS DAY AND ALWAYS	1.50
	"and THE SPOKEN WORD"	1.50

These and many other sources of inspiration are available to you in the large stock of the

DESERET BOOK COMPANY

Publishers of Latter-day Saint Literature

44 East South Temple Street

Salt Lake City 10, Utah

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"