

One Hundred Twelfth
SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 3, 4, 5, 1941

With Report of Discourses



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SALT LAKE CITY, UTAH

The One Hundred Twelfth Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints

The One Hundred Twelfth Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, and 5, 1941.

The great Tabernacle auditorium and galleries were filled to capacity at each session of the Conference.

Through the courtesy of Radio Station KSL of Salt Lake City the entire proceedings of the general sessions were broadcast for the benefit of the public generally.

President Heber J. Grant, though convalescing from a recent serious illness, was present at the Friday morning, Saturday morning and Sunday afternoon sessions. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all the general sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

Of the First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.*

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Members of the Church Board of Education.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples,

*Elder Oscar A. Kirkham was sustained at this Conference as a member of the First Council of the Seventy, to fill the vacancy caused by the death of Elder Rulon S. Wells.

Patriarchs, Bishops of Wards and their counselors, High Priests, Seventies, Elders; General, Stake, and Ward officers of the Auxiliary Associations, from all parts of the Church.

Mission Presidents: John H. Taylor, Temple Square, Salt Lake City, Utah; Levi Edgar Young, New England; Nicholas G. Smith, Northwestern States. All other Mission Presidents were excused from attendance at this Conference, having been requested to remain in their various mission fields.

FIRST DAY MORNING MEETING

The opening session of the Conference convened Friday morning, October 3, at 10 o'clock.

President Heber J. Grant was present and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The music for this session was furnished by the combined choruses of the *Relief Society Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes. Brother Frank W. Asper was at the organ.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

At the request of President Grant, who is presiding on this occasion, and also President Clark, I now announce the opening of the 112th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. I know that I express your feelings and the loving sentiments of the entire Church when I say that we are thankful and grateful that President Grant has sufficiently recovered from his recent illness to be present at this Conference.

All official meetings are announced in the *Conference Folder*. Copies of the Folder are obtainable at the Tabernacle entrances, and all persons interested are requested to provide themselves with a copy and become acquainted with the announcements therein contained.

Notice of all unofficial gatherings will be given in the *Deseret News*.

Through the courtesy of Radio Station KSL, the proceedings of this Conference are being broadcast. It will be necessary, therefore, to make some announcements which to you who are present might seem unimportant or non-essential.

There are present on the stand this morning President Grant and his two Counselors, all the members of the Council of the Twelve, all the Assistants to the Twelve, six of the First Council of the Seventy, and all the Presiding Bishopric.

The combined choruses and the congregation sang the hymn, "O Ye Mountains High"—Penrose.

Elder J. Emmett Bird, President of the Kolob Stake, offered the invocation.

The combined choruses of *Relief Society Singing Mothers* sang "Holiness Becometh the House of the Lord"—Evan Stephens. (Arranged for *Singing Mothers* by Wade N. Stephens) Director: Josephine Brower of the Wells Stake.

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1941

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

Special Appointments:

Hugh B. Brown, appointed Religious Coordinator of military camps, with headquarters in California.

Marion G. Romney, one of the five Assistants to the Quorum of the Twelve Apostles, appointed Assistant Managing Director of the Church Welfare Plan.

J. Karl Wood, principal of the seminary at Hyrum, Utah, appointed Supervisor of the Church Seminary system.

New Mission Presidents:

Ernest C. Rossiter, manager of Temple Square Hotel, appointed to succeed Eugene M. Cannon as President of the Tahitian Mission.

Elbert R. Curtis, second counselor in Granite Stake Presidency, appointed to succeed President W. W. Seegmiller of the Western States Mission.

William L. Warner of Richfield, Utah, member of Sevier Stake Presidency, appointed to succeed President ElRay L. Christiansen of the Texas Mission.

Walter Miller of Taber, Alberta, Canada, appointed to preside over the newly-formed Western Canadian Mission, with headquarters at Edmonton, Alberta. President Miller is under the supervision of the presidents of Alberta, Lethbridge, and Taylor Stakes.

New Stake Organized:

The South Salt Lake Stake was organized August 31, 1941, by a division of Wells and Grant Stakes, and consists of Burton, Columbus, Central Park, Eldredge, Southgate, and Miller wards. The Wells Stake is now composed of Belvedere, Ivins, Jefferson, McKay, McKinley, Waterloo, Wells, and Whittier Wards. The Grant Stake is now composed of East Mill Creek, Grandview, Hillcrest, Wandamere, Wilford, and Springview Wards.

Stake Presidents Chosen:

William A. Pettit chosen president of the Pasadena Stake, to succeed President Bertram M. Jones.

Claudius Brown chosen president of the Twin Falls Stake, to succeed President Jesse W. Richins.

Christian Call chosen president of the Idaho Stake, to succeed President Alonzo J. Gilbert.

Dermont Madsen chosen president of the Moroni Stake, to succeed President Joseph R. Christiansen.

Axel J. Andresen chosen president of the newly-organized South Salt Lake Stake.

Owen G. Reichman chosen president of the Bonneville Stake, to succeed President Marion G. Romney.

New Wards Organized:

St. Anthony Third Ward, Yellowstone Stake, formed by a division of the St. Anthony First Ward.

San Bernardino Second Ward, San Bernardino Stake, formed by a division of the San Bernardino Ward and from the Colton Branch.

Bonneville Ward, Bonneville Stake, formed by a division of the Yale and Yalecrest Wards.

Springview Ward, Grant Stake, formed by a division of the Wandamere Ward.

Eldredge Ward, South Salt Lake Stake, formed by a division of the Miller Ward.

Capitol Ward, Washington Stake, formed by a division of the Washington Ward.

Independent Branches Made Wards:

Homedale Ward, Nampa Stake, formerly Homedale Branch.

San Bernardino Second Ward, formerly Colton Branch and part of San Bernardino Ward.

Ivins Ward, St. George Stake, formerly Ivins Branch.

Flagstaff Ward, Snowflake Stake, formerly Flagstaff Branch.

La Cienega Ward, Inglewood Stake, formerly La Cienega Branch.

Rockport Ward, Summit Stake, formerly Rockport Branch.

Everett Ward, Seattle Stake, formerly Everett Branch.

New Independent Branches:

Canal Zone Branch, independent of any stake or mission, to be accountable directly to Church headquarters in Salt Lake City.

Hawthorne Branch, Reno Stake.

Ward Disorganized:

Rosette Ward, Bear River Stake, merged with Park Valley Ward—new unit to be known as the Park Valley Ward.

Ward Transferred:

Papago Ward transferred from Phoenix Stake to Maricopa Stake.

Ward Name Changed:

San Bernardino Ward, San Bernardino Stake, name changed to San Bernardino First Ward.

Branch Name Changed:

Snake Valley Branch, Nevada Stake, name changed to Garrison Branch.

Obituary:

Rulon S. Wells, senior president of the First Council of Seventy, member of the Council of Seventy for 48 years, former European Mission President, and member of the General Board of the Y. M. M. I. A. for 29 years, died May 7, 1941.

John Wells, counselor in the Presiding Bishopric for 20 years, died April 18, 1941.

B. Cecil Gates, Church music composer, conductor, and director, former member of the Y. M. M. I. A. General Board and of the Church General Music Committee, died August 29, 1941.

Alfred Cornelius Rees, member of the General Board of the Deseret Sunday School Union, and former president of the East German Mission, died July 26, 1941.

Mrs. Stringham Stevens (Beatrice Farley Stevens), member of the General Board of the National Woman's Relief Society since 1937, chairman of the Society's music committee, and also active in M. I. A. and Primary work, died June 19, 1941.

Mrs. Isaac Brockbank (Mary Park Brockbank), 98 years old, believed to be the last surviving pioneer of 1847, died August 18, 1941.

L. A. Ramsey, noted Utah artist, who has painted a number of religious portraits and subjects for the Church, died May 11, 1941. Fourteen of his portraits now hang in the Salt Lake Temple.

Bishops who have passed away while in the service:

Bishop J. Alma Smith of the Bridgeland Ward, Duchesne Stake, died March 28, 1941, after having served 2½ years.

Bishop John O. Smith of the Malta Ward, Raft River Stake, died April 28, 1941, after having served 4½ years.

Bishop Milton Bodell, Herriman Ward, West Jordan Stake, died June 18, 1941, after having served five years.

PRESIDENT DAVID O. McKAY*Second Counselor in the First Presidency*

With gratification to our Father in Heaven for the preservation of the life of our beloved President, it is now my supreme joy to announce our next speaker, President Heber J. Grant.

PRESIDENT HEBER J. GRANT

I shall not speak loud, I would like the people at the rear of the room, if they are hearing me now, to raise their hands. (Many hands were raised.) Thank you.

EXPLAINS CONDITION OF HEALTH

The doctor gave me only twenty minutes, but I have concluded to take a lot more than twenty minutes. By not speaking loud I do not believe it will hurt me; I hope not at least.

I have been asked for a year and a half, in fact a little longer than that, "How do you feel?" I have said, "Better than yesterday," and I believe it is true, but the improvement has been limited, and I am not yet in good health. Judging from the newspapers one would think I was in first class condition, but they overdid it.

I am very, very happy to be here this morning, grateful beyond my power of expression for the blessings of the Lord, when I realize that I could not move my left arm at all, nor my left leg; that I could not possibly touch my chin with my fingers; that one of my eyes was crooked; and that my mouth was twisted. I feel very happy that I look quite natural, in fact I think I look better than I am.

I thought I was better than I am, and the doctor had only allowed me two hours a day. I spent four hours and twenty minutes one day, and I felt so fine that after dinner I went down to the doctor's office to insist on having four hours a day, only to be sent home and sent to bed. He discovered that my blood pressure had gone out of sight, and so I have not tried to fool him since. However, I am glad to say that he has now given me two and a half hours a day instead of two, to attend to the duties that devolve upon me.

I went to the wonderful banquet that was held in Provo for fifty-year students at the Brigham Young University, and it lasted over three hours. I did not get to sleep until about one o'clock in the morning. Then I attended the Commencement exercises which lasted another three hours the following day. I tried my best to go to sleep in the back seat of a car while driving from Provo to Salt Lake, and failed. The following day I got a sentence of ten days in bed. So I am not looking for a sentence today. The doctor told me that he thought twenty minutes should be my limit, and that I ought to go to one meeting a day only during this Conference. I telephoned to him this morning that I had had a very strenuous day yesterday, but I had had a wonderfully good night last night, and I wanted more than twenty minutes.

He said: "I will come to your house at twelve o'clock today to see how you are. I am not going to take a chance."

A SERMON DELIVERED IN THE PAST

Instead of trying to prepare a sermon I have decided, as Brother Preston Nibley gave me on the first Sunday of September his book, *Presidents of the Church*, which he has just published,—he told me this

was the first copy off the press—to read something from it. I have read it through since then; that is, I have read part of it, and had my family read the rest to me. I am very pleased with the book, and I find there are several long-winded talks of mine in it. I have decided that the talk which I made when I became the President of the Church is as good, if not better, than I can possibly make in my present condition of health, so I am going to read from that, and I am going to read slowly; I am not going to read loudly, and if the people in any part of the house are not hearing me I wish they would raise their hands, and I shall try to raise my voice a little, but not very much.

PRESIDENT JOSEPH F. SMITH'S BLESSING

President Joseph F. Smith as you know died on November 19, 1918, and the night that he died I visited him. His hand was strong, and he shook hands with me vigorously and freely and made the following statement:

The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work, and not man's.

I wish to the Lord that all the people would remember that, who are members of the Church, and try to seek the Lord first and not something else.

The Lord is greater than any man. He knows who he wants to lead his Church and never makes any mistake. The Lord bless you.

These are the last words that Joseph F. Smith spoke to anybody.

PLEDGES MADE IN FIRST ADDRESS

In my first address I said:

I feel humble beyond any language with which God has endowed me to express it, in standing before you here this morning, occupying the position in which you have just voted to sustain me. I recall standing before an audience in Tooele, after having been sustained as president of that Stake when I was a young man 23 years of age, pledging to that audience the best that was in me. I stand here today in all humility, acknowledging my own weakness, my own lack of wisdom and information, and my lack of ability to occupy the exalted position in which you have voted to sustain me. But as I said as a boy in Tooele, I say here today, that by and with the help of the Lord, I shall do the best that I can to fulfill every obligation that shall rest upon me as President of the Church of Jesus Christ of Latter-day Saints, to the full extent of my ability.

I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's Kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be any more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more willing to come early and go late, and to labor with full power of mind and body, than I will labor, always in humility. I hope and pray for the

blessings of the Lord, acknowledging freely and frankly that without the Lord's blessings it will be an impossibility for me to make a success of the high calling whereunto I have been called. But, like Nephi of old, I know the Lord makes no requirement of the children of men save He will prepare a way for them, whereby they can accomplish the thing which he has required. With this knowledge in my heart I accept the great responsibility without fear of the consequences, knowing that God will sustain me as He has sustained all of my predecessors who have occupied this position, provided always, that I shall labor in humility and in diligence, ever seeking for the guidance of His Holy Spirit; and this I shall endeavor to do.

GRATEFUL FOR THE SPIRIT OF GOOD WILL EXISTING

I think that we as a people have very great cause to rejoice in the era of good will and fellowship that is existing towards us as a people among those who are not of our faith, in comparison with the conditions that existed some years ago. I do not know of any single thing that has happened in my experience during the long time that I have been one of the General Authorities of the Church [46 years at that time] that has impressed me more profoundly with the change in sentiment towards the Latter-day Saints than the reception that was accorded to me December last when I went to Kansas City and delivered a speech upon the accomplishments of Mormonism. When I reflect upon the fact that in the leading hotel in that wonderful and progressive city . . . I was permitted to stand up within ten miles of Independence, the place from which the Latter-day Saints were expelled, by an expulsion and exterminating order of the governor of the State, Governor Boggs, and to proclaim the accomplishments of the Latter-day Saints; to relate the prophecies of Joseph Smith, to give to those men that were there assembled—over 300 of the leading influential business men of the city—the testimony of Josiah Quincy regarding the Prophet Joseph Smith—

KANSAS CITY SPEECH

You are all aware of that wonderful testimony to the effect that of all the men whom he had ever met, the Prophet was one of the greatest, etc. It takes over a page and a half to relate it, so I shall not read any part of it.

To repeat to them the great pioneer hymn, "Come, Come, Ye Saints;" to relate the hardships, the drivings and the persecutions of the Latter-day Saints, and to have that body of representative men receive that address with approval, applaud it in many places, and many of them come to me after the meeting and shake hands and congratulate me upon the address; and to have some of the members of the Board of Directors of that great club—the Knife and Fork Club of Kansas City—(which I understood is second only to the Gridiron Club at Washington)—to have them say that they hoped for a return date so that they could hear more of our people—

I was requested afterwards to return and make a speech before the Chamber of Commerce. I was requested in the first speech to tell only of the accomplishments of the Church financially and otherwise, but the request came afterwards to return and tell of our faith, and later I delivered an address quoting the Articles of Faith and giving the best that was in me. The secretary said that he wished that the six thousand

members of the Chamber of Commerce could have a copy of the speech. I told him we had a printing office ten miles away, and that he should have six thousand copies. I do not know whether he ever delivered them or not, but I mailed them.

To have them say that they hoped for a return date so that they could hear more of our people; and then stop to reflect upon the fact that the Prophet and his followers in the early days were expelled from Missouri; that many of them were murdered; that all kinds of crimes were committed upon the people; that their property was confiscated; that we have never received anything for our property that belonged to us in that section, that today some of the valuable country we traveled over there is the very property that our people owned, (for when you follow up many abstracts of valuable property you will find that the title centers in the bishop of the Mormon Church)—

I told them I owned indirectly through the Church half of Kansas City, but I could not get any of it.

I say to stop and reflect that the drivings and the persecutions of the Latter-day Saints, of which no tongue can tell and no pen can paint the conditions; and then to realize that there is a feeling in that community now, among the people residing in the very place, so to speak, from which President Joseph Smith, the Prophet of the Living God and others were driven out; to be invited to go there and be asked to talk of the accomplishments of Mormonism, and to have that talk received with open arms, shows the most wonderful change in sentiment.

HONORED AT A DINNER

And to have a dinner given to me three years ago by the leading people of this city, and to have telegrams from New York to San Francisco of good will and congratulations; to have our newspapers, all of them, give splendid accounts, and to have the paper that used to abuse us give us the finest kind of treatment today—the change that has come about, I am grateful for beyond all my power of expression.

OFFICERS OF THE CHURCH ADVISED TO KEEP COMMANDMENTS

I announced here at the Priesthood meeting last night, and I have decided to announce it again, that we expect all the General Officers of the Church—[and when I say all I mean all], each and every one of them, from this very day, to be absolute full tithe-payers, to really and truly observe the Word of Wisdom; and we ask all of the officers of the Church and all members of the General Boards, and all Stake and Ward officers, if they are not living the Gospel and honestly and conscientiously paying their tithing, to kindly step aside unless from this day they live up to these provisions.

I repeat it and emphasize it today, we do not want any man or any woman occupying a position who is not keeping the commandments of God.

We feel that in all the Stakes, every Stake President, every counselor to a Stake President, every Stake Clerk, and every High Councilor, standing at the head of the people in the Stake—we ask

them to kindly step aside unless they are living up to these laws. They are given the responsibility of presiding, and every officer who is a presiding officer should say from today: I am going to serve the Lord, so that my example will be worthy of imitation.

No man can teach the Word of Wisdom by the Spirit of God who does not live it. No man can proclaim this Gospel by the Spirit of the Living God unless that man is living his religion; and with this great undertaking that we have before us now we must renew our loyalty to God, and I believe beyond a shadow of doubt that God inspires and blesses, and multiplies our substance when we are honest with Him.

I not only believe it, but I know it. The great majority of all the Latter-day Saints that are honest tithepayers are the most prosperous of all the people. I am not talking of individual exceptions. God says that "When you do what I say, I am bound," and He has said that people rob Him in their tithes and their offerings, and we want it stopped.

I want to leave with this vast audience my deep appreciation of all that has been said here. I endorse it with all my heart, and I renew again everything that I said in the ten or fifteen minutes at the close of our Conference six months ago, and I renew it again today. I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and to keep the commandments of God, so that their example will teach it; and if they cannot do it we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Societies, and in all the organizations, and a man has no right to be in a High Council who cannot stand up and say that he knows the Gospel is true and that he is living it.

TESTIMONY AS TO THE BOOK OF MORMON

Now I have a lot more. The doctor said I was to speak but once—I am going to speak again, so I think I will quit for this time. I rejoice beyond all the power of expression which God has given me that I know the Gospel is true. I rejoice that there came into my heart as a boy, probably not quite sixteen, when I read the Book of Mormon faithfully and diligently and prayerfully, a perfect assurance that it was true and I have never met anything since then, and that is nearly seventy years ago, that has ever weakened my faith in the Book of Mormon.

I am grateful that there came into my heart a love and admiration for Nephi, and I am grateful that that man believed and taught and declared that God asked nothing of men but what He prepared the way whereby they could do that thing that He required. There is nothing that God asks of you or of me but what you could do, and do easily, and if you do it God will bless you, and if you do not do it you will lose your faith and we will have to labor with you to try to warm up your hearts and get you back again.

PRAISES PAST LEADERS

God lives. God directs the affairs of this Church. This is the work of God. And the men whom the Lord has chosen, as recorded in this book, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith—I knew and loved them all except the Prophet, and I loved him with all my heart because of the testimony of my dear mother that he was the finest man that ever lived; and the same testimony time and again was given by Sisters Eliza R. Snow and Emmeline B. Wells and the other leading women of the Relief Society. My mother was president for thirty years of the Thirteenth Ward Relief Society. I grew up as a little boy in the Relief Society meetings, and the sisters who knew the Prophet Joseph, fine, lovely, intelligent, wonderful women, all stated that he was the most noble, splendid man that ever lived.

I was intimate from the time I was a child of six with Brigham Young. I attended many times his prayer meetings in the Lion House. On two occasions when he was praying I turned and looked. It seemed as though he had the Lord right there talking to him and asking him what he wanted and telling him what he needed.

I was very glad the last time I saw him and shook hands with him to have him smile and make me a promise. I had been elected Assistant Cashier of Zion's Savings Bank. I was not only the assistant cashier, but I was the janitor, the paying and receiving teller, the bookkeeper and the whole thing. I closed the bank Wednesday evenings and put a sign on the door, "This bank will open at 12:30 tomorrow. The assistant cashier has gone to Fast meeting."

BLESSED THROUGH MAKING A GENEROUS DONATION

We used to have Fast meetings on Thursdays, and while I happen to think of it I will tell you about one of those Fast meetings.

Bishop Edwin D. Woolley made an exceptional talk and he pleaded with the people to be honest with the Lord and to be generous with their money, and he was generous with his. I know it because I used to help him in keeping his books. Among other things he said, "The Lord rewards men four-fold." I happened to have fifty dollars in my pocket. The bank had not opened and I could not deposit it. After the meeting I handed the money to the Bishop and he said, "My boy, why five dollars would be your share of this." I said, "Brother Woolley, didn't you say the Lord rewards four-fold? My dear mother needs a couple of hundred dollars." (*Laughter*). He smiled and said, "My boy, do you expect to get it quicker if I take that other forty-five dollars?" He had taken the five and shoved forty-five back to me. I said, "I certainly do. I thought you were inspired in your talk and I believe every word you said."

Walking to the bank an idea popped into my head. I went into Wells-Fargo Bank, where I had worked, and made arrangements for them to cash my draft on New York for a sum sufficiently large to take care of all I could possibly buy of certain bonds within forty-eight hours.

They said, "Certainly your credit will be good if you get authority from the man to whom you are shipping the bonds." So I wired the man in New York, whom I knew, and I made \$218.50 in two days. I went to the Bishop and told him that the Lord did not give me sufficient in addition to pay all the tithing, that I had to dig up the difference between twenty-one and a fraction dollars and eighteen dollars and fifty cents to pay my tithing. I got my two hundred dollars.

I have had my prayers answered time and time again, and not only have I had my prayers answered but I know as I know that I live that God hears and answers the prayers of honest people. I know He saved the life of my little girl when she was dying, who is now the head of the Young Women's Mutual Improvement Association.

AN INSPIRED PATRIARCHAL BLESSING

I know that He inspired John Rowberry to give me a blessing that I should leave Tooele and become one of the leading men in the Church, and it came true. And he said, "I saw something while blessing you that I dare not put in your blessing," and it came to me as plain as though a voice had said it, "He saw you as the President of the Church of Jesus Christ of Latter-day Saints." I afterwards thought, "My gracious, I must be silly to think that that is true," and I never breathed it or said a word about it until that came to me. He gave me a marvelous blessing.

And he blessed that little girl. She was very, very sick, a child just a few months old. He gave her a fine blessing, and then he turned to me and said, "While we were blessing the child did you get the inspiration of the Lord that she should live?" I said "No." He said: "I did. Go to that desk and get a piece of paper, and let me give this child her patriarchal blessing." He promised her many, many things, and he promised her life. She lived and those things have been fulfilled.

DAUGHTER HEALED BY THE POWER OF THE PRIESTHOOD

When she was dying in Washington and I was praying to the Lord to spare her life, it came to me as plain as any voice ever spoke, although I heard nothing: "Send for the Elders to rebuke the destroyer, and your child shall live."

Brother George Q. Cannon and Brother Hiram B. Clawson were in Washington at the time. I sent for them, they blessed her and promised her life and many things, all of which have been fulfilled; and among other things, they announced that the adversary had decreed her death, but by the authority of the Priesthood of the living God they rebuked this decree and promised her life.

Before leaving Washington I was in the boarding house where the children had been sick, and the lady who kept the boarding house had left for the day. Her husband was there and he said to me: "I will have to tell you a joke on my wife. She believes in spiritualistic mediums." So do I but I believe they are inspired of the devil. I said to the man, "I am glad to hear your message." He told me that his wife went to the

medium, and the medium said: "I see two little girls in your home, and I see that the older one is taken sick. I now see that the next one is sick. And I see them sick nigh unto death. I now see the younger girl die. I see her body put in a coffin, and I see it taken to a railroad station. I see it go through great cities, I now see it cross a great river, I now see it go through some more great cities, and I see it cross another great river. Now I see it travel through a sparsely settled country." You all know that forty years ago, after crossing the Mississippi and the Missouri rivers, the country this side of Omaha was a sparsely settled country. "I see it go west, west, climbing mountains, mountains, mountains. I see it stop and go south a little way"—from Ogden to Salt Lake. "I see the coffin taken off the train, then taken to a side hill and buried, in a place almost completely surrounded by mountains."

Thank God for the authority of the Priesthood of the living God that rebuked the decree of death! The medium who told what was going to happen, told what the devil would like. But thank God for the Priesthood, and she is alive and well, and is the mother of seven fine children and the grandmother of eight more.

God bless you one and all, I ask it in the name of our Redeemer. Amen.

The combined choruses of the *Relief Society Singing Mothers* sang "Cradle Song"—Brahms. Director Meryl T. Cardall of the Emigration Stake.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters: In common with you, I have been inspired and made grateful by the message which has been delivered by President Heber J. Grant, the representative of God on this earth. May we hearken to what he has said, may we obey his counsel in all things. I know him to be a righteous man, a man whom God loves, and to whom God reveals His mind and His will, and this is my testimony to you and to the world. May God spare him yet many years to guide and direct this people.

THE CHURCH IN A PROSPEROUS CONDITION

I thought perhaps I might begin my remarks by saying to you a few things about the Church in general. As I have explained to you before, we build at the beginning of each year a budget in which we allocate to the various activities of the Church certain funds which we hope—and as to which our hopes have always been realized—you brethren and sisters will furnish by your tithes and offerings. And may I say here, with gratitude to our Heavenly Father, and with congratulations to you and to the Church generally, that this promises to be the banner year of the Church in the matter of tithes and offerings. We are living within our budget, and we are doing this so far, notwithstanding the fact that

the cost of building and of materials generally which we have to use in our work has considerably advanced.

Our great building projects completed during the year, or which are now going on, are the Idaho Falls Temple, which we are pushing rapidly to a conclusion; the Joseph Smith Memorial building down at the Brigham Young University which is finished and will be dedicated soon, and the various Ward buildings which we are building all over the Church.

We have been most grateful for your work in carrying on the beautification program. All over the Church it is noticeable that we are improving our yards, cleaning them up, painting our buildings, repairing the fences, things that we should do, because the Lord loves order and He loves us to live in orderly places.

The Relief Society just now is making a drive, as you know, to reach one hundred thousand members. We hope that all Bishops will cooperate with the presidents of the Relief Societies of their Wards in helping to attain this desired end.

THE TRUE MEANING OF FAST OFFERINGS

There has been some good deal of talk among the people with reference to Fast offerings, and I should like to repeat here what was said yesterday, both by President McKay and by myself, before the Bishops: Do not, brethren and sisters, and members of the Church generally, get the impression that a dollar is the ceiling on Fast offerings. A dollar is the ceiling which we said we hoped you might at least reach for one year, but the real ceiling of the Fast offering is the price of two meals per month for the twelve months; not a dollar, but the price of the meals. If you have a five cent meal, then twelve times ten would be one dollar-twenty cents; if you have a ten cent meal it would be two-forty a year; if you have a fifteen cent meal, it would be three dollars and sixty cents; and if you have a twenty cent meal—and most of you eat that kind of meal—then you owe the Lord and the poor four dollars and eighty cents as your Fast offering.

WORK GOING ON IN FOREIGN LANDS

We are glad to say that the missionary work is going forward in these war times in foreign countries. We are having some difficulty in getting missionaries into some countries, but we hope and shall try to carry on to the full extent possible this missionary work in foreign lands.

CHURCH ACTIVITIES IN ARMY CAMPS AND DEFENSE INDUSTRIES

You have already heard of the appointment of Brother Hugh B. Brown to help in the army camps. We may say that Brother Brown is being received most kindly. He is going around to the different camps, he is trying to get in touch with the sons whom you have sent into those camps. He is trying to arrange so that these boys who are there can, if they wish, carry on their work as Latter-day Saints.

Recently we asked the Bishops to notify you that we could supply, through the Deseret Book Company, three books that you might send to your sons who are in the army camps, at cost. You can send the Book of Mormon, the Articles of Faith by Brother Talmage, and a Song Book, for one dollar and three cents, or if you send another Song Book it costs one dollar thirty-three cents. I think there are few if any Latter-day Saints who could not send their boys in the camps these books properly inscribed. I can assure you from the reports that we have received that practically nothing you can do will do more to hold these boys along the road that you want them to travel than for you to send these books. We have arranged that where the people are too poor to spend a dollar on their sons, we can take care of it.

We are also trying to organize the defense workers who are working in defense industries, particularly on the Western Coast; we are arranging with the Presidents of the Stakes in that section to cooperate together and coordinate their labors to bring these young boys into the Wards, where they are in the Stakes, and into the Branches, where they are in the Missions, so that they can participate in Church activities. We are trying to arrange so that no one will be neglected or be forgotten, and that everybody will have an opportunity, every young man who wishes it, to continue his activities in Church work to the utmost limit that is possible under the conditions.

SEES PERILOUS TIMES

We come here today, my brethren and sisters, all of us, with faith, we hope with testimony. We come here in the hope that the Lord will inspire those who speak to us, so to speak that we may gain strength, increased knowledge, that our testimonies will be intensified and made stronger to the end always that we may be able to live the Gospel and enjoy its blessings. We all know how we ought to live, I do not need to tell you about that, but I do perhaps need to exhort myself and to exhort you to live as we know we ought to live.

I have in the past, for the last eight years, talked about the perilous times that were coming, and now about the perilous times that we are in. I do not intend to go over that ground again, but I do call your attention to the fact that we urge upon you thrift, economy, getting out of debt, and keeping out of debt. We have told you about the bad effects of interest; we have told you about the war prosperity, and the depression which is to come. All that has been said in the past, all that I have said, I want to incorporate here by reference. We said these things when it was unpopular to say them, when we were thought to be going against the course we should go, but now everybody is talking about these things, and we do hope that the people will realize that, after all, the old virtues are the sound ones, the old virtues are the things upon which we must build.

I have also talked about our participation in the war, and I told you years ago that there was to be an effort to take our boys across the Water. You do not need to have any doubt about it now, I suppose.

It is not only being sought for on the other side, but it is being planned for on this side.

I have also spoken about what I will call commodity insurance, remembering that sometime you may be ill, that sometime you may be thrown out of employment, sometime you may have death in your homes; remembering that your crops may sometimes fail. We have urged you to get enough material together so that you would have some insurance against those conditions. I am talking about foodstuffs and the things that are necessary in our living. I renew that suggestion.

WARNING AGAINST COMMUNISM

I have been preaching against Communism for twenty years. I still warn you against it, and I tell you that we are drifting toward it more rapidly than some of us understand, and I tell you that when Communism comes, the ownership of the things which are necessary to feed your families is going to be taken away from us. I tell you freedom of speech will go, freedom of the press will go, and freedom of religion will go.

I have warned you against propaganda and hate. We are in the midst of the greatest exhibition of propaganda that the world has ever seen, and all directed toward one end. Just do not believe all you read.

EARLY LEADERS REBUKED BY THE LORD

The First Presidency was organized in March of 1833. In May of that year the Lord gave a revelation to the Prophet, and I am going to read a few verses from that revelation, because I think the instructions and the admonition and the command here given are of the last and ultimate importance today.

But I have commanded you to bring up your children in light and truth.

But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

I am reading from the 93rd section of the Doctrine and Covenants.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he has not kept the commandments concerning his children; therefore, first set in order thy house.

Verily, I say unto my servant Joseph Smith Junior, or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

I called you servants for the world's sake, and ye are their servants for my sake—

And now, verily I say unto Joseph Smith Junior,—you have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney also, a bishop in my Church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

OUR RESPONSIBILITY TO TEACH CHILDREN

Now, as I see it, my brethren and sisters, that is the crying need of the Church today. We must set in order our own houses, we must see that our children are properly taught; they must understand what the commandments of the Lord are, and we shall not have our skirts clear if we do not do all that is in our power, not alone by precept, but by example, in bringing them to live according to the principles of the Gospel. In no other way can salvation and exaltation come, and our troubles will be great, even as the Lord told the First Presidency over a hundred years ago, our troubles will be great if we fail in teaching our children properly. We are coming too much to the point where we condone sin instead of forgiving the repentant sinner, and there is a great difference between those two things. The Lord has said He cannot look upon sin with the least degree of allowance, and yet He has proclaimed time and time again His willingness to extend mercy, to extend forgiveness, to receive back that person who, sinning, has sincerely repented, and by this ye shall know that they have repented, namely, that they confess their sins and forsake them.

It is becoming a practice today to try to coax, cajole, buy children to be good. We hesitate, some of us, to say to children, you must not do this, you must not do that, and to our young people we hesitate to do this, because we may offend them. The Lord has made it perfectly clear, from Adam until now, and has told us in no mistaken words, that there are certain things "thou shalt not" do. Adam fell because he violated one "Thou shalt not." Moses from Sinai gave a whole series of commandments, only one of which has not "Thou shalt not" in it.

My brethren and sisters, our young people welcome, they expect that we shall tell them what to do and what not to do, and what not to do must be told them in such language, in such terms, and with such emphasis that they are not left in doubt. Try this on your young people and you will be amazed at the response you will get. They are hungering for the Gospel. See to it that we do not starve them; they must be fed.

My time is up. May the Lord bless you. May He bless all of us. May He increase our faith, our testimony. May He give us all of the things that we need spiritually and temporally, so that we can perform our duties, so that we can set our houses in order, so that we can save our children, for their sakes, for our own sakes, because otherwise the Lord will not bless us, I ask in the name of Jesus Christ, Amen.

ELDER CLIFFORD E. YOUNG*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I am sure that you appreciate my position here this morning. I have been impressed as you have with the spirit of this Conference thus far, particularly to have our leader talk to us as he has. We do believe that which we have heard.

FOLLOWING GOOD ADVICE BRINGS SECURITY

If we could carry to our homes the counsel that President Clark has given, and if we could carry out this advice in our administrative work in the Ward and the Stakes, I am sure we would find a reawakening.

On one occasion the Lord said to His disciples:

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.

This has a far-sweeping significance. In the last five years, perhaps six, we have been advised of steps we should take to make ourselves economically secure. We have passed through one economic tragedy we were not prepared to meet, for we had been laboring in some degree of lethargy; so I repeat that we were not prepared to take care of the economic needs of our people. The result was that we became more or less confused in our thinking and lost sight of some of the old standards that had been set up in the Church.

PRESIDENT YOUNG'S EPISTLE TO SAMUEL BRANNAN

I am reminded now of an epistle that President Young sent to the Saints in California by Samuel Brannan. Brother Brannan intercepted the Mormon people on their way westward out on Green River. You remember he had instructions to take a group of Saints then residing in the eastern part of the United States around Cape Horn and up to San Francisco, and it was originally intended that they should later join the Saints in the Rocky Mountains. They settled in 1846 around San Francisco Bay, and in 1847, when Samuel Brannan learned of the coming of the pioneers under the leadership of Brigham Young, he, with two others set out across the mountains and over the Oregon Trail, and about the last of June, 1847, met the Mormon leader on Green River. He remained with the pioneers and came into the Valley with them, and as he was about to leave, President Young gave some very definite instructions in an epistle which Brother Brannan was to take back to the Saints.

Among other things, the President wrote this:

We feel to say to those who are unitedly engaged with Brother Brannan in laboring for the good of the whole, that the poor, the widow, and fatherless may not want, that you will be blessed if you keep your contracts to the end of the two years, and labor diligently in your several occupations; and when that time shall expire, we hope you will be able to cancel all your obligations and have enough to give

each family an inheritance or stewardship, that he may commence, as it were, anew in the world, just as we are commencing here at this place (Salt Lake City). We do not believe in having all things in common and on general principles, as some have taught, both in the Church and out, but we believe that it is right for every man to have his stewardship, according to the ability that God has given him.

Now the reason he said that at that time was that he wanted the Saints to understand that they should be individualistic, should stand on their own foundation, and that they should work for what they got, giving full value, maintaining an integrity consistent with their standing as members of the Church.

The epistle is an interesting one and all of it is worth our reading, but the point I wish to emphasize is the point that President Young made with Samuel Brannan, that the Saints must be consistent, must be loyal to their trust, but must stand independently and aloof except for the help that they themselves might contribute to a common cause.

SUCCESS OF THE WELFARE PLAN DEPENDS UPON LOYALTY

The President pointed out that it was the duty of the leading brethren to look after those who were unfortunate, and who could not make their contribution because of illness or physical defect or otherwise, that all the membership of the Church should contribute their part and do their part. In this instruction, as I see it, is the very essence of the success of our Welfare Program. Not in what we receive, but in what we do, in what we contribute in our own Wards and Stakes. We have not been so successful in the production of commodities, not so successful as we would like to be, and yet we feel there has been attained a degree of success because of the loyalty of the men and women who have sought to do their part. When men and women will go down on projects and work in the mornings and the evenings; will assemble at our storehouses, women who are busy in their homes, yet are willing to assemble in the storehouses and do their part in furthering this great program—I say when men and women will do that we need not fear the outcome, although the material things may not be so plentiful as we would like. It is in the spirit of the thing that we feel the power and the strength of this effort.

So my brethren and sisters—my time is limited—if I may just say this: if we will DO, we will know of the doctrines. If we will contribute of our energies, and our efforts, we can accomplish much. Brother Clark has pointed out what may be accomplished in the Fast if we do our part, and then concentrate, centralize that in the great divisions of the Stakes and the Regions, and finally the central storehouse. What may we not be able to do to help meet that which confronts the Latter-Day Saints, and may confront them when the time of need comes!

So I repeat the words of the Savior; "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." The doctrine He was teaching was not His, but belonged to God, as every bit of energy and effort that is put forth under the Welfare Plan for the

benefit and blessing of the people is in harmony with the will and purposes of God. If we do His will, we will know of its effectiveness and of its blessings. And may God help us to do this, I pray in the name of Jesus Christ, Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I am sure, brethren and sisters, we were all pleased to hear the President of the Church, and to know that he was able to stand before us and address us in the opening of this Conference. If I were to undertake to comment on his remarks I would say that the principles that he laid down when he became the President of the Church have actuated his life in the years that have succeeded. He has been an example unto the members of the Church. He has been full of persuasion, and has taught us well as a people. I believe we are so well taught that if we should do as well as we know, and leave undone the things we know we ought not to do, we would be in the way of salvation. We have need therefore of being impressed with the necessity of doing things we know we ought to do.

A WAR FOUGHT FOR A PRINCIPLE

Our Savior has been an example to us in all things. I call attention to the war that took place in heaven of which we read in the *Bible*, the 12th chapter of Revelation, and the *Pearl of Great Price*, where one of our Father's sons who was regarded as a noble and great one, presented a plan for our salvation that would oblige us to comply with the law without the exercise of our agency, and he would take away from our Father in heaven His honor and His glory. In that council in heaven the Firstborn of the Father in the spirit came forward with a simple but forceful declaration: "Father, thy will be done, and the glory be thine forever."

The battle was fought, whatever its nature, upon this platform of principles, and we have reason to believe that we were among those who stood with the Savior, our Elder Brother, true and faithful, and those who rebelled were cast out and down, and God's purposes and His will are made to obtain in the plan of man's salvation. The Savior is our great exemplar and we are instructed by Scripture that we should walk in the light as He is in the light, with the promise that we will have fellowship one with another, and His blood will cleanse us from all sin. We have good reason to believe that the principle which the Savior presented in the council of heaven, pertained not to the spirit life alone, but to our existence here on the earth.

Of course the earth was not framed at that time, but the end is known unto God even from the beginning. Provision was made even at that time for redeeming mankind from a fall that had not yet taken place, through the atonement of Christ, and that was one of the purposes of His being chosen, and that we might all have forgiveness of sin through obedience to the laws and ordinances of the Gospel. The Father gave

the Son, and the Son gave Himself, the greatest gift that ever was given, the greatest sacrifice that ever was made, the greatest service that ever was rendered. We are asked to follow in His footsteps, and I think that means that we should be willing to give all we have, if need be, and our lives, if necessary, for the Cause, to aid in the purpose of our Heavenly Father in the saving of His children.

We are not so much interested in our own welfare as we should be, and we can apply this spirit of the Christ to our individual lives in this respect.

"Thy will be done" meant of course that we will do the things that will please our Father in heaven, and when we are doing His will we are pleasing Him. I want to tell you, brethren and sisters, it is apparent that many of us are doing things that are not pleasing to our Father in heaven, and we know it, so we have need to be reminded.

The Scriptures tell us that faith is the first principle of revealed religion, the foundation of all righteousness, and the moving cause in all action. Faith being the foundation of all righteousness, we may conclude logically that our unrighteousness is due to a lack of faith. I am sure, brethren and sisters, if we had the faith that we should have, that our Father in heaven expects of us, there is no requirement made of us but that we would gladly respond to it; and the blessings held out to us we would take advantage of.

TEMPLE MARRIAGE A GREAT BLESSING

It is a matter of great disappointment to the Authorities of the Church and to the Lord that many of its members will satisfy themselves to be married with a ceremony until death separates them—a time marriage. We call those marriages performed in the Church outside of the Temples civil marriages, and those in the Temple, Temple marriages. I want to explain to you that the Temple marriages have all the elements of a civil marriage, that a man performing a Temple marriage has authority of law the same as those who perform the civil marriages outside of the Temple, and also has authority in the holy Priesthood, by special appointment, the sealing power by which the man and woman are sealed as husband and wife for time and for all eternity, and not only that, but some of the greatest blessings our Father has for His children, intended for the very elect of the Lord, are pronounced upon them through their faithfulness in the keeping of their covenants, blessings that are attainable in no other way but in the marriage relation in the new and everlasting covenant.

The leaders in the Wards, particularly the Bishops have the principal responsibility of teaching the young people, or seeing that they are taught what their opportunities are in the matter of marriage and of receiving the sacred ordinances of the holy endowments in the Temple of the Lord which are to prepare them to enter into and receive an exaltation in the kingdom of God. They should be so well instructed that when a young man comes to the Bishop for a recommend who has

not complied with the prescribed conditions so as to be worthy to go to the Temple, he could consistently deny him the privilege.

BLESSINGS TO BE SOUGHT THROUGH WORTHINESS

There are a great many members of the Church who have been married in the Temple who have not been worthy of the Temple blessings. They have need of repentance.

We have others who have not gone to the Temple because they could not have a recommend. They know they are not living the Gospel so as to be worthy to receive those great blessings pertaining to the endowment and the sealing of husband and wife, and this is displeasing in the sight of the Lord.

And there are others who could have a recommend to go to the Temple, but choose to be married for time and in civil marriage rather than a marriage in the Temple of the Lord.

NEGLECT OF OPPORTUNITIES BRINGS REGRET

Now let me tell you of an experience I had while presiding in the Salt Lake Temple. A lady came to me as the President of the Temple, sobbing in her sorrow, in her disappointment. I heard her story. She said that she and her husband were members of the Church, and could have gone to the Temple; but they did not give serious thought to it, and after they had two children the husband died. Later, she married a man not a member of the Church, and these two children—a boy and a girl—had now arrived to their teens, and in the genealogical class where they were studying they had learned that those who had not been born under the new and everlasting covenant must of necessity be sealed to their parents, and so they came to their mother and wanted to know if they could be sealed to the father and the mother. The facts are that the parents had neglected being sealed in life, and after the death of the husband, and father, the wife had neglected going to the Temple to be sealed to the husband and have the children sealed to their parents, she has now married outside of the Church, and the doors of the Temple are closed against her. Not only is she deprived of the blessings of the holy endowment and of being a sealed wife to a man for eternity, but her children have not the privilege of being sealed to their parents. These parents have done their children a very great injustice in not having been married in the Temple that the children might be born under the new and everlasting covenant.

And that represents but one class, brethren and sisters.

I had a letter at one time from one of our northern settlements, I think it came from a Ward Teacher who made representations that a couple could have gone to the Temple, but they lived a long distance from the Temple; they intended to go but they kept putting it off until they had three children, and then the husband was taken sick and died. Later on a good brother came along and courted this widow and she married him for time, with the understanding that he would go to the

Temple with her and stand as proxy for her husband, that she might be sealed to her husband and have her children sealed to them. The time went by and this promise was neglected, until now she has three children by her second husband, and the second husband thinks now that he has just as much right to that woman as the first husband, and the woman seemed to be in doubt as to what was the right thing to do, or what her privileges were. Of course, she not having been sealed to any man, has her choice. She can be sealed to whichever one she likes. When she mourned the loss of her husband I suppose she thought she could never love another, but time heals the wound, and another man comes into her life, and now she is in a position where she must judge between a live man and a dead man, and usually they prefer a live man, (laughter) and the live man has the advantage over the dead man, he is present to plead his cause. And so if the woman decides in favor of the second husband which is her right, if she desires it, and is sealed to him, the only way she can have her children is to have them sealed to her and to the man to whom she is sealed. The children having been young while their father lived, and this man, if he has been a good stepfather, the children have learned to love him and respect him as such and they want to be sealed to their mother. The only way to be sealed to her is to be sealed to this man. They are perfectly willing, even when they are grown up and can decide for themselves.

How about the first husband, the father of those children? He has lost his wife; he has lost his children, through neglect, being indifferent to his own interests and the mind and the will of the Lord concerning him. As I have said, it is a displeasure to the Lord if any of these members of the Church should not be living so as to get a recommend to the Temple, or if those who are worthy do not go to the Temple for those blessings.

These represent certain classes. I want to tell you there are in this Church today more than 30,000 men over twenty years of age that hold some office in the Aaronic Priesthood that have never been advanced to the Melchizedek Priesthood. That means they have never been to the Temple and received their endowments. It means that if they are married they have married outside of the Temple. It means they are in danger of losing their wives and their children, and they are doing an injustice to their children, bringing up their family without giving them the privilege of being born under the new and everlasting covenant.

And so the Prophet Joseph has left of record this statement, that whenever the Lord offers a man a blessing and he rejects that offer, that man is damned.

We cannot ignore the fact that there are incentives held out to us to do the things we know we ought to do to obtain salvation, and condemnation awaits us if we neglect those duties.

I see my time has expired. I thank the Lord for the help He has given me, for I believe, brethren and sisters, I have spoken under the influence of the Spirit of the Lord and the will of the Lord concerning us. There are many other things just as important as those of which I have been speaking and wherein we are showing some neglect. So in

the spirit of humility, and in love, faith, hope, and charity I would call upon the Latter-day Saints who have need of it to repent while they have the opportunity and make their calling and election sure, and may God help us all, I pray in the name of Jesus Christ, Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Before we close this session I think it appropriate to read an appeal that has come to the First Presidency from the Chief of Police of Salt Lake City.

My Dear Brethren: The Ward Teachers pamphlet for August, 1941, appealed to Latter-day Saints to obey traffic laws, to stop the waste of human life and property resulting from a disregard of these laws. What a timely, important message.

May I urge that this matter again be brought to the attention of all those who attend this Conference.

We stress the importance of keeping our bodies healthy and strong through observance of the Word of Wisdom. It is almost as important to achieve the same results by obviating accidents, both to ourselves and to others. There is a definite responsibility resting upon the shoulders of each Latter-day Saint.

Our problem is to try to convince everyone as to the seriousness of this situation. This is difficult, for deaths and accidents have increased despite numerous safety campaigns. Fewer than 24,000 were killed by bombs in Britain during 1940. More than 34,000 were killed by automobiles in the United States during 1940.

The 1940 record for accidents and fatalities was appalling; but the 1941 figures to date are staggering. There is a more wanton disregard for life and property than ever before. Hence this personal appeal, for we have our share locally.

We desire that everyone may have a time of rejoicing at Conference and we earnestly hope that all may be able to return to their respective homes, free from all accidents and harm.

EDUCATION, ENFORCEMENT, ENGINEERING, all play their part in a safety program. However, the human equation is the most important of all. Therefore, particularly during Conference please be careful.

Keep mentally alert while walking or driving. Remember, 150 pounds or so of human flesh is certainly not a fit antagonist for 3000 pounds of steel.

Human life is sacred. It should be preserved in every way possible. In this, as in all other things, let us be real Latter-day Saints.

One other reminder. Please do not leave clothing or other valuable property in your automobiles unless you are there to watch over it.

With the kindest of personal regards, I remain,

Respectfully,

REED E. VETTERLI,
Chief of Police

That is an appeal which needs no comment. Let us heed it.

The combined choruses of the *Relief Society Singing Mothers* will now sing, "Holy Art Thou," by Handel; Director: Mrs. Olive Rich of the

Bonneville Stake. The solo part will be sung by Sister Ruth Jensen Clawson.

May I express to you our sincere appreciation and gratitude to the *Singing Mothers* for the inspirational service they have rendered this session.

The benediction will be offered by Elder German E. Ellsworth, after which this Conference will be adjourned until this afternoon at 2 o'clock.

The combined choruses of *Relief Society Singing Mothers* sang "Holy Art Thou"—Handel. Director: Olive Rich of the Bonneville Stake. Soloist: Ruth Jensen Clawson.

The benediction was pronounced by Elder German E. Ellsworth. Conference adjourned until 2 p. m.

FIRST DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m., Friday, October 3.

President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The combined choruses of the *Relief Society Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes furnished the music for this session. Brother Frank W. Asper was at the organ.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

President Grant thought it advisable for him to rest this afternoon. His two Counselors are present, all the Twelve Apostles, five Assistants to the Twelve, six of the First Council of the Seventy, and all of the Presiding Bishopric.

The combined choruses and the congregation sang the hymn, "Redeemer of Israel"—Words by Phelps.

Elder Henry C. Jacobs, President of the North Sanpete Stake, offered the opening prayer.

The combined choruses of the *Relief Society Singing Mothers* sang "America, the Beautiful"—Ward. Director: Ila Wheelright of the Ensign Stake.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

The lawyer said:

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great

commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22:36:39)

The world's greatest need in this its most tragic and its most terrible hour is spiritual regeneration and applied religion. And it is concerning this need that I desire to speak today. I appeal to you for serious consideration of those great fundamental religious ideals, those basic laws of God which from the beginning all good people have had a desire and an ambition to obey. Those who appreciate and really understand modern Christian civilization believe in being honest, they believe in being true, and they believe in doing good to all men.

LOVE YOUR ENEMIES

Anciently it was said:

An eye for an eye and a tooth for a tooth.

Only the beast-like, those not endowed with that gift of reason and feeling with which man is endowed can practice such a revengeful and selfish teaching. The words of the Savior are:

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

And he adds:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:38-48)

This is real religion. Measured by this perfect standard which the Savior laid down and in accordance with which He Himself lived, where will you and where will I be classified?

Again Paul says:

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20:35)

And the Psalmist records:

Keep thy tongue from evil, and thy lips from speaking guile. (Psalms 34:13.)

This again is real religion. Measured by such a standard where would a fair classification put you and me? Again:

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:26-27.)

In this most tragic and terrible hour, will all good people not agree that this is real religion? And judged by these high and perfect standards let me ask again, where would a calm and a fair judgment put you and me?

NO CHILD HUNGRY OR COLD

While the Gospel plan is perfect and we mortals may not be able to live that plan perfectly, we can make an effort in that direction, and the greater the effort, the more nearly perfect will be the result. What a glorious condition would prevail in the world if we could practice in high degree these teachings of real religion, the love of God, and the brotherhood of man. What a glorious condition would prevail if no child anywhere were hungry, barefooted, or poorly clothed; if every child had a well-balanced diet, and a comfortable home in which to live, with ample health and educational opportunities; if all who are able-bodied could secure work so as to make it possible for them, by the sweat of the brow, to earn their living; if those who are unable to work and earn could, with genuine willingness and love, be cared for in real comfort, then truly the conditions prevailing would be glorious. And let us remember and realize that real practical, unselfish, applied religion can bring about this greatly desired condition.

We all need that genuine Christian spirit which not only acts so effectively as a spur to promote human happiness, comfort and welfare, but which reacts upon ourselves, stimulates our growth and development and encourages in us a general community spirit of cooperation and well doing. Man thus actuated will not only lead a better individual life but he will help to build a stronger and a better nation.

MAN TO HAVE DOMINION

Man was made to be free, to rule and to have dominion. And this does not mean a dominion to be gained by military power or by brute force but by the power of love, unselfishness and understanding.

It is because some of the leaders of men today lack spirituality and proper adherence to religious ideals and standards that the whole world is filled with war and cries of war. Men may call out peace, peace, but there is no peace. The whole world, every nation therein, is preparing for war, or for so-called defense, at a rate and at a cost unknown and unheard of before even in man's wildest imagination. And all this has come about because of the selfishness, greed, envy, hate, ambition and the tyranny of some of the leaders of mankind. Nothing but spiritual regeneration, and a return to the religion of justice, fairness and love can remove from the world the causes of this mighty, this unparalleled conflict.

RIDING DRUNKENLY TO A FALL

Let me ask you if the training given to our young people these days is providing a solution to the great problems with which our beloved country and all other nations are confronted? Was Agnes Bryson right when she said:

Crime is increasing, poverty is increasing, indecency is flaunting itself, dishonesty in private life and in public life in these days oftentimes causes but little comment.

And she concludes:

We are riding drunkenly to a fall.

You know that those moral and religious standards which civilized people have looked upon throughout the ages as well founded and as controlling principles are, in some quarters today, treated with disdain and with contempt. In many places cruel and merciless brute force has replaced reason and a feeling of fair dealing. The ruling agency of some leaders is violent and irrational emotion. One civilized and free nation after another has been conquered by the use of force as devoid of reason as is that force the tiger uses when he devours a lamb. We are seeing in these days how it may be possible for force unguided by religion, morals or honor to conquer the world:

POWERFUL BEAST, HELPLESS PREY

What some are calling a "New Order" follows the oldest order known. It is not unlike the practice of the powerful beast devouring its helpless prey. It is an order whose motives are prompted by envy, hatred and malice. It is an order that takes from man his freedom and makes it impossible for the individual, however righteous, trustworthy, talented, ambitious or competent, to work effectively, to rise and to make his contribution to the good of mankind by rendering the highest human service of which he is capable. This so-called new order is distinctly, yes, violently against the progress and welfare of the masses of the people. It would destroy the very foundations of free government. This plan displaces the rule of moral principle with that of selfishness, force and greed.

PEACE THAT PASSETH UNDERSTANDING

Compare such a condition with the spirit of real religion expressed in the scriptures as "The love of Christ which passeth knowledge" (Eph. 3:19) "and the peace of God which passeth all understanding." (Phil. 4:7)

APPALLING ATTACK ON INNOCENTS

As an illustration of what has come into the world for lack of justice, honor and religion, we need only remember that it is but thirteen years since in the City of Paris the governments of nearly all the nations of the world united with their fellow governments in a pledge, covenant and treaty to renounce war and to proceed to the settlement of international differences and disputes by means of peaceful discussion and arbitration. The leaders of some nations, contrary to these their solemn and sacred pledges, began at once extensive preparations for war. The democratic nations, taking it for granted that the other powers were honest and would keep faith, did little in the way of making military preparations and thus brought about the unfortunate situation which has led to the downfall of France and to the appalling attack that is now being made on Great Britain and its people.

HOLDING PISTOL AT NEIGHBOR'S HEAD

Is using force the wise way of proceeding to get even that which may be fairly and justly due? All truly civilized peoples around the world will unitedly answer, "No." Babson is probably right when he says:

Anything gained today by holding a pistol at your neighbor's head will surely be lost tomorrow.

We must in our country do away with those activities which are carried on for selfish and for personal interests with little or no regard for human personality or for the good and welfare of the people or of the nation. Pressure methods, mob rule, whatever its form, must be overcome if we are to preserve our form of government. It was internal dissension, lack of unity, yes, it was the lack of the spiritual values of which I am speaking that brought ruin to that once great, powerful and glorious French Republic.

PLEDGES FLAGRANTLY DISHONORED

What a sorry condition our world is in when in it there are nations whose promises and pledges are flagrantly and openly dishonored! Such actions lead only to the making of new agreements whose terms contain provisions of ever-increasing severity and harshness. There appears to be no limit to the demands which some government officials make of their victims. Conditions today in many conquered countries are bad, but it appears they will continue to grow worse. The rights promised to the conquered people may, at any moment, be taken away because of the lack of integrity on the part of the conquerors. The plan seems to be to so lower the morale of these unfortunate ones as to make them positively helpless.

FUNDAMENTALS OF FREEDOM

Our national defense program sets forth the idea of our giving assistance to those who are struggling to secure a world order built on such moral foundations of justice, cooperation, freedom and unselfishness that war will be impossible and will be done away with forever; that the light of liberty shall not be extinguished, that the blessings of peace and freedom shall be preserved, and that all people shall have the privilege of living together as equals. We are struggling to maintain our five great fundamental individual liberties, namely, freedom of religion, freedom of speech, freedom of the press, freedom of assembly, and freedom to petition the government for redress of grievances.

NATURAL ABILITY RICHLY REWARDED

Our country has had an unparalleled development and growth because here in this land of freedom men and women who exhibit exceptional ability and capacity for achievement are given an opportunity to rise quickly to positions and opportunities of ever-increasing importance.

President Nicholas Murray Butler says that of the chief administrative officers of twelve of the greatest railway companies in our country, five began their services as clerks, two as office boys, one as fireman, one as locomotive engineer, one as a track laborer, one as a stenographer, one as a telegraph operator, and one as a rodman in a surveying party. This indicates how in a free country opportunities and positions of the highest order are open to those who possess exceptional native ability.

LEADERS COMPETENT AND RIGHTEOUS

The right to work, to earn and to save, and the right by the use of savings to increase productive power and thus to provide the ever-increasing number of human needs is a fundamental of our form of government which we must preserve. The liberty of which I speak and the Christian ideals which are its foundation will carry civilization forward swiftly generation after generation if we can but have the leadership of those who as leaders are the most competent and the most righteous. Progress and development depend upon the ability, the capability for achievement and the high moral and religious standards of those who lead.

WHICH? FIGHT OR ARBITRATE

Need I ask you or people generally which is right and righteous, which is wise, which conforms to the methods of modern education and civilization,—to fight or to arbitrate? One is the method of force, the other the method of intelligence and reason; one the method of the brainless beast, the other the method of man who is created in the image of God.

LEAST MAY BE GREATEST

Our own Church is a well-nigh perfect example of true democracy. Our Bishops, our Stake Presidents, other Ward and Stake officials, the General Authorities of the Church, and our missionaries may come from any or all of the various walks of life. No one in the Church occupies a place so humble that he cannot find ample opportunity somewhere in this organization to exercise his leadership if he has a good character and if by nature he has been blessed with unusual ability to lead.

IN UNITY THERE IS STRENGTH

And it is not only the right but the duty of the officials in the Church to use the ability and intelligence the Creator has given them. These leaders are expected when matters are being discussed to express their own personal views fully and completely. But when a majority of any Church group has reached a decision, that decision becomes the decision of the whole group and all are expected to sustain that decision whether or not it agrees with their original views. Our Church people realize that in unity there is strength and that a house divided against itself cannot stand.

FREEDOM AND JUSTICE FOR ALL

Let us therefore forever unite in our prayers and in our efforts to preserve that great principle of "freedom and justice for all" for which our forefathers so nobly fought, so freely bled and in many cases gave their lives so gloriously on the field of honor. Let us stand for and practice that dependability which Dr. Thomas Nixon Carver calls the greatest modern saving device. Let us be honest, let us be true, let us try to be unselfish and struggle always to do good to all men. According to the standard set for the Boy Scouts, let us do our daily good turn, let us help other people at all times and may we by thus practicing the teachings of real religion acquire truly a genuine spiritual regeneration and know and feel in our hearts that love of Christ which passeth knowledge, that peace of God which passeth all understanding, I humbly pray.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

Thanks to President McKay for the few moments of warning. It is said that to be forewarned is to be forearmed, but I am a little doubtful about it now.

APPRECIATION OF PRESIDENT GRANT

I was very much impressed this morning with that rich testimony that came to us from President Heber J. Grant. I do not know how many of us regard his testimony as we should do—the testimony of a prophet of God. As I looked at him I thought of the prophets of old. They occupied no greater position than does he, if as great, for in these the latter days many, many wonderful things have been revealed and inaugurated that were not heard of in the ancient order of the Church, in the centuries that are past. To me his message was most impressive, and I marveled at his strength.

I believe if there ever was a time when men and women should hold to the principles of truth and be absolutely genuine in their endeavors and in their appeals to the Lord, it is now. And it gives us all renewed faith and courage to behold a man like President Grant, whose many years of righteous living have made him so valuable to the children of men, not only in this Church, but out of the Church; all men must be profited by listening to him.

PREPARATION FOR COMING EVENTS STRESSED

I was greatly impressed by those words of President Clark that we should prepare for the great things that are coming. There are organizations that are formed now, that, it is claimed, will serve as a cushion when the fall comes, and it will come, for there cannot be a continuation of conditions as they now exist, there never can be a government of peace under the present propaganda. It is the thing that has rocked the old world and put it in the war, and, unless a change takes place, it will throw

this country into conflict just as surely as we are here. Nothing but the supreme power of God can withstand the blow that is to come, and I take it He will very likely allow men to carry on as they will. But here in this Church we know the truth. Here we sit in council and in conference. Here we are well informed, and we do not need to do any guessing about it. We know that just as surely as the world is at war, just so surely will this country be thrown into conflict, unless the power of right prevails. Only those who are prepared will be able to stand.

This Church must be held as a unit of the great commonwealth of the country. Men and women must stand by the principles and ideals of this Church, and they must know the things whereof they speak. The Prophet Joseph Smith said that nothing but pure knowledge will save a man, and that means there is a great deal of knowledge in this world that is not pure or good or genuine. But the wise use of pure knowledge will save men.

THE GOSPEL RESTORED IN POWER

The plan of salvation has been outlined carefully for us. There is not a man or a woman who holds membership in this Church but who knows in his heart, with all the surety that can be crowded into a mind and heart, that the Lord appeared to Joseph Smith; that that boy received the revelations that he said he did, and the visitation of the Father and the Son; and that he was so filled with the power of God that he carried with him that influence so long as he lived in the earth. He left his testimony, he left the written word, he gave to the children of men so much doctrine that as long as the earth stands they will not be able to consume or understand it all, for those principles were pertaining to eternal life, as well as here. This is the preparatory state.

QUOTATIONS FROM PRESIDENTS OF THE CHURCH

I want to read something that President Joseph F. Smith said from this stand some years ago:

"Men and women should become settled in the truth and founded in a knowledge of the Gospel, depending upon no person for borrowed light, but trusting only upon the Holy Spirit, who is ever the same, shining forth and forever testifying to the endurance of the Priesthood, who live in harmony with the laws of the Gospel, of the glory and will of the Father. They will then have light everlasting which cannot be obscured. By its shining in their lives they will cause others to glorify God, and by their well-doing put to silence the ignorance of foolish men, and show forth the praises of Him who hath called them out of darkness into His marvelous light."

President Heber J. Grant said not long ago:

"No people upon the face of the earth have ever been blessed as have been the Latter-day Saints. No other people have ever had the manifestations of kindness and mercy and long-suffering of God, that have been bestowed upon us, and we, above all men and women upon the earth, should live God-like and upright lives.

STUDY OF THE WORD OF GOD URGED

Now, brethren and sisters, these principles of salvation which the Lord has revealed, and which He renews constantly unto us, through the voices of His prophets, are the word of God unto us. I am wondering if this group of people known as the Latter-day Saints read the doctrines of Christ as they ought to read them. I am wondering if we put in as much time studying and re-reading as we should.

Jesus said:

I am the way, the truth and the light. No man cometh unto the Father but by me.

And He also said:

Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

I wonder how many of us read the *Book of Mormon* and the *Doctrine and Covenants*, the *Pearl of Great Price*, and the revelations of God that come to us by way of speech and sermon and in song.

KNOWLEDGE OF CHURCH HISTORY IMPORTANT

I think we are facing today a crisis that the Church has never faced before. There are so many things in this world that lead men and women astray, that lead the youth of Zion away from us—propaganda and vicious habits, things that have not had such sway in the world before as they do at the present time. I wonder if men with families have provided themselves with enough reading matter so that their sons and daughters may be informed as to the conditions of things that have happened and that will happen, according to the revelations of God. How many of us have the History of the Church in our homes, the documentary evidence of the Church. In that history we shall find a record of the hand dealing of God with this people, from the days of the appearance of the Father and the Son, until the time of Brigham Young; the foundation principles that brought into existence the revelations contained in the *Doctrine and Covenants*, the organization of the Church, the trials of the members of the Church in Nauvoo and in Missouri, and their trips back and forth into Kirtland.

Many boys and girls there are who are attending the schools of our country, who pay no attention at all to these wonderful references. The history of the Church, which records the manifestations of God and the revelations which He has given, should be where young people can read it, and where men and women can review it.

In their reading they should seek the Holy Spirit, it is the power of God; it is the thing that gives unto the children of men knowledge. "No man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost."

The Holy Ghost ministers unto the children of men, and it will bear testimony to any boy or girl who will read the doctrines of the Church and the scriptures, and who will do it soberly, with a desire to

know. It will give unto them a testimony, even though they be young. And to those who are old, it will enlarge their circle of understanding. It will establish faith in our hearts, and by that faith we will prepare for the future that awaits us in this life, and will be made strong to meet the trials ahead. It will be the thing that will help each and every one of us to say, I listen and I obey the leadership of this Church. I will do my very best to sustain and establish the cause of Christ.

Out of this knowledge comes power, and when men have knowledge and they want to use that power that comes from it, they can do it in their homes, in their fields, in places of business, and in places where they are thrown together among men who do not believe as we do. We will have the power of truth and cannot be swerved.

A TESTIMONY AS TO THE LEADERS OF THE CHURCH

Brothers and sisters, my time, I am sure, is gone. I am happy to be here. I know that this is the work of God. I know that Jesus is the Christ, and that Joseph Smith was a prophet of God. I know that Heber J. Grant stands at the head of the Church as the anointed one of our Eternal Father, to give and to lead and to guide; and associated with him are his Counselors and the Twelve, and all who are assisting in the leadership of the Church. If we stand by them we will carry out the plan of our eternal Father, and I pray that we may do it, in the name of Jesus. Amen.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

It is a great source of joy, my brethren and sisters, to be with you today and enjoy the spirit of the Conference. I pray that the power of the Holy Spirit may attend me in what I shall say, that I may say those things that are in harmony with the principles of the Gospel which we have espoused. I rejoice greatly in this conference. It is a great pleasure to be with you today, and to hear the fine testimonies that have been borne, the wonderful instructions that have been given by those who have spoken.

I have been greatly impressed, especially by the testimony of President Heber J. Grant, a very remarkable testimony, it seems to me, that he has given to us today, and the work that he has accomplished. He is indeed a servant of the Lord, and has declared unto us the principles of truth which we have had occasion to espouse, and which we are attempting to carry out to the very best of our ability. I rejoice in all the things that have been said and done.

EXPRESSES DESIRE TO LIVE THE GOSPEL

I am with you, my brethren and sisters, in the observance of every principle of the Gospel, to the very best of my ability, in harmony with the purposes of the Lord. I desire, as far as it is in my power, to do my part for the advancement of this work. I

rejoice with you today. I have a great desire to live the Gospel of the Lord Jesus Christ in its fulness, to the very best of my ability. I realize the fact that the Lord has given instructions so that we may understand and carry out in our lives these principles. I am heartily in accord with everything that has been said, every instruction that has been given to us.

I endeavor, to the very best of my understanding and power, to live up to every commandment, every principle of the Gospel. I have great faith and testimony in every revelation the Lord has given to us. I appreciate the fact that the law of tithing is indeed a principle of promise and blessing, a principle that should be fully espoused and carried out by the Latter-day Saints. My desire is to live the Gospel in every respect, to be careful and faithful in the observance of the principle of Fast offering, and everything that the Lord has made plain to us, because I am sure that every principle of the Gospel that the Lord has given is so easy to live, if we but have a desire and willingness to conform to it. We have no occasion to be backward or careless in the observance of these principles.

TESTIMONY AS TO THE OBSERVANCE OF THE LAW OF TITHING

I can state that the law of tithing is a very easy principle, in my opinion. I have never had any difficulty in observing that principle, because I know it is true. I know the blessings of the Lord accompany the observance of the principle of tithing. The Lord gives great blessings to every one who observes it, and I am sure that we, as a people, can appreciate the benefits and blessings that come to us by the observance of this principle and every other principle that the Lord has given, because they are intended for our welfare.

OBSERVANCE OF THE LAWS OF THE GOSPEL BRINGS BLESSINGS

I have never had the least difficulty in observing the Word of Wisdom. I realize that there are great blessings attached to the observance of that principle. The Lord desires us so to live that we may have His blessings continually, to walk in His paths, to live His laws. To live these principles is so easy, comparatively, and yet so important and so vital to our welfare and progress. Every member of the Church should be willing to observe these things readily, promptly and faithfully, and realize the blessings that follow the observance of these things.

Now I desire to say to you again that in the matter of every other principle the Lord has given, I am desirous of living each principle. I have never had difficulty in observing them. I am trying to do that which the Lord has asked of us, as fully as possible, as faithfully as possible. I realize that these blessings are to be given to every Latter-day Saint and his family, and I have endeavored, to the very best of my ability, with my family, to live in harmony with the observance of all these principles.

I have experienced great joy and satisfaction through the observance of these things to the very best of my ability. To Sister Cannon it has been a very easy thing to observe the principle of tithing, to fully observe it and carry it out, and she has had great blessings in doing it, also our children, every one of the family, who tries to do these things. We have endeavored to teach all of our children so they will realize the great blessings that will come to them through these things. Inasmuch as they will do right, the blessings of the Lord will attend them. These are eternal principles. They are divine, and are intended for our welfare and progress.

RESTORATION OF THE AARONIC PRIESTHOOD

I would like to read to you a few words from section thirteen of the Doctrine and Covenants. In the beginning of the work which the Prophet Joseph Smith did, under instructions from the Lord, he was given the opportunity to receive the Aaronic Priesthood. We read, in the introduction to Section 13, of the ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, in Harmony, Susquehanna County, Pennsylvania, May 15th, 1829, under the hands of an angel, who announced himself as John, the same that is called John the Baptist in the New Testament. The angelic visitant averred that he was acting under the direction of Peter, James and John, the ancient Apostles who held the keys of the Higher Priesthood, which was called the Priesthood of Melchizedek.

The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them. John the Baptist conferred the authority of the Aaronic Priesthood upon these men in the following words:

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.

That great blessing was given to them at that time, and was followed by the restoration of the Melchizedek Priesthood.

THE CHURCH ORGANIZED BY DIVINE INSTRUCTION

In the twentieth section of the Doctrine and Covenants the following revelation was given to the brethren:

"Revelation on Church Government, given through Joseph the Prophet, in April, 1830."

Preceding the giving of this revelation the Prophet wrote:

We obtained of Him (Jesus Christ) the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according

to His will and commandment, we should proceed to organize His Church once more here upon the earth.

The Lord again attested the genuineness of the Book of Mormon. He gives commandments respecting baptism. We find descriptions of duties of the special officers of the Priesthood, the mode of baptism, the keeping of records of the Church. The revelation begins with the following words:

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—

Which commandments were given to Joseph Smith, Junior, who was called of God, and ordained an apostle of Jesus Christ, to be the first Elder of this Church;

And to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand;

And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world;

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness;

And gave unto him commandments which inspired him;

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon,

Which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles and to the Jews also,

Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

Proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old,

Thereby showing that he is the same God yesterday, today and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work;

And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

For the Lord God has spoken it; and we, the elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them,

And gave unto them commandments that they should love and

serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

He suffered temptations but gave no heed unto them;

He was crucified, died, and rose again the third day;

And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father.

That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved.

That leads to a revelation given in a section, where some very important instructions are given.

REVELATION GIVEN IN LIBERTY JAIL

Brethren and sisters, I would like to read to you from a revelation given by the Lord in the hundred and twenty-first section. It is called "A Prayer and Prophecies, written by Joseph the Seer, while in Liberty Jail, Clay County, Missouri, March 20th, 1839," where he was suffering terrible experiences, and where he had to endure many hardships, many indignities. He was true and faithful through it all, and he received many instructions at that time, which are of great concern to the Latter-day Saints and all those who have in their hearts a love of truth, justice, freedom and righteousness. Let me read you part of that section:

A Prayer and Prophecies written by Joseph Smith, the prophet, while a prisoner in the jail at Liberty, Missouri, dated March 20th, 1839.

The Prophet with several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief. Fervent appeals to the Lord in behalf of the suffering Saints—The curse of the Lord to fall upon those who contend against His will—Men though called may not be chosen—The rights of the Priesthood inseparably connected with the powers of heaven—Unrighteous exercise of the powers of the Priesthood leads to apostasy—Powers of the Priesthood to be exercised in justice and mercy.

O God; where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

O Lord God Almighty, Maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us;

Let thine anger be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs.

Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes;

Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job;

And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

And also that God hath set to his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness;

Also, because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost;

That they may be disappointed also, and their hopes may be cut off;

And not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I command them.

But those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, that they might bring them into bondage, and death—

Woe unto them, because they have offended my little ones, they shall be severed from the ordinances of mine house.

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the Priesthood, nor their posterity after them, from generation to generation.

It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Woe unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell.

Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all;

For there is a time appointed for every man, according as his works shall be.

God shall give unto you (the saints) knowledge, by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was, until now;

Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory.

A time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest.

All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.

A number of things more were said in the section.
I will read a little further:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it up-stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. . . .

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

My brethren and sisters, I testify to you that the instructions given are of very great concern to us all. Latter-day Saints, they are as important as they were when they were first given. They are of great interest, just as much as they were when the revelation was first given.

I pray the blessings of the Lord to be with you, and His choice mercy to attend us all, and I ask it in the name of Jesus Christ, Amen.

The *Relief Society Singing Mothers* sang "Songs My Mother Taught Me"—Dvorak. Director: Erma Steffensen of the Highland Stake.

PRESIDENT DAVID O. McKAY*Second Counselor in the First Presidency*

We should like to hear from Elder Hilton A. Robertson, former President of the Japanese Mission. He was recently in the hospital. We hope he has sufficiently recovered; and if he is in the audience will he please come forward and occupy one of these seats on the platform, near the pulpit. He performed an excellent mission in reopening the Japanese Mission, and we have not heard his report since he returned home.

ELDER JAMES JUDD*Former President of the Australian Mission*

I feel very humble, but yet I am grateful for this opportunity of reporting the Australian Mission. Sister Judd and I are thankful to our Father in heaven, and to the Presiding Authorities of this Church, that they saw fit to call us to go into that foreign land as their representatives.

I am grateful for the young men that were sent there to preach the Gospel, the sacrifices that their parents made, that they might be ambassadors of truth. They were real representatives of their families. They were true disciples of our Father in Heaven, and they took advantage of every opportunity that was given them to deliver their message to those people who were sitting in darkness, or who had been misled by men and women who were not familiar with our teachings. It was surprising to me to see the courage that these young men had. They would meet up with men and women who had had years of experience, who had spent their life in studying the *Bible*, but yet they would approach them and explain our principles in a very clear and convincing way, and would leave an impression upon the minds of those people.

I doubt very much whether, since this Church was organized, we have had the publicity in the Australian Mission that we have had the past three years, through the efforts of the Elders, and through the help which we have received from the various organizations here in Salt Lake. The Elders were very active in basketball, and by so doing it afforded them an opportunity to associate with hundreds of young men. The Australian people are very broadminded. They take to every kind of sports, and as basketball was new to them they were anxious to learn the fundamentals of that game. Even the police force of the city of Sydney was anxious that their younger members be taught this game; and the Chief of Police, in addressing about three hundred young men whom the Elders were going to teach the game, said:

"These young Mormon gentlemen have come from America. They do not smoke; they do not partake of intoxicating drinks; they do not profane; they do not make vulgar statements, and when you are in their presence see that you do likewise."

Just before I left Australia, when I was completing my necessary papers to leave that foreign land, Chief Connor said to me:

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"Do you know when your Elders are going to return? When they do, the police force of Sydney wants to be the first to welcome them back to the shores of Australia"—and the police force is composed of about twenty-two hundred men.

Our teaching of the Word of Wisdom is having a great effect upon the minds of those people. On one occasion there—it was on Boxing Day, which is the day after Christmas, and one of their most popular holidays, and being summer-time the people go to the ocean shores and the beaches by the thousands—we were on Manly Beach. The water was rough, and the life-guards were very active in saving many that were being drifted out into the current. While a number were being drifted out Sister Judd tried to take a moving picture. Thousands on the shore were watching the scene, and while so doing a young gentleman bumped into her. And he turned around and said:

"Pardon me! Ah, an American, huh?" (If she had been an Australian she would have said: "I am sorry.")

She said: "Yes, and there are a number of others standing right over there."

He came over, thinking that he was going to give us a real treat. He had a package of American cigarettes.

He said, "Have a cigarette."

One of the Elders said: "I never smoke." The man made the same offer to the second, and to the third. The same reply: "I never smoke." He withdrew the package of cigarettes, threw down the one he was smoking, and said:

"Yes, Latter-day Saints," and he put out his hand and shook the hands of the Elders, and was more pleased to meet them, because they did not smoke, than if they had accepted his cigarettes. This young man had met, on the shores of England, with some of our Mormon Elders. He knew our principles.

At the time the cablegram was received from the First Presidency of the Church for the evacuation of all the Elders from Australia,—five days after that message was received all but a very few were on their way home. At that time most of the Branches were in charge of the Elders. Due to their departure it left most of our Branches in a disorganized condition, but the local brethren realized the responsibility which was resting upon them. Every Branch was completely organized, and they are at the present time very active in carrying on their duties. We have some of the finest tithe-payers there that there are in the Church. They pay their other offerings; they attend their meetings; they keep the Word of Wisdom.

The Australian people are a very polite people. They are hospitable and friendly. They are determined, and when they start out to accomplish anything they are going to accomplish it. I think that that has been well proven, due to their wonderful fighting in the World War, and also that which they are doing at the present time. Due to the war we have been robbed of a great many of our Priesthood. At the present time more than

twenty-five percent of the Priesthood are in the service of their country, and one who was acting as a member of a Branch presidency at the commencement of the war is at the present time a Major in the Australian Army, and is in active service in Lybia.

The Mission is under the leadership of President and Sister Elvon Orme and the members there are going to carry on. Sister Judd did a wonderful work in the Relief Society there. She made a great many friends, not only members of our Church, but also outside. One of her very closest friends was a granddaughter of the Prophet Joseph Smith, who was not a member of our Church, but she came to our home quite frequently. Sister Judd gave her a book, *The Way to Perfection*, of which Brother Joseph Fielding Smith is the author, and when she saw the name of the author she said: "Why, that is my cousin." During a number of conversations she said: "I have learned more of the Church through my visits to your home than I ever did before."

I pray that God will bless us, that we may all be able to accept any position we may be called upon to fill by those who are placed to preside over us. I know that they are men of God. I know that they are inspired to give us the counsel and advice that they are giving us in these meetings. May we accept it in the same spirit in which it is given, I pray, in the name of Jesus Christ, Amen.

ELDER W. W. SEEGMILLER

Former President of the Western States Mission

When Elder Sylvester Cannon talked about a revelation having been received in Liberty Jail, I thought, what a paradoxical name—Liberty Jail! Then I was reminded that it is no more paradoxical than many things we do today in the name of liberty. Again I thought, sin is bondage, and righteousness is liberty, so all who would be free need only obey the principles of the Gospel of Jesus Christ, given by the Prince of Peace and the Author of Liberty.

When I received a telegram in Denver, notifying me that my successor had been appointed, I confess that I read it with disconsolate feelings. It was not a pleasant thing to contemplate leaving the thousands of friends and hundreds of missionaries in the Western States Mission. I loved my work. I was engrossed in it. I felt that it was my life, and so I confess disappointment. But on more mature consideration I became firmly convinced that the decision of the Brethren that Mission Presidents shall be often rotated, released and exchanged, is the proper order, and I am sure that President Elbert R. Curtis will be a blessing to that Mission, and that the Mission will grow and advance more rapidly because of his coming.

It was hard to leave Denver. I wondered just how we would go through with it. But I am happy to be here. This is a great privilege. I am happy to be in our humble little cottage. I am happy to be in the Bonneville Ward. When the Bishop asked me what I wanted to do there I said: "Whatever you want me to do," and he notified me in a few days

that I was the Adult Aaronic Priesthood supervisor of that Ward. I had rather have that position than any other position in the Ward, had I felt at liberty to take my choice, because I feel a great opportunity has come to me to continue missionary work.

When I met with the Priesthood of Bonneville Ward and Bonneville Stake I said to Sister Seegmiller: "Is there a finer body of men in the world? If there is, I don't know where to find it." Could a man be associated with any men, anywhere, that it would be such a privilege? I cannot conceive of a place where they could be.

The new Bonneville Ward is where I live, and I am happy to be there. I am happy to be here. I know that the Gospel of Jesus Christ is true. Sometimes I wonder, in the varied activities of missionaries, if we forget that our calling is to bear testimony that the Gospel has again been revealed, that it is here, and realize full well that we missionaries are disciples of Jesus Christ, just the same as was Peter, James, and John.

So, my brethren and sisters, the thing I hope all new missionaries will remember is that they are called to preach the Gospel, that they are called to bear witness. It is a simple thing to preach truth, because truth is simple, truth is convincing. That is all we have to do, as missionaries, is to be faithful and true and diligent and preach the truth.

I know that the Gospel is true. I hope that I shall always have strength to endure and be active in it, in the name of Jesus Christ. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

I feel very humble, my brethren and sisters, in standing before you this afternoon. While President Grant was giving his wonderful testimony this morning, I thought how happy our members and friends in the European Missions would be if they could have the privilege that we now have of being in this historic Tabernacle and listening to the Prophet of God.

PROGRESS BEING MADE IN EUROPEAN MISSIONS

In reporting for these European Missions I am happy to state that headquarters continue to be maintained in ten of the twelve Missions. The headquarters of the French Mission at Paris has been closed, but we have district headquarters in Belgium and the French part of Switzerland, where more than ninety percent of our French members reside.

The Palestine-Syrian Mission is also in charge of two district presidents, one at Aleppo, Syria, and the other at Beirut, Lebanon. These district presidents and acting Mission Presidents are all local brethren. They, with their counselors or committees assisting them, are doing an exceptionally fine work. With the exception of a few of the smaller Branches, all meetings are being held as usual. District conferences are held twice a year in addition to an annual gathering. These yearly conferences or conventions generally last two or three days.

SUCCESSFUL CONFERENCE OF DANISH MISSION

The one held at Copenhagen, headquarters of the Danish Mission, this year continued throughout the entire week. We quote from the acting President's report:

We have now completed our tenth annual M. I. A. Convention which this time covered a period of one week. The convention was opened on June 22 with two very well attended meetings at 10 a.m. and 7 p. m. Many Saints and friends had gathered from near and far. In spite of the difficulties the Saints willingly responded to the invitation to attend the convention. The railway fares have been raised 25 per cent, it thus being a rather heavy expense on the young people.

The program for the various arrangements included very wonderful meetings, music, dance, excursions, a theater evening where the King and Queen honored us with their attendance; this was a great experience for many of the visitors, who had never seen the Sovereigns.

When our visitors left Copenhagen many of them shed tears for joy, expressing their appreciation for the privilege which had been theirs to attend the best and most spiritual convention in the Danish Mission. I am sure they went home to their Branches filled with this one thought: To do better in the future and labor with greater zeal and interest for the marvelous cause in which they are engaged.

CONFERENCE AT LIEGE

The following paragraph is taken from a letter from the French Mission:

On June 8 we held the semi-annual District Conference in Liege. We held three meetings. After one, a light meal (soup, with meat, vegetables, and potatoes) was offered free of cost to each member and friend, thanks to members' gifts. This little thing is gold now.

We welcomed eleven new members, who were baptized and confirmed—four men, five women, one boy and one girl—making a total of thirteen baptisms since January. It was a spiritual conference, and we all felt the Holy Spirit among us.

This little meat that they had at this free meal was as gold to them now. You know, all their letters are censored, so they cannot write all they would like to. Those few words tell volumes.

These two reports are typical of the encouraging news that comes from all our European Missions. Nearly all of them report baptisms. The amount of tithing and Fast offerings is quite generally maintained and in at least two of the Missions an increase is shown. Considerable missionary work is still being carried on, especially is this true in the British Mission, where, it is reported in a letter just recently received, there are twenty-seven regular missionaries working. Besides, over three hundred home missionaries have been called in the various Branches and are devoting at least one or two evenings each week in tracting, visiting inactive members, selling and obtaining subscriptions to the *Star*, etc.

CONFERENCES IN BELFAST AND DUBLIN

In this letter also we are given a report from our members in Ireland, from which we quote the following:

Have just returned from a visit to north and south Ireland, and was able to hold two separate conferences in Belfast and Dublin. The Dublin Saints are all very fine, and are supporting continually one missionary in the field.

The Belfast Saints have suffered somewhat badly in a recent air raid. None of them has suffered any injury or death; some of them, however, lost some of their belongings. In one case a complete home was destroyed. Some of our members have had miraculous escapes. Members in England, Scotland, Wales, and Ireland are all well. Slight damage was done by enemy action to premises No. 16.

The district conferences held in the Swiss Mission were, considering the unusual conditions that prevail, especially well attended. At Zurich there were over 600 present; at Berne about 500; and at Basel, 650. The mission publications from the British, Norwegian, Swedish, Danish, Netherlands, and South African Missions are being received quite regularly. We also receive letters, but not quite so often, from the East and West German Missions, Czechoslovakian and Palestine-Syrian Missions. All letters come air mail, via the *Clipper*, and with the exception of those from the French-Swiss district and the Swiss Mission, all are censored.

PRAISE FOR ACTING MISSION PRESIDENTS

The acting Mission Presidents, the District Presidents, and our brethren and sisters assisting them are all doing exceptionally fine work. We are proud of them. They express appreciation to all, and especially are they grateful to the First Presidency for what they have done and are doing in their behalf.

PRESIDENT GRANT'S VISIT

They appreciated very much the visit of President Grant. Oh, how grateful I am now that he visited all of those Missions, that our people there had the opportunity, many of them, of meeting him and shaking hands with him, and all of them—including hundreds of friends—of hearing his wonderful testimony! What a comfort and what a strength that is to them now in this time of trial!

LOVE OF THE GOSPEL IN THE HEARTS OF THE EUROPEAN SAINTS

I believe sometimes that they even appreciate the Gospel more than we do here at home, the way they attend their meetings, their sacrament meetings, their testimony meetings. No time is wasted there, when they have an opportunity to bear testimony. They love the Gospel and are doing their very best to live it. They not only say: "We *believe* in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," but they are trying to *live* those principles in their lives. What a wonderful influence for good in the world it would be if all Latter-day Saints

could not only say "We *believe* these things," but could truthfully say, "We *are* honest; we *are* true; we *are* chaste; we *are* benevolent; we *are* doing good to all men," if we could in very truth say, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things; we are keeping the Word of Wisdom; we are keeping the Sabbath Day holy; we are paying our tithes and our offerings." Such an example would do more good than all the preaching we are now doing.

Oh, Latter-day Saints, where much is given, it is said, much is required. These principles have been given to us, and if we could only live them; you cannot estimate the good that it would do throughout the world if truthfully it could be said we are living these principles. They are given to us for our happiness here upon this earth.

A SINCERE TESTIMONY

God lives, brethren and sisters. He is our Father. We are all His children. He loves us, even as we love our children, only He has a greater capacity for love. Because He loves us He has given us these principles to make us happy here in this life. "Man is that he might have joy," we are told. I want to testify to you brethren and sisters this afternoon that if we lived the Gospel of Jesus Christ as revealed in these days we would have joy in this life; we would have a heaven here upon this earth, because all these principles are given to us for our happiness and our joy in this life, and it is not necessary to wait until the life to come. We would have love at home, and "there is beauty all around when there's love at home."

I testify to you in all sincerity that I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that all those who have succeeded him have been prophets of God to His people in this day. How grateful I am for the association of President Grant! No one can estimate the good that he has done, not only here among his people, but throughout the world; the better public relations that have been brought about by his contact with thousands of business men in all capacities, at gatherings of all kinds, conventions, meetings, and banquets given by Chambers of Commerce, where after his talks all have arisen in a body and cheered at length because of his faith-inspiring remarks. I want to tell you, brethren and sisters, that he is appreciated and loved, not only here at home but abroad, and especially by our brethren and sisters in our European Missions.

May our Father in Heaven continue to bless him, our people in war-torn Europe, and all of us, I pray, in the name of Jesus Christ. Amen.

ELDER ELRAY L. CHRISTIANSEN

Former President of the Texas Mission

To stand in this position before this tremendous audience, subdues one's spirit and one's feelings. I cannot stand here and behold this great building, without thinking of the sacrifice, and the wisdom and the genius that went into it, by that generation which preceded us. It is

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still a commodious, pleasant, wonderful place to meet. I don't know where we can go and find more spiritual uplift, more inspiration, than we can receive here from time to time in these wonderful Conferences.

As my wife, Sister Christiansen, and I approached this Block this morning, and saw silhouetted against the sky the form of the Angel Moroni, I said to her: "Think of the significance! Doesn't he look majestic?" My brethren and sisters, if we go away and then return to Zion and participate here we learn to appreciate more deeply the significance of the things upon this Block. I couldn't help but think of what that figure represents,—the restoration of the Gospel of Jesus Christ for the last time, for the benefit of man, for his edification and for his salvation.

Joseph Smith, a simple, humble boy, was the servant of God in filling this great mission. He was an ordinary young man, with a very ordinary name—Smith—and yet the work that he did was not at all ordinary, for he was an instrument in the hands of God in bringing about one of the greatest episodes that has ever come to the children of men since the time of the Savior—I suppose the greatest since that time. His name is honored and revered. Also his name is talked against. But, my brethren and sisters, we can very well sing:

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer—

Blessed to open the last dispensation;

Kings shall extol him, and nations revere.

Some people ask: "If what Joseph Smith did, and what you claim, is divine and of God, why is it that there was so much persecution, and has been so much ridicule in the past? Why is it that this thing had such a struggle, and has been so despised?"

To answer that question all we need to do is to ask another: Why was Wycliffe tormented and driven and persecuted, and why were his books found and burned? Wycliffe, as you know, translated the *Bible* into the English language. Why was Tyndale, who also translated it from the Greek language, hunted and persecuted by his enemies? Why should there be such a tremendous force against the work of these two men? Surely there was nothing in the *Bible* that would destroy any one, or their faith or their integrity. Why were the bones of the man I first named, finally dug up and thrown into the river? Why was Tyndale burned at the stake for what he did? They suffered the martyr's crown for doing the work that God had foreordained them to do.

So with Joseph Smith and his work in translating the *Book of Mormon*. He suffered the martyr's crown, as did these great men, and because this happened to him is no reason that the work he did is not of God. If I were on the outside and knew what I know now, I would begin to investigate because of the drivings and the persecutions that this people had in the early days, and because Joseph Smith and his brother were martyred for the cause that they espoused; because wherever there is driving of any extent you might look and find that it is the work of God that is being driven by the adversary of all good.

And so it was with the Church, and so it was with the *Book of Mormon*, which has been so much ridiculed.

My brethren and sisters, this report that I make at this time is the last official report I shall make as former President of the Texas Mission. I do it in all humility and with thanks to my Heavenly Father for the blessings unnumbered that He has given to me and my wife and my family. I was overwhelmed when the call came, but I have always believed that the Lord would make us ready for those things which He calls us to do, if we are willing to accept the call.

We have formed a great and beautiful association of and a friendship with those wonderful people in Texas and Louisiana. I too can say that they love the Gospel most dearly. They will travel miles and miles to hear it and to partake of it and to listen to the word of the Lord spoken by the Elders. We have one branch away out in the west plains of Texas, where we found one family and soon located others, that meets every Sunday. Five of these families travel from thirty-five to sixty miles every Sunday, and return. One of these men used to live in the Stakes of Zion, and he told me the last time I saw him: "It was difficult for us to go about six blocks to Church when I was out there, but I will tell you that we appreciate going sixty miles and return to Fort Stockton now, in order to partake of the sacrament and renew our covenants and hear the word of the Lord."

In the Rio Grande Valley, those people living in that beautiful paradise there travel at least twenty-five miles every Sunday morning, have their sacrament meeting following Sunday School, and Priesthood meeting previous to Sunday School. Their Relief Society meets also along with the Mutual, on Tuesday evenings.

The people in the Texas Mission have been diligent in trying to build up their places of meeting. They have succeeded in building eight buildings in which to meet, since we have been down there, in addition to a mission home. Two of these buildings were built and the ground provided, without calling upon the Church for any aid, and I tell you those buildings, modest as they are, are a compliment to the Church. That is the way they love to meet, the way they love to work for the Lord, and cherish that which is of most worth to them. This is manifested also in a steady increase in tithes and offerings and in the number observing these commandments.

I don't know where one could look for a finer experience, a more sweet experience, than to labor with your sons and your daughters. To hear them bear testimony of the help that the Lord has given them from time to time, manifesting His power and His spirit through them, in the Priesthood which they hold; to have them stand with tears in their eyes and thank their Heavenly Father for their parents, and for the privilege that they have of finding life anew in the work of the Lord, would touch your hearts, as it has mine, deeply, time and time again. I think there is nothing more holy, more sacred, almost, than a young man or a young woman who has been rejuvenated, who has been transformed after coming in contact with the Lord through prayer and through manifestations such as I have spoken of.

My brethren and sisters, there are only a few in the Church who are called to do regular missionary work, but all of us are called to live our religion. I believe that those thousands who come to see the things of interest upon this Block are entitled, when they meet up with us here in the cities and places in Utah and other States where the Mormons predominate, to expect and to find just the same type of devotion to our religion among us as they find invariably among your boys and girls in the mission field.

I have said it once before, but I have reason to repeat it: I believe that more good can come from having one of these strangers from without our gates come here and find us living the principles of the Gospel that we have espoused; and that Gospel which we send these thousands of young men out to have them accept—than from many eloquent sermons from those who are qualified to speak. I know this, because I have met many men and women who visit here and return. Most of them have been deeply impressed. A few of them have registered some disappointment in some of the things that they have beheld. We can't afford to have that done. I am sure that if we would have the faith and the strength to live our religion, our progress would be doubled, at least, and we would be known the world over, more rapidly than we are now, for good, and for being a people great among the people of the world. We can't afford to be indifferent to the principles of the Gospel that we hold. From 2nd Nephi may I read this verse, where he says:

Woe unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them and that wasteth the days of his probation, for awful is his state.

Those of us who have received the Gospel are expected to more closely account for our actions and our lives, I believe, than those who have never come in contact with it. Let us live so that we may merit the choice blessings of the Lord. Let us be thankful and grateful that the greatest blessings that He has offered, those of eternal life and exaltation in His kingdom, are not at all dependent upon the business conditions of the world, nor upon man's poor power to direct and govern the affairs of men here upon the earth. They are given to us and are receivable upon obedience to the laws of God.

I wish here to bear testimony to the truth of the Gospel. I know that Joseph Smith was an instrument in God's hands, and that these men sitting here on the stand are servants of the Lord, endowed with the holy power of the Priesthood to direct this people. I am grateful for the association that I have had with these men, and for the devotion that I see in them, the unselfish motives that they have in the work that they do. I have been edified in their presence when they have come into our mission and into our various meetings here at home.

May I say this—I have never said it before, and I know that Sister Christians would not approve of it—I hope she doesn't hear me—but, my brethren and sisters, I want to pay tribute to my dear wife for the good that she has done among the members and missionaries in Texas and Louisiana, and for the help that she has given me and my children,

who I feel filled their mission as they should have done. I thank God for them, and I thank Him for the privilege that I have had.

Now I am ready to do as I have told our missionaries to do when they get home: Preach the Gospel whenever you talk, and if the Bishop asks you to be janitor, be janitor. Accept any call that is given you, if it comes from those presiding over you. I now stand in the same position; I am ready; I am anxious now to teach the fundamental principles of the Gospel to the hundred and fifty young men and women that I meet every day. I have delighted in it the past month, and I find them delighting in learning. Why? This is the work of God. It is the truth!

May God bless us all, I pray, in His name, Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Will you please keep in mind the Chief of Police's appeal and admonition to keep mentally alert while walking or driving.

The *Relief Society Singing Mothers* sang "The Lord Is My Light"—Allitson. Director: Nellie Bennion of the Cottonwood Stake.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Again I express our gratitude and sincere appreciation of the rich contribution to our services by our *Singing Mothers*. God bless them.

Elder Edward J. Wood, President of the Alberta Temple, offered the closing prayer.

Conference adjourned until Saturday, October 4, at 10 a. m.

SECOND DAY

MORNING MEETING

The third session of the Conference was held Saturday morning, October 4, at 10 o'clock.

President Heber J. Grant was present and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the exercises.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We are pleased to announce the presence of President Heber J. Grant at this session. The exercises will be conducted under his presidency and supervision.

Saturday, October 4

Second Day

Yesterday, when the list of those who have passed away was read, one name was omitted because her demise took place after the list was made up. I very sorrowfully announce the passing of Sister Joseph F. Merrill, beloved wife of Elder Joseph F. Merrill of the Council of the Twelve. She passed away Monday, September 29, 1941. Our hearts beat as one in sympathy with our fellow-worker in his bereavement.

So far as I can observe, all the General Authorities who are in the city are present on the stand in their places this morning.

The congregation sang the hymn, "High On The Mountain Top"—Beesley.

Elder Albert L. Larsen, President of the San Bernardino Stake, offered the invocation.

The Pasadena Stake male quartet, A. M. Gish, director, sang "Lead Kindly Light"—Dudley Buck.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1)

Such were the words given by Jesus to His Apostles just at the conclusion of the Last Supper. If He could offer such consolation on that solemn occasion, facing betrayal and death as He was, I am sure that He would say the same to the people today, many of whom feel discouraged and distressed. The Savior also gave an antidote to trouble, which is belief in God. Absolute faith in Christ will drive out fear and will alleviate sorrow. We have a beautiful hymn written by Sister Woodmansee, that expresses that thought:

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.

It is true the world is passing through a period of transition, of sorrow, and to many of despair. Nations are being subjected to tyranny. The four devastating Horsemen—War, Famine, Pestilence, and Death—are galloping seemingly unchecked. The daily press announced recently—"The greatest battle of annihilation in all history." Freedom of the individual to speak, to act, and to work is being shackled. Systems of government heretofore advocated as the best and safest for mankind are being questioned. Religious truths, once held sacred, are now doubted, ridiculed, or rejected. In some parts of the world, even hell itself seems to have broken loose, spreading hatred, terror and death in its wake. Now as never before we should put our trust in God, "stand fast in the faith, quit ourselves like men, be strong."

THE CHURCH WELFARE PLAN

Many of you heard this morning the program given by the Church Welfare Committee. The Church Welfare Plan was organized just five and a half years ago, the underlying purpose of which is three-fold, viz:

1. To supply in a helpful and dignified manner food, clothing and shelter to every person so in need.

2. To assist men and women who, through misfortune, ill luck, or disaster, find themselves without gainful employment, to become once again self-supporting; and

3. To increase among the members of the Church the true spirit of the brotherhood of Christ, having in mind in all their service the divine saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The plan is not something new, but rather a means of uniting along well established lines quorum, auxiliary, and ecclesiastical groups in their efforts to serve one another and the Church. Presidencies of Stakes, Bishoprics of Wards, quorum officials, Relief Society officers, now work unitedly instead of independently in giving relief and helpfulness to those who merit assistance. The only modification or addition in the ecclesiastical organizations of the Church is the uniting of several Stakes in what is called a Region.

NUMBER OF PERSONS NOW ENGAGED

The latest report (furnished upon request by Elder Roscoe Eardley), shows that there are now serving on Welfare Committees 9,754 persons; that there are 83 storehouses already completed or in process of being built; that during 1941, and still active, there are 1,590 quorum projects; that 173 homes were built during 1939-40 with quorum assistance, and 92 thus far during 1941.

An interesting development of the Welfare Plan during 1941 was:

- First. The number of persons who had been working on Church-directed projects who found employment in defense and private industry.

- Second. The increased number of faithful quorum members, Relief Society sisters, and others who donated their labors to carry the Welfare Plan forward.

Of such voluntary service you heard some encouraging examples this morning. Here are others:

During the first eight months of 1941 in the Salt Lake Region 1,055 persons were assisted by Personal Welfare committees of Priesthood quorums, Ward Work directors, and Church Welfare employment departments. Proportionately good records have been made by other Regions, including northern Utah, which centers at Ogden; southern California, which centers at Los Angeles, and eastern Idaho, which centers at Idaho Falls.

In addition to the 1,590 quorum projects already named, Priesthood groups have been organized to assist at storehouse centers and on other projects under the direction of the Regions. Assistance has been given

BRINGS NEW CHEER

Notwithstanding the topsy-turviness of the world generally, I bring to you this morning a word of encouragement, a note of cheer, a message of hope and faith. I say this first because I have faith in the overruling power of Providence. Man, through his littleness, through his rejection of the Gospel, his selfishness and weakness, brings contention and strife upon himself. He is, as Emerson says:

A divinity in disguise. A god playing the fool. It seems as if heaven had sent its insane angels into our world as to an asylum, and here they will break out into their native music and utter at intervals the words they have heard in heaven. Then the mad fit returns and they mope and wallow like dogs.

But a wise Father will work out of men's mistakes and blunders greater blessings than they might have obtained with their own wisest foresight. Gloomy clouds often hang heavily about us, but the rains that descend from them often prove a blessing. So it may be with the ominous clouds lowering today over civilization.

I do not believe in the advocacy of discouragement and gloom; better, the gospel of Hope. Remember, the Church of Christ is established never more to be thrown down or given to another people. The Gospel has not yet been preached to every nation, kindred, tongue, and people, and I am sure that the Lord will open up the way for the consummation of His purposes.

There are many things as a Church for which we should be grateful and hopeful, and I am going to name some of these this morning.

CHURCH CONDITIONS

Conditions were never more favorable or more promising in the Church than today. Priesthood quorums were never more active as groups than they are today. More presidencies of quorums are sensing their responsibilities as presiding officers, and as a result are striving more earnestly to set their quorums in order.

The Auxiliary associations show progress all along the line.

The Relief Society, numbering over ninety thousand, now extends to all Latter-day Saint women the opportunity for service and development which comes through membership in this society, and the officers hope that at the end of the year 1941 nine thousand more women will join their ranks, thus increasing their membership to one hundred thousand by the Centennial year.

TITHING

As we heard yesterday, the tithes of the people show a most encouraging increase over last year, and indeed, over any previous year.

FAST OFFERINGS

Fast offerings also reflect a more general adherence to this important phase of Church policy and true Christian practice.

in the building of meeting houses, the renovating of buildings already erected, and in beautifying public grounds.

During the past three months, in the Salt Lake Region, 926 Priesthood quorum members have donated labor at Welfare Square, and 1,500 Relief Society workers have assisted in preserving foods for storing. Men and women, eager to help, have sometimes traveled great distances. For example, five Relief Society workers living 136 miles distant from the regional cannery, came at their own expense. Sisters from another Stake, 35 to 60 miles away from the cannery, came on a number of occasions, supplying their own transportation and bringing their own lunches. This group included not only the Relief Society workers but a number of younger women of the Young Women's Mutual Improvement Association, accompanied by their Stake and Ward officers.

EXCELLENT RESULTS

During the past summer, Stake Presidents, accompanied by Priesthood quorum members have come to Welfare Square to work on Welfare projects. The same procedure has been followed by a number of bishops with excellent results. Part of the work accomplished by these men has been the loading and unloading of more than 200 cars of wheat. As a result of these activities, it is estimated that fully one-third more has been produced during 1941 than during other years since the Welfare Plan was inaugurated.

A further important development has been the closer cooperation between the Relief Society organizations, the Ward Welfare committees, and the Priesthood quorums. Closer association of the brethren and sisters in Welfare Work has prepared the way to meet more efficiently any emergencies that may arise in the future.

EUROPEAN MISSIONS

As we heard yesterday, encouraging word comes even from our branches in war-torn Europe. In Great Britain the historic publication, *The Millennial Star*, is issued every week, as it has been practically every week since 1840.

We might go on enumerating conditions evidencing the progress in the Church, but time will not permit.

In the light of all these facts, and many others we might mention, are we not justified in having our souls lifted, our hearts encouraged, and our hopes brightened? Our plain duty is to move forward with a determination to do what the Lord requires of us, "to deal justly, to love mercy, and to walk humbly with our God."

THE GOSPEL OF LOVE

Absolute trust in the Lord will awaken a desire, at least, to try to live in accordance with Christ's teachings, chief of which is to LOVE, not hate one another. Now, as perhaps never before, all men and es-

pecially Latter-day Saints should preach and practice the gospel of love, and decry, as well as deplore, manifestations of ill-will and hate.

He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In answer to a lawyer's question, which is the great commandment in the law, Jesus answered in one word, "Love," and then He specifically stated whom we should love; first, the Lord "with all thy heart, and with all thy soul, and with all thy mind;" and, second, "thy neighbor as thyself."

The opposite of Love is Hate. As Christ is the personification of love, so Satan is the embodiment of hate.

Hate is cruel and vicious; even when unexpressed and smouldering, it consumes the individual as surely as when it bursts into flame. Hate feeds on envy. It prompts and justifies unrighteous conquest; it looks for weaknesses in others; lives in the realm of iniquity and feeds on falsehood and slander; it injures the hater even more than the hated. It "is of all things the mightiest divider, nay, is division itself."

WAR A RESULT OF REJECTING THE GOSPEL

Rejection of the Gospel of Love, which is the Gospel of Jesus Christ, brought on the World War that began in 1914, with what result?

Seven million men killed, twenty million wounded, five million of whom were maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of a home of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor. Fifty billion dollars worth of material and property destroyed. One hundred billion dollars to provide for the cost of the war and interest.

Hatred smouldering in the hearts of Germans against men and nations who imposed upon Germany what to the Germans were unjust terms of peace is the cause of the present world-wide conflict. As a result, millions of men are again being slaughtered, homes broken up, property destroyed, women and children massacred, nations subjugated or practically obliterated, the right of self-government destroyed, and liberty itself threatened.

Terrible as things are, I repeat, I still have faith that God will overrule all for the good of humanity.

EVILS TO BE CONDEMNED

There are things in the world which we may and should despise, but we can condemn the evil without hating the man. We should develop an aversion for the things which we ourselves can and should resist or overcome, and for the things which Christ hated. We can have an aversion for the works of the flesh as enumerated by Paul, among which are adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such

like; "of the which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

ATTENTION TO LITTLE THINGS VITAL IN ERADICATING HATE

When the rich young ruler asked Jesus "what great thing may I do to obtain eternal life?" the Master called his attention not to any one great thing, but to several specific commandments.

So there may not be any great act we may do to eradicate hate, war, and suffering in the world; but there are many little but very important duties within our power and province to accomplish.

This is a time when men and women should curb their tempers, and when prompted to condemn others, to hold their tongues. In national affairs, for example, there are those who think actual participation in the European conflict will be necessary to end the struggle and to bring about peace. There are others who think such a step would be most tragic. The interventionist and the isolationist each has equal rights to his views, and each may be equally sincere in expressing them. My message, therefore, today, is to keep hate and enmity out of the controversy.

Then, too, an election is approaching. Candidates and policies will come before us for consideration. In times past, political campaigns have engendered animosity and sometimes personal hatred. Hate thus harbored indicates an inferior grade of intelligence, a low degree of culture.

ELIMINATE HATRED

I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in our country, and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity and envy.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Pertinent to this thought, Charles Wagner, author of *The Simple Life*, makes this comment:

Each person's base of operations is the field of his immediate duty, neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

Brethren and sisters: "Let not your heart be troubled, ye believe in God," believe also in the Gospel of Jesus Christ—a belief such as the Savior had in mind on that solemn occasion will express itself in action. So in conclusion:

Keep your faith in the God above,
And faith in His righteous truth;
'Twill bring you back to your absent love
And the joys of a vanished youth.

You'll smile once more when your tears are shed,
Meet trouble and swiftly rout it;
For faith is the strength of the soul inside,
And lost is the man without it.

May increased faith and trust in the Lord and in the Gospel of Jesus Christ supplant the spirit of contention and hate now so rampant, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy and President of the New England Mission

It is a joy to me to come across the Continent from Boston to attend this Conference of the Church, and I humbly pray that I may say something that will be helpful to us all.

A TRIBUTE TO MISSIONARIES LABORING IN NEW ENGLAND

The parents of some of our missionaries in New England are present here to-day, and you may be assured that your boys and girls are doing a fine work in the cities where they have been called to labor. They are clean, honest, and true; and have become fine students of the Gospel. They would hardly like me to speak about their work, for they have learned the secret of success because they have forgotten themselves and think only of the work of God. They realize their call to the service of the Church, and they know that there is no sphere of life in which a man can more certainly lay out all his talents than in the service of his Maker. They come in contact with all kinds of people, human beings in every conceivable relation, and there is no life so rich or so full of those joys which come from serving people at the point of their greatest need. They realize that the Master is calling and they give answer. He calls not to comfort nor to power, as the world reckons power: He calls for heroic service. Your sons and daughters have taken up the cross to follow Him, and this they are doing nobly. You are very happy, I know, in having them in the field, and you may rest assured that we will do all we can for them. They will honor the call, for they are working under the direction of the Spirit of the Lord, and their lives are made beautiful in consequence.

THE RESPONSIBILITY OF THE SEVENTY

I should like to say a few words to the Seventies assembled here this morning, because we are interested in you and the great work which the Lord has appointed you to do. We are the men who are ordained to go forth to give the message of the Master to the world. You have discovered that the most significant factor in human life is to be found in

the ability to make response to great principles and great ideals; in you is power for great action by faith, and hope, and love. In a word, you are to show yourselves responsive to the Spirit of the living God who speaks through all of you to the souls of men. The message is a word of duty uttered from above, it is also the word of highest privilege uttered from within. "If thou wilt enter into LIFE, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength." This is the first imperative which you, my brother Seventies, must abide by if you would "enter into life." Be sure of God! By simple living and loving worship, by purifying yourselves, by continual moral obedience keep close to Him. You are giving help in ushering in the Kingdom of God. The King is calling and you are answering. It is a great living duty, a duty of love and thanksgiving. From now on more than ever before, you are to hear the admonition of Paul: "Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." You are responsible to teach the Restoration of the Gospel to the world, and your hearts must be prepared for this great responsibility.

You recall from your history that the Prophet Joseph Smith brought the Seventies into existence in February, 1835. It was a glorious occasion for it followed within a few days the calling of the Twelve Apostles in fulfillment of the revelation given before the organization of the Church. These twelve men were chosen from those who went up in Zion's Camp and the Three Witnesses to the *Book of Mormon* were to select and ordain them. Another meeting was called for February 28, and the brethren were chosen from those who went to Missouri in Zion's Camp and these brethren constituted the first Quorum of Seventy. Hazen Aldrich, Joseph Young, Levi W. Hancock, Leonard Rich, Zebedee Coltrin, Lyman Sherman, and Sylvester Smith were called to the office of the President of this Quorum of Seventy. These brethren and those appointed to form the first Quorum were ordained under the hands of the First Presidency. And says the Book of *Doctrine and Covenants*:

The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles and in all the world; thus differing from other officers in the Church in the duties of their calling.

POWER IN THE PRIESTHOOD TO BRING ABOUT CHANGES

We do not have any individual organizations of the Priesthood in the New England Mission, but we are teaching the few members we have the meaning and power of the various offices of the Priesthood, and in our Youth organizations we are emphasizing the restoration of the Gospel and the coming of John the Baptist and Peter, James, and John who restored the full power of God to the Prophet Joseph and his brethren. This power we have to-day, and it is the one thing that is to bring a new life of Faith into the world. It is a truth of the highest importance, for man is made in the image of God. "God created man in His own image; in the image of God created He him." Man is divine; and in this day

when people are speaking of the hours of doom, we must stir that gift of God within us and within the world, for man can rise above sin and wrong and bring about the supremacy of Truth. We recall the last words that Jesus uttered when He sent His disciples forth:

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.

That is the message that must ring true in our hearts to go forth into the world and preach the Gospel. We are told to keep the commandments of God, we who are divine in the sight of God sent into this life for a divine and holy purpose. If we will remember these divine words of Paul the Apostle we will keep the commandments of God, for we will look up and not down; and we will not leave this awful feeling of doom and despair, in our hearts, for God lives, and we have everything of beauty and truth and goodness.

UNITED EFFORT NECESSARY TO SUCCESS

Let me say in conclusion to all of us Seventies. We will be united as never before for this great cause. And if we are united, we will keep in mind these words of Paul:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.

It is in God's love that we will be able to love mankind and in loving mankind we will love God, and it is with this spirit, my brethren and sisters, that the Elders, the missionaries, your sons and your daughters are going forth in the New England Mission; never with hate, never with unkindness, never with anything false, but with Truth, with kindness, with hope, and with a knowledge in their hearts that they are the servants of the living God. This is what I wanted to say to you as your servant and fellow-laborer and brother, and as a co-laborer with our fine boys and girls in New England.

God bless us all that the truth of this message of the living God may live in our hearts forever, I ask in the name of Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy and President
of the Temple Square Mission*

As you are aware, I am laboring in the Temple Square Mission.

EARLY GUIDE SERVICE

My first contact with guide service was when I was a young boy running up and down the dusty streets in my bare feet. We were living in one of the houses of Grandfather Taylor, and because of the interest in him, strangers who came to visit Salt Lake City were taken by the

hack driver past grandfather's homes. The hack driver would always stop and make explanations of who lived in the house or houses and something about the doctrines and practices of the Church. We boys used to line up quite near to the carriage and listen to the stories that were told by the driver. When the driver was through and commenced his way up the street, we trotted along in the dust and said in our indignation: "Liar, liar, liar." Mother didn't approve of it very much, not because we weren't telling the truth but because of the company we were keeping. She had the fine philosophy of life that it is never worthwhile to get even or to hurt people, when trying to put over your own cause. She also had in mind the good people who were riding in the carriage who had to listen to what was told them.

BEGINNING OF THE BUREAU OF INFORMATION

It was in 1901 that the thought came to some of the brethren that it would be a good thing if the Church would provide an organization to take care of this situation and enable our visiting friends to hear the story from our point of view instead of allowing men who were prejudiced and who were not familiar with the ways of life and doctrines of the Church to do all of the teaching. The matter was presented to the M. I. A. General Board and it resulted in a committee being organized to look after the strangers, especially those who were visiting within this sacred Block. Later it was taken over by the First Presidency, and a number of missionaries were called to labor on the Block. In the commencement of any new type of work the servants of the Lord are not only inspired in effecting its organization but they also have the inspiration to choose the type of men who will pioneer the movement. Even though the organization is important, it is just as important to select the right man to commence it. Brother Benjamin Goddard was chosen to do this work, and he laid a splendid foundation on which others who followed him might build. Others might continue to add to the building and perhaps to polish the stones but without such a solid foundation and introduction, I am quite sure that it would not be going along as efficiently as it is today.

Succeeding Brother Goddard was President Levi Edgar Young; after him, Joseph S. Peery, and then Joseph J. Cannon. Each one has done a magnificent work in this Temple Square Mission.

INTEREST IN THE WORK MANIFESTED

The guides are all interested in the work. They are real missionaries. They are trying to do everything they can to inspire and put into the hearts of men and women a knowledge and testimony of the truthfulness of this great work. Sometimes when we discuss releasing missionaries they come and ask that extensions might be made in their case because they love the work and do not desire to be released.

This year we have had around 416,000 people come to the Block as visitors. This is something like 89,000 more people than we had last

year. Today, because of war conditions and employment possibilities in different parts of the country, and because Europe is not open to travel, people are traveling extensively in this country.

Among some of the interesting things to the tourists as they visit the Block are the way we handle our young people, both in a religious and a social way; our Temple work and the conception we have of the justice of God in requiring both the living and dead to do the same things in order to receive the same rewards; that men and women are able to obtain help and assistance, even though they may be on the other side. To them it is a new and thought-provoking doctrine. They are interested in our conception of marriage and family relationship, both here and hereafter. The doctrine that men and women, if they are faithful and true, may have each other, may have their children, may have their fathers and mothers in the eternities, is startling but satisfying. In speaking to a group one time, mention was made that women might have their husbands on the other side. A woman spoke up and said, "What! No rest in heaven"? Undoubtedly this lady had not had such a happy married life, but as we talk about the Temple work and its possibilities, I notice that the older people who are in the crowd look at each other and draw a bit closer and one can almost hear them say, "That is what we would like to have happen to us." And the young couples who are traveling, perhaps on their honeymoon, hold each other's hand more firmly and one can almost hear them say, "God being willing, we will live this life righteously and have each other forever and ever."

May the Lord bless us and keep us as we walk through life, that the inspiration and power of God shall always be with us and that we shall take a happy interest in men and women not of our faith, that they, too, might see and understand the beauty of the Gospel and eventually, because of the righteousness of their lives, find their way back into the presence of God, I humbly pray in the name of Jesus Christ, our Redeemer, Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We shall now be favored with another selection from the Pasadena Stake Male Quartet. You will perhaps be interested to know that this quartet is made up of Brother George Waite, first tenor, from Eastmont Ward; Brother Monte Green, baritone, from the Montibello Ward; Brother Geert Hulshoff, basso, of Belvedere Ward; Albert Gish, second tenor, Monrovia Ward. All are High Priests in Pasadena Stake. They call the quartet *Melkomen*, which contains, you will recognize, the first syllable of the Melchizedek Priesthood. The brethren will now sing for us, "The Story of Old," by Parks; director, Brother A. M. Gish.

The male quartet from Pasadena Stake sang "The Story of Old."
—Parks.

ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles and
President of the Northwestern States Mission*

All my life I have looked with the spirit of reverence upon this building. I never dreamed that one day I should be privileged to sit upon these red plush seats. Since living within a stone's throw of Temple Block, my mother was always anxious that we attend the two o'clock afternoon session each Sunday, and as a boy I used to say:

Mother, it does not do any good for me to go over there, I just go to sleep. I cannot stay awake in the Tabernacle.

Well, son, that shows there's a good spirit there. (Laughter)
There is nothing to be afraid of, and I want you to go.

But she was not speaking of today; for I am afraid.

CONDITIONS IN THE NORTHWEST

I come from the great Northwest where I am laboring with young men and women that are gloriously fine. There are about 130 of them in our Mission, and about 11,000 members of the Church that we have on record scattered throughout the Northwestern States—a glorious part of the world, the most beautiful perhaps of all the world. They are busy now because of the conditions that prevail in creating armament and ships, erecting airports and providing facilities so that the United States will be ready. There is not very much unemployment in the Northwest. Our farmers are having some difficulties up around the Missoula district, the rains have been so copious that the wheat is sprouting in the shocks; they are unable to thresh it. This has been a wet year.

The Saints in the Mission are living the Gospel. The tithes have almost doubled this year over last year, and the missionaries have distributed more Books of Mormon than ever before. The people are open-minded and kind to us. Rarely do we hear anyone criticise.

VISIT TO ALASKA

Recently it was my privilege to travel to the far north and visit Alaska, which is part of the Northwestern States Mission. We have established there in Fairbanks a nice Branch of the Church. The missionaries went there last winter. During the summer months we had six missionaries laboring in Alaska. The two that were assigned to Anchorage have been very successful in establishing a Branch which now is functioning on its own. The Branch President, Brother Joseph Tibbitts, is in charge, and the soldier boys, those of the airport, many of them members of our Church, are in attendance, and they find a great deal of comfort in being permitted to go to a Branch of the Church and participate there in the Sunday School and the Mutual Improvement organization.

The Government is doing a tremendous job in that part of the world. There is a great airbase at Fairbanks, hangars the like of which

I have never seen in my life. Likewise in Anchorage, a city of 2500 people, now they have 12,000 people living there. In three or four days they erect themselves little homes, hammering together some two-by-fours and nailing cellotex on the sides. They are taking their families into these places and are rearing them. Rents are very high and the Government is paying tremendous wages to the workers there.

As Brother Greenwood was talking this morning in the Welfare meeting, warning our people about leaving home and security to go away to work at jobs that will perhaps last but a few months, I thought of what happened when I was in Alaska. One man had taken his family all the way to Anchorage, and it takes a week on the ocean to get there—to get one of those big paying jobs that of course would be shortlived. He passed away and left his wife and three little children there with his mother-in-law, with no visible means of support, but thank God she had found a little Branch of the Church. We were able to finance her trip back to the States, where she was provided for, and where she had friends who could help her become located.

HAPPINESS IN THE GOSPEL

I am grateful for a Church that is practical, grateful for a Church that reaches into our everyday lives and makes us happy. No one can live the Gospel of Jesus Christ and not be happy. No matter what our difficulties may be or what our trials may be, there is always someone near by in our Church to help us. I found it to be true in Europe; in South Africa likewise, and in the far north of Alaska; always the same spirit, always the same love; always the desire upon the part of the presiding Authorities to bless and encourage and protect. What a Church is ours! What love goes out to the people! What love and devotion are expressed by the people and shown by the people for their leadership! How glorious it is to have men who are willing to sacrifice and give, as our leaders do, to be with us and to bless us!

I am grateful for the opportunity that has come to me and mine to associate with the young people of the Church.

FULFILMENT OF A PATRIARCHAL BLESSING

When I was a lad, the Patriarch, placing his hands upon my head, said that my life should be cast with the youth of the Church. As a Bishop I took that to be my responsibility and labored with the young people. I labored for some thirteen years on the General Board of the Mutual Improvement Association, and as a Mission President. The work with these lovely young men and women who come out into the mission field has been the joy of my life, and they keep my wife and myself buoyant in our spirits and feeling every day to thank the Lord for our opportunities. And so the Lord has blessed us and helped us in the work that has been ours to do, and we are so grateful.

THE TEMPLE AT CARDSTON PRAISED

I would like to mention that in the Northwestern States Mission

there is an institution that bears a great influence among the people there, especially the membership of our Church. The leader of that institution is President Edward J. Wood. I am speaking of the Cardston Temple. I have discovered that permitting the missionaries to have one trip to the Cardston Temple has revitalized their lives, for they have not realized just what temple activity meant until they came under the spell of that man.

A MISSIONARY HEALED THROUGH FAITH

Not so very long ago a group of our missionaries were leaving Vancouver to take this trip over to Cardston to the Temple. One of these missionaries had had a drooping eyelid from his birth, and had been operated upon by the doctors, and had come under doctors' care, but had never been helped in the slightest degree. In talking with his District President he was talking about that eye, it worried him a bit. The District President said:

Well, you know what happened to me. I had a blessing here last May and my eyesight has been restored and I do not even wear my glasses any more. Why don't you have your eye fixed while you are over there this time? Why not have President Wood give you a blessing?

The missionaries went over to the Temple and finished their visit and were just on the point of leaving. President Wood came into the room just before they were going out of the temple and said:

I understand there are some people here who want blessings. The spirit of healing is in the Temple, and if your faith is right, and if the Lord is willing, you may have the blessing you desire.

That young Elder stood there and heard those remarks, and then President Wood bowed his head and began to pray. This Elder said to me:

President Smith, while he was praying the most wonderful feeling came over me I shall never forget it all the days of my life. That eyelid went up, and I walked out of the temple with my eye healed.

As I stood and looked at him and noticed that that eye was more open than the left one, I marveled at his condition. A month had passed since the occurrence, I had heard about it and was wondering whether it would remain so, but it has remained so, and he has called in all his one-eyed photographs from the missionaries and says he wants to give them one with his two eyes open instead of just the one.

And so, my brethren and sisters, no matter what difficulties and trials come to us we always have access to our Heavenly Father who will always reward us if we are humble. Remember, when we do what He says then we have a promise.

May God bless us all to remember this fact, that it is through our faith and through our works that our blessings come, and not through what others may do for us. May peace be in your homes, and joy and happiness be with you always, is my prayer, in the name of Jesus Christ, Amen.

ELDER KENNETH R. STEVENS*Former President of the Tahitian Mission*

My brethren and sisters: This is an unusual surprise to me, for I had not expected that the opportunity would be provided for me to occupy this position. Neither, however, did I anticipate that a call would place me in charge of one of the Missions of this Church.

I bring you greetings from our brethren and sisters in the Gospel in the land of Tahiti, in the South Pacific. They are some 1500 strong, and in addition to those who claim membership in our Church, I also bring you greetings from some more than 20,000 residents of those islands who have an appreciation of our program, and though they do not claim membership in our Church, principally because of the habits which make it impossible for them to conform to our standards, yet they appreciate the value of our program in their midst and would hesitate to see it taken out entirely. They truly mourned the loss of the missionaries when they were withdrawn from those islands, and they look forward to the time when they may return.

I rejoice that while being in the midst of that people I came to learn through their legends that there was a time when they believed in the Gods of heaven as we do, even a plurality of Gods, and that they believed in the creation of this earth even as our doctrine teaches. This, however, has been explained away and replaced by modern Christian doctrine which teaches of a God who is everywhere present, and so small He dwells in the human heart, but who has no parts nor passions, and by a different story of the creation. And so it thrilled me when our missionaries preached Mormonism to have those people nod their heads and say, "It sounds like the old doctrine which was common to our people."

I bear you my testimony in humility that I appreciate my membership in the Church. I hold it dearly sacred, and trust that I may continue to be favored with activity in the Church, because I realize that only in that service is there safety for each of us.

My testimony helps me to understand that it is God's Church to which we belong, that it was established under His own immediate supervision, and that the Church membership will be held individually responsible for its degree of adherence to the principles, ordinances, and covenants which we accept.

And may I express my appreciation to my parents who helped me establish a foundation for the testimony I have of the Gospel. My father gave his life for the Gospel in the missionary service of the Church while laboring in New Zealand; and this sacrifice, while he was but a young man, made an indelible impression on my mind that our Church must have the Truth. The teachings of my widowed mother and the close and intimate friendship and association which we have been permitted to enjoy, have further aided me in standing by the Truth when I might have been tempted to do wrong. I am thankful that she still lives and continues to find joy and happiness in the program of the Church.

God bless us all. Amen.

PRESIDENT ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters: It is a pleasure for me to stand before you and bear my testimony in this General Conference. I have been delighted with the spirit of the Conference thus far and with the messages we have heard. I am more than pleased that our beloved President is able to be with us and that God has given him the measure of health which he enjoys. I want to assure him that my prayer for him daily is that God will prolong his life so long as it is sweet for him and within the purposes of God that he should stand at the head of the Church. I enjoyed the message of each of his Counselors, and recommend to all of us that we carry those messages in our hearts and strive to live their import and purpose.

I was very much pleased with what President McKay gave us this morning, with the message of cheer and comfort. He indicated that while we should be cheerful we should recognize the presence of certain evil practices within our midst. Some of those practices have come down to us from the past, and one hundred years of our life have not been sufficient to eradicate them from our midst.

LATTER-DAY SAINT BELIEF REGARDING GOD

In all our history we have claimed the right to worship God according to the dictates of our conscience, and we have added we extend to other people the same privilege. We have done that, we have offered in many instances the facilities of the Church for the worship of other denominations. We are a tolerant people, but I wish to suggest this morning that in the idea of toleration which we foster we should never think of adopting the practices of other people which are not according to our standards and beliefs.

We can never for a moment fail to recognize the fact that we do worship God in a different manner from most people; that the type of God to which reference was just made is not the one we worship. We must always teach our children that the revelation to Joseph Smith of the identity and personality of God and Jesus Christ was real, and that as Latter-day Saints we should accept it as such. We should always teach them the necessity of living the standards of the Church—honesty, uprightness, integrity and virtues of many kinds, and chastity.

DIFFERENCE BETWEEN RIGHT AND WRONG SHOULD BE TAUGHT

Many people believe that naturally and inherently we know the difference between right and wrong. I am not a psychologist, but I have grown up with the belief that we have a God-given conscience that teaches us to do what we know to be right and restrains us from doing what we know to be wrong, but I am a firm believer in the fact that our idea of right and wrong has grown out of the revelations of God to mankind, and that it is established in the minds of our children by the teachings of their mothers and their fathers. If they fail to learn through our neglect that

certain things are wrong and do them, there is then the responsibility lying at the doors of their fathers and mothers. It is our duty as fathers and mothers to teach them frankly these things. It is our duty as leaders in the Priesthood quorums to discuss these things, to come to a mutual understanding of what is right and what is wrong, and to avail ourselves of public opportunity to teach our children so that no child growing up in our midst can say he has never been taught.

I reiterate what I said here at one time, that when a person can go to an officer of the Church and say, "Nobody has ever taught me that a certain grievous sin that we decry is a sin," somebody is at fault, for every man and woman in our communities should know that adultery and fornication and kindred practices are sinful in the sight of God and in the sight of this community. And in all our liberality and in all the concession that we may make to the belief of other people, allowing them to worship how, when, where, and what they may, we can never recede from our standards and adopt theirs, and be true to the trust that God has placed in us, and true to the heritage that we have received from our fathers and our mothers.

A TESTIMONY OF THE GOSPEL ADDS STRENGTH AGAINST TEMPTATION

I believe it is a fortunate thing and a truth that we are superior in our private lives to our ancestors, and I believe that superiority has grown out of the testimony that has been handed down to us from our parents, and through the inspiration of God our Heavenly Father that this work is true, that it has given us a devotion which other people lack for the standards of righteousness and uprightness, of truth and integrity.

I believe that we should stress them more, I believe that we should lay special stress upon the necessity of honesty in our dealings one with another, for the love of a man for his fellowmen cannot be fostered when he takes advantage of him in business relations or social contact.

I pray that God will give us His Holy Spirit, that we may live these standards, that we may keep them dear to our hearts, that we may have the grace and the gift of appealing to our young people with confidence. When a boy comes to me and says, "I have done a certain thing, but I could not tell it to my father; I could not tell it to my Bishop," I feel that there has been a barrier raised between those people and him that ought to be removed, that never should have existed. And when another boy comes to me and says, "I have stopped this practice because my Bishop and came to me and put his arm around me, he is my friend," I know that in that instance at least there was no barrier and the Spirit of God had full play between those two, and that boy is well upon his way. That is my feeling, brethren and sisters, I believe it sincerely and honestly. I believe we should teach these things more carefully, more intimately in our homes, in our quorums, and in our contacts socially one with another. I may even be the keeper of my neighbor's son in that respect, and if I see an opportunity to help I have an obligation and duty to do so.

May God help us to meet these responsibilities fully, completely.

honorably, that the generation that grows up at our feet may call us blessed because of the light that we have held to them in the battle of life, I pray in the name of Jesus Christ, Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that the Spirit of the Lord will guide and direct me in my remarks this morning.

THE AMERICAN CONSTITUTION INSPIRED

As the Bible is referred to as "the law and the testimony" in a religious sense, the Constitution of the United States is "the law and the testimony" of American democracy. Its framers were inspired men, and the membership of the Church of Jesus Christ of Latter-day Saints accepts it as such in view of the revelations given to the Prophet Joseph Smith indicating that the Lord had a hand in the framing of this great document. I quote from Section 101 of the Doctrine and Covenants, Verse 77, wherein the Lord declares:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles.

The American Constitution or Bill of Rights was paid for with the life blood of our Revolutionary fathers, and men for generations before them fought kings, died in battle, suffered imprisonment, and in some instances were executed in order to win personal freedom.

EVENTS FORETOLD BY JEFFERSON

The chief author of the Declaration of Independence, Thomas Jefferson, was not only an inspired man in what he advocated, but I believe he was blessed with the gift of prophecy. I should like to read a Jeffersonian prophecy to you:

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may become persecutor, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right, on a legal basis, is while our rulers are honest, and ourselves united. From the conclusion of this war (of the Revolution) we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of the war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

AN APOSTASY FROM TRUE DEMOCRACY

And as I view conditions today in the light of Jefferson's prophecy,

a great apostasy has taken place from "the law and the testimony" of American democracy, or the Constitution of the United States. Just as there has been an apostasy from the Gospel of the Lord Jesus Christ, there has been an apostasy from those divinely given principles of Government which have been transmitted to us by the inspired men who founded this great nation.

What is apostasy? Webster defines apostasy as being: "Abandonment of what one has voluntarily professed; total desertion of principles or faith."

Stop and think for a moment if you will, of the statement of Jefferson and then of what is transpiring today. "A single zealot may become persecutor." And a situation of this kind is evidenced in our Government today wherein bureaucrats call free men before them, try them, and sentence them. In addition thereto, bureaucrats have assumed the right or taken the privilege of enacting law, depriving the national assembly and representatives of the people of the sole right to legislate, and have deprived the judiciary of its right to try offenders of the law.

The people have been forgotten by the administrators of their Government. There is no question about it. Many Governmental policies now in operation are being imposed upon the people without their consent or knowledge. In contemplation of these conditions, it can readily be seen that a great apostasy from "the law and the testimony" of the American democracy, the Constitution, is taking shape and form.

Furthermore, the people are being lulled to sleep by an opiate called "borrowed prosperity." As Jefferson indicated, the people are so inclined toward the gaining of wealth they are forsaking the fundamental law of this great republic.

A new danger—American being arrayed against American in a new line of class demarkation which will divide this great nation, and, as has been said, "a house divided against itself cannot stand."

One of these groups in the face of a national emergency is literally lying down on the job, while our boys are in the military camps without proper weapons in their hands to learn the science of war. In the days of George Washington and Abraham Lincoln such a situation would have been handled as rebellion, and it should be handled as such today if America and American institutions are to continue.

One of the great fundamentals advocated by the founders of this American nation was that of frugal administration of government affairs. Never before in the history of the world has there been such an extravagant expenditure of the people's money.

Someone made reference to four or five freedoms. We have had more than four or five freedoms, for I think of at least the sixth one—the right under the Constitution of the United States for every man to work how, when, or where he will—and that right has disappeared. It is gone and now lies in the hands of a group who rule the laboring class of the United States.

I point out these few facts to you in substantiation of the point that as a people and a government we are on the high road of apostasy from

that inspired Bill of Rights bequeathed to us by the founders of this great republic.

SOUTH CAROLINA POLITICS

One of the most insidious practices was again drawn to our attention during the last two weeks, with reference to a Senatorial primary held in South Carolina. There were three candidates in the field for the office of United States Senator; and as usual there was the favored candidate. He called upon the "powers that be," returning to his State with the announcement to the voters that \$28,000,000 would soon be spent for the development of certain power projects.

This grant transmuted into votes, did not quite win the nomination. A run-off was required. The favored candidate's 48 per cent of the total vote was close to a majority, but to make it doubly sure, another \$1,056,000 P. W. A. grant was made in favor of the capital of the State. (*Time*, September 29, 1941)

I say this candidate will be an expensive senator. He will have cost the voters of his State and of the United States \$29,056,000. More than that, he is not worth one cent as a representative of the people of his State, for he is responsible to those who made it possible for the Federal Government to spend \$29,056,000 for his State. He will become nothing more or less than a rubber stamp.

In the light of the above practice, a new form of apostasy is taking place, in that politicians and government agencies bid for the votes of the people; and when the votes of the people are placed on the auction block to be purchased by the highest bidder, what will the outcome be?

DESTRUCTION OF FOOD DECRIED

The founders of this great country believed in thrift and in conserving all of the country's resources, but again apostasy has been in the hearts of men. During the last ten years funds have been expended without regard to amounts, to use, or to the benefits derived from such wild expenditures—food was destroyed when there were hungry mouths that should have been provided with it. But thank God, in the Kingdom of the Christ now upon the earth, there are some modern Josephs of Egypt who during the time of wild spending and destruction of food advised this people to conserve their resources against the day of need. The day of need has arrived, as had been predicted. Millions of people in stricken Europe will feel the pangs of hunger. This day is now recognized by those who were responsible for the destruction of food, advising us to produce more, to practice the principle of conservation. Would it not have been a wiser policy to have heeded the inspired servants of God seven or eight years ago and saved that which was destroyed?

While the policy of producing more food and conserving it is being advocated on one hand, yet on the other hand those who are responsible for national finances continue to spend lavishly and without reservation

on projects which, in the ultimate, will be of but little benefit to the people as a whole.

What will be the ultimate outcome of it all? Thomas Jefferson has predicted what it will be, and may I repeat his statement to you:

The shackles, therefore, which shall not be knocked off at the conclusion of the war, will remain on us long, will be made heavier and heavier, until our rights shall * * * expire in a convulsion.

If our rights expire in a convulsion, the body politic now being slowly drugged by the opiate of a borrowed prosperity, will suffer a major financial operation, which will cause the death of the world's greatest democracy; and the vultures and the buzzards of some foreign "ism" will be waiting the moment to step in and devour the carcass.

THE POSITION OF THE CHURCH

There should be no question with reference to the stand of the members of the Church of the Lord Jesus Christ with reference to the principles of American democracy, for Brigham Young declared:

I expect to see the day when the Elders of Israel will assist civil and religious liberty and every constitutional liberty bequeathed to us by our fathers, and spread these rights abroad in connection with the Gospel for the salvation of all nations. I shall see this whether I live or die. (J. of D. p. 553)

Again he declared:

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. (J. of D. p. 555)

And in making an effort for the preservation of our great Bill of Rights, may we do so energetically and willingly that others seeing our example will be inspired to follow after us and not for one moment to continue in the lethargy we are now in, for we may find ourselves in the position of a conquered and trampled France, best stated in the words of old Marshal Petain when he pronounced the following requiem over his stricken country:

Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort, and met disaster.

After apostasy there is always an opportunity of restitution and restoration. I would to God that another angel could fly through the midst of heaven, as did that angel that John the Revelator saw, that angel which returned to earth and brought the Gospel of Jesus Christ! Oh, if such an angel could now fly through the midst of the heavens, warning and forewarning the American people of what ultimately lies before them, what a blessing it would be! But, on the other hand, I wish to assure you the Lord will not send an angel. It is not necessary, for His restored Church is upon the earth, and at its head there stands

a Prophet, a Revelator, and a Seer who has warned this people and the American people over a period of many years.

And now, I pray that those who belong to this Church will hearken to that warning. I sincerely hope the American nation will turn for counsel toward these great mountains where the House of the Lord is established, where His inspired servants may be found, and, above all, that this nation's people will hearken to that counsel, to achieve the place that Thomas Jefferson predicted would be our blessing if we followed the fundamentals of government as laid down by the founders of this great nation, and to avoid the catastrophe that now lies immediately ahead:

Let us then with courage and confidence pursue our own Federal and republican principles, our attachment to our Union and representative government. Kindly separated by Nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the hundredth and thousandth generation; entertaining a due sense of our equal rights to the use of our own faculties, to the acquisitions of our industry, to honor and confidence from our fellow-citizens, resulting, not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed and practised in various forms, yet all of them including honesty, truth, temperance, gratitude, and the love of man; acknowledging and adoring an overruling Providence which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter; and with all these blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow citizens, a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities.

As members of this Church we know what our relationship to the Government of the United States is. We know what our responsibilities are, for God has revealed them to us. I sincerely pray as citizens of the United States, as members of this great Church, we will set an example which will create, if it is possible, a restitution of all those glorious privileges and blessings that we have lost and are losing—and we will arouse America by our example.

I testify to you that the destiny of this Church is leadership; it is God's Church, it is His work, and as Brigham Young declared, the Elders of the Church will not only carry the Gospel of Jesus Christ to the nations of the earth, but they will also carry those principles of freedom and equal rights, which will be beneficial to all flesh.

May we, in the spirit of the martyred Emancipator, approach this task:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to

do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

that in the end, "this Government of the people, by the people, and for the people shall not perish from the earth."

This I humbly pray will be its blessing, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The singers from the Pasadena Stake have contributed to the inspiration of this very important meeting. We appreciate the service they have rendered and sincerely thank them.

The congregation sang the hymn, "How Firm A Foundation."

Elder William H. Reeder, Jr., President of the Mount Ogden Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened promptly at 2 p. m., Saturday afternoon, October 4.

President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The music for this session of the Conference was furnished by the Tabernacle Choir, J. Spencer Cornwall, director; Alexander Schreiner, organist.

The Choir and congregation sang the hymn, "Praise to the Man"—Phelps.

Elder Leland E. Anderson, President of the South Sanpete Stake, offered the opening prayer.

The Tabernacle Choir sang an anthem, "Jesus, Word of God"—Mozart.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

I am pleased to announce that again the Tabernacle is filled to capacity. I can see people standing in the gallery and in the doorways. We welcome you to this the fourth session of this the 112th Semi-Annual Conference of the Church.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, I rejoice in having again the opportunity of attending one of the great General Conferences of the Church. I pray that I may be directed by the Holy Spirit of God, so that whatever I may say may be acceptable to Him and profitable to you.

PRESIDENT GRANT'S COVENANTS

I listened with a great deal of interest to the sermon of the President of the Church yesterday, and ever since I have had in my heart the feeling to say to my assembled brethren and sisters that they would do well to memorize, or at least learn very carefully, the first extract that he read from his sermons, the one in which, when assuming the presidency of the Church, he made as it were a covenant with God and the people as to how his conduct would be. It would be well, I think, if every one of us, in our respective callings and activities, would make just such a covenant with the Lord and with those whom we are called to serve.

THE CONFERENCE GATHERINGS REMARKABLE

I am always, on occasions like this, and many other occasions, made to marvel at the vitality and the steady growth of the restored Church of Christ. Two evenings ago I attended the Aaronic Priesthood pageant in this great building. It was filled to overflowing, and thousands were turned away. As announced by President McKay, in the four sessions of this Conference, all held on week days, the Tabernacle has been filled to capacity, with many standing. It is remarkable, an evidence of that which binds together this great kingdom of God on earth.

Perhaps the most remarkable thing about these great gatherings is that there are so many men here. A friend, not of this State, nor of our faith, who has been visiting some of the meetings of this Conference, told me yesterday of the deep impression made upon him by these gatherings, and emphasized the fact that there were so many men present. It is a unique thing in the history of religion, at least in the history of modern religion. In this Church, at least, it seems that the men are catching up with the women, and that is some accomplishment!

PROGRESS OF THE CHURCH

I have been thinking today, as I looked over this vast body of Priesthood, officers of the Church, that if Brigham Young and those associated with him, who laid the foundations of this structure could see, as I believe they do see, this building with its main floor chiefly filled with Bishops and their counselors and Stake Presidents with their counselors, they would and must feel the thrill that we feel. Their dreams are being realized. I really wish that all of you could be on this stand and see the faces of this vast assemblage of Latter-day Saints. Yet I suppose

none should be filled with marvel, or wonder, at the growth of the Church. After all, we have something precious to offer the world. Our traffic is in truth; and truth is the strongest cement for holding human organizations together. We offer the world truth; and truth so organized for human needs, and so brought within human understanding, that it becomes the answer to the deep questions which lie in every human heart, in every human soul. We answer these questions. We offer that for which humanity is hungering. I look forward to the time when this Church, because it is founded in truth, shall lead in all matters of righteousness throughout the world, until the very end, when every knee shall bow and every tongue confess that Jesus is the Lord.

Now, whenever I think about the progress of the Church I think also about the devoted thousands who make our progress possible. The statement made by President McKay this morning was certainly thrilling to all of us, with respect to the progress of the Church. It has come about because thousands and thousands of Latter-day Saints have devotedly performed their duties, done their work, lived the law as they understood it. Consequently the Church is growing, and I believe is acceptable to our Heavenly Father, even though not all are doing the best they might do in behalf of the Lord's great cause.

PERSONAL RESPONSIBILITY

That leads me to a principle which I would like to lay before you,—a very simple one, known to all; but sometimes the simplest things are the most important; and sometimes, too, the simplest things are those which are most easily forgotten. Membership in this Church involves personal responsibility. The Gospel of the Lord Jesus Christ presents the doctrine of individual salvation. There is no mass salvation in the Kingdom of God. One by one we enter into the glory of the Lord. I make my covenants alone. I go into the waters of baptism. No one can do that for me if I live on earth. Faith, repentance, baptism, the gift of the Holy Ghost, and all the things that pertain to the Gospel; I must accept myself. I cannot place the burden upon any one else. One of the simplest, as I have said, of all the principles of the Gospel, and one of the most important, is that we accept personal responsibility for the work of God's kingdom.

This is, I think, illustrated nowhere better than in our Temple work. We have thousands of names on our records, but we must do the work for them name by name, name by name; and even then, after that has been done, each one of the dead, having this work done for him here, must, upon his own volition, accept the work done, before it becomes effective.

We should all try to cultivate the feeling of personal responsibility for the work of these latter days. A church is but a collection of individuals. Any organization, a nation, is but a collection of individuals. The church is no greater than the sum total of the activities of the individuals belonging to it; the nation is no greater. We should accept this personal responsibility: This is my Church, not my Bishop's Church, my

Stake President's Church, President Grant's Church. In my field of activity, within my calling, I am just as responsible for the welfare of this Church as any one of the brethren who may preside over the different divisions of the Church. Only as we understand that principle and practice it are we going to make, really, this splendid organization into one fully acceptable to our Heavenly Father.

With respect to this great Conference the same principle applies. Are the instructions given from this stand for me or for my neighbor? There is a temptation, as we sit here and hear the old principles of the Gospel discussed over and over again to say to ourselves, "Why, that is for my neighbor. Brother Jones, just around the corner, needs this instruction. I will pass it on to him when I get home." But the counsel is meant for me. These Conference instructions have no virtue, no value, to me unless I accept them as if they were directed to me, to be built into my life, to be used by me in my daily work.

No person can accept full responsibility, personal responsibility, as he should, for the welfare of this work, unless he learns the great secret art of self-forgetfulness. We must learn to forget ourselves in a great cause, to submerge ourselves in that great cause, to surrender to that great cause. The soul of man never grows to its full stature if the individual stands up before us while we are thinking: What am I getting out of this thing? Only those who have learned to give themselves to a cause enable their souls to grow to full stature. That also is of important consideration for us here.

VISIT TO THE CANADIAN MISSION

I have just returned from the Canadian Mission, a splendid Mission, in good condition, presided over by our colleague and good friend, David A. Smith. I met the missionaries there, and over and over again they said: "This is the happiest time of our lives. We never had as good a time." The reason is, of course, that they were practicing the very art of self-forgetfulness. They were giving themselves to a cause. After we return from our missions if we give ourselves to the great cause of the Lord at home, we shall have equal satisfaction, equal joy. There is no reason why our missionary service should be any happier than any other Church service, if we but learn the great principle of self-forgetfulness, or surrendering to a great cause.

RESPONSIBILITY OF CITIZENSHIP

I wonder if I dare to say that if we dig down into the motives of humanity we shall find that the horrors of this day, the war, and all the troubles that surround us at this time, both at home and abroad, are rooted in the failure of men to assume personal responsibility for the organization to which they belong. In democratic governments, at least—and all the European nations now at warfare have a democratic basis, though they have departed from it—if every man in those countries had sensed his personal responsibility for his nation, I doubt whether this

warfare, these bloody horrors, would be upon the world as they are at the present time.

We are too prone, I think, to look for complex causes, for things far away, when in fact the issues strike home into our firesides within the simplicity of life and action. Life is not very complex, after all, if we analyze it thoroughly and well. This is not President Roosevelt's country. It is my country, and I must help to make it what it should be. This is not President Grant's Church. It is mine, and I have to help make it what it should be. That is my message to you here today.

LOVE FOR THE LORD SHOWN IN KEEPING THE COMMANDMENTS

Now, in the minute or two left for me let us just bring these thoughts together by saying that to be personally responsible for the welfare of this Church we must do what President Grant has told us to do, to keep the commandments, to speak well of the Church, to find no fault, to look for the good, and to perform the duties assigned to us. In our little field of labor, whatever it may be, let us do our work as faithfully as President Grant does it in his field. Then all together we shall be able to build a marvelous institution, one acceptable to our Father in heaven, the Kingdom of God on earth.

Keeping the commandments has been President Grant's message to this Church from the beginning. I jotted down here, as I thought of this subject, that the Lord said to the Prophet Joseph Smith: "If thou lovest me"—and this morning we had a marvelous sermon on love as against hate, one that will linger long in our memories—"If thou lovest me thou shalt serve me and keep my commandments." Then we have the promise given through the same latter-day Prophet:

"He that is faithful, the same shall be kept."—That means a great deal: "He that is faithful, the same shall be kept and blessed with much truth." And then the saying of the ancient prophet comes back to me, that if we do all these things, brethren and sisters, men and women of the Church, accepting our responsibility as individual members of the Church, the promise by the prophet of old will come true:

One man of you shall chase a thousand, for the Lord your God, he it is that fighteth for you.

NEPHI'S WORDS TO HIS BRETHREN

I think perhaps I can take one minute more, then I am through. Nephi had his difficulties. His brothers did not support him, did not support their father, Lehi, were in rebellion against the Lord. Then, one day their brother Nephi took them in hand and tried to remedy the situation, to convert them:

And I said unto them: Have ye inquired of the Lord?

And they said unto me: We have not; for the Lord maketh no such thing known unto us.

Behold, I said unto them: How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said? If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.

This is the simplest of all formulas to win the Lord's favor handed down from ancient days—to reach out to the Lord, to trust Him, to keep His commandments. If we do this, all that we need shall be given us, and all shall be well with us, as individuals and as builders of the Lord's latter-day kingdom.

God bless us and make us faithful in these things, and help us to understand more fully the meaning of the Gospel, I pray, in the name of the Lord Jesus Christ, Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

My brethren and sisters, I think I have felt just as you have felt during this Conference, but particularly so during the remarks of President Grant, for I have watched him as long as I have memory, and as he was talking there kept occurring and recurring to me an incident that I want to pass on.

INCIDENTS FROM PRESIDENT GRANT'S EARLY LIFE

It has been my privilege, during the last few days, to examine the records of the Thirtieth Quorum of Seventy, and in my examination of this quorum of Seventy I discovered that it is the quorum to which President Grant belonged, and that sixty-six years ago, when he was but nineteen years of age, he joined this quorum of Seventy, and then one of the first things that President Grant said I copied down, and I want to read to you just what he did say. This was on June 16, 1876.

President Grant stated he was pleased to meet with the brethren; bore an excellent testimony in regard to paying tithing, and felt well in the work of God, and felt to do his duty in the kingdom.

Then again this statement: March 29th, 1877—and remember now, President Grant was but twenty years of age.

He was gratified at being present; realized that the consideration of religion should be uppermost in our minds; desired means and wealth to do good, and not to use in damning himself; wished always to have this spirit with him.

There are many other things that were said by him that I shall not read, but that, in and of itself, is enough to give to us the real, true insight of this great man. It seems to me that God has continued His method of appointing leaders. You recall how David was called. God seems to have had His desires answered, in putting His fingers on the youth who He knew would go forward with the work in a way that would please Him.

.A VALIANT SOLDIER

Now, today I received a letter from the far-off regions of New Zealand, and in that letter I received some very cheering news to me. Our boys in New Zealand who belong to this Church, who are in the war, were not lost as reported. They have been found, nearly all, or all of them, and taken into prison camps. Brother George Katene, one of the stalwart Elders in the Church of Jesus Christ of Latter-day Saints in that land far from his home has been signally honored. He has been marked with the decoration of Great Britain, for his valor—and may I say that he is one of the graduates of our Maori Agricultural College.

GRATITUDE EXPRESSED FOR BLESSINGS

I jotted down a few things that I thought I would like to mention here, and if I can get through with them in just a few minutes I will be very, very happy.

When I read of the sorrow and distress that is abroad upon the earth today I hold as the most precious gift God may give to me my citizenship in these United States, this blessed land of Joseph. My heart is poured out in constant gratitude for this glorious Gospel upon which we are feasting here today. But for it I should not be here, and perhaps should not have had earthly tabernacle. In humble gratitude I thank my Heavenly Father that I was born a generation removed from the terrible onslaught made by Satan to destroy this work in its inception, and that those heroes who preceded me so discouraged the Evil One, by their holy faith and devotion, that there came a lull in the persecution, and in that lull I was born. I think I have in my veins some of the blood of those who suffered and were tempted, so I have obtained my physical persecution in an easy way. But come what will, I hope I may never deny that knowledge which is in my heart today.

SATAN'S POWER TO TEMPT

Abraham Lincoln is quoted as stating this:

I believe we are all agents and instruments of Divine Providence. I hold myself in my present position, and with the authority invested in me, as an instrument of Providence. I am conscious every moment that all I am and all I have are subject to the control of a Higher Power, and that Power can use me in any manner and at any time as in His wisdom might be pleasing to Him.

I believe, however, that one so suave and so cunning as his Satanic Majesty, in order to induce our Lord and Savior Jesus Christ as he did, with his offer if He would bow down and worship him, is capable of bringing to us other temptations and other trials than physical trials, and I rely wholly and solely upon the answer of Christ to Satan. It is a comfort to me: "Thou shalt worship the

Lord thy God, and him only shalt thou serve." Thereupon the devil left Him, and angels came and ministered to Him.

GOD'S POWER MADE MANIFEST

So in this rocky fastness, and in this great desert land of ours, God established this Church. To our forefathers be the glory. I want to say to you that there came to them, if not angelic inferences, help, sustaining power. It was the power, at least, of God, that made them continue on in what they did, until we find ourselves as we are today. So the Lord brought about exactly what the Prophet Isaiah declared would be brought to pass:

For as the earth bringeth forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

This has been literally fulfilled in my lifetime, so with gratitude in my heart I praise my Heavenly Father. I thank Him for all that has come to me, and all that has come and is coming and will continue to come to this great Church.

LINCOLN'S WORDS FULFILLED

God the eternal Father, I thank Thee that we have men, even in these great warring armies, who may go forth with this Gospel of ours in their hearts, because those men will scatter peace, comfort and cheer to all with whom they come in contact.

Let me again tell you what Lincoln said, and he said this just before Congress convened in 1862:

Fellow citizens, we cannot escape history. We of this Congress and of this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or the other of us. The fiery trials through which we pass will light us down with honor or dishonor, to the last generation.

That is true. What was true then is true of this Church today. The history of this up-till-now fearless people, who have made the Church what it is, shows that they have done so on a few fundamental things, some of which are the following: Implicit faith in God; confidence and trust in each other; scrupulous honor and integrity; thrift, and the God-given privilege of industrious labor, and a feeling of repugnance that is akin to disgrace, when any of us must carry the burden of debt.

These are some of the glorious things for which I am thankful to my Heavenly Father today.

ADMONITIONS OF THE SAVIOR

These are some of the glorious things that our fathers practiced. That is why we are here today, enjoying all the blessings of health and strength, wealth and power, but above all these temporal blessings, a spiritual contentment which solaces us from day to day.

It is also the reason we can draw near to Christ's admonition recorded in St. Matthew, Chapter 5, verses 43-48.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

THE WORK OF STAKE MISSIONARIES

During the first eight months of 1941, your Stake missionaries disposed of 4,812 Standard Works of the Church and 3,873 other books; performed 1,776 baptisms; and brought into communion with the Church 3,695 inactive members.

My time is up. I offer a sincere prayer to God that He will not only bless us, but bless every nation and every people and every tribe of people that exists upon the earth, and prepare the backs for the stripes that some shall receive; and to those who receive nothing but plaudits, let them receive them in humility and in all praise to God for His mercies to us, all of which I ask in Jesus' name, Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The prophet Azariah said to young and old:

The Lord is with you while ye be with him, and if ye seek him ye will be found of him. But if ye forsake him, he will forsake you.

THE COST OF TRANSGRESSION

This is partnership with God. I wish you would consider with me, for a few moments, this question: What does it cost not to serve Jesus Christ? The figures to me are astronomical. With my poor mathematical mind I cannot soar to their heights. But I can go and look at the wretched inmates of the prison; I can look at men and women who are crushed beneath sin; I can visualize those battlefields over the waters, those valleys that are running red with human blood,—and I ask myself what does it cost not to serve Jesus Christ? The answer is before me. Beneath the stars of heaven there is no sight so pathetic as the wreck of a human being, and a home covered with shame is a tragedy.

The Lord said:

Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel.

Old-fashioned, you will say. Yes, they may seem so. They are not the empty words of philosophy, so called, but they are the true words of God.

And again:

And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

Is that true? Are we not under bondage, with these billions of dollars of national debt over us like a dark shadow? The Lord says every man who is in debt is in bondage. Do you not think that the word of the Lord should be heeded, and that we, as individuals, should get out of debt, and then we will have more force with our Government? But the world is in bondage. The world is ripening in iniquity, and therefore the Lord said: "Say nothing but repentance unto this generation."

Speaking of our country, I think the business men are largely to blame for these chaotic conditions. The Lord says: "Search out good and wise men"—not of any party; not of any church, but search out these good men and put them in charge of our civil affairs. But if you ask a business man to run for office, he becomes a Pharisee, a political Pharisee. He says: "I don't like to enter into the slime of politics." But who has made it a slime? The men who were unworthy to hold office. Business men say: "We can't be elected." Well, when, in the name of heaven, will you be any stronger? Why not enter the conflict? There ought to be common ground where good and wise men may stand, and their influence will be felt at headquarters in Washington.

"Isn't repentance," as Carlyle says, "of all acts of men, the most divine?" The reward of repentance is a new man, a new birth. Think of the sweet influence that repentance brings. It changes the heart. It makes us feel that we have no more disposition to do evil, but to do good continually. Our Heavenly Father entreats us to be correct in manner, proper in our conduct, and an example and a light unto all mankind. Oh, the strength, the beauty there is in purity of heart! Emerson said: "My strength is as the strength of ten, because my heart is pure."

You know the old story of the student who created a monstrous being from materials gathered in the tomb and the dissecting-room. Of course, it is a fable. The monster acquired life. The student was unable to control him. This monstrosity strangled the student, killed his bride and others of his loved ones, and finally found an end in the North Sea. By permitting this intemperance are we not constructing a monstrous being that will prove to be our master; and this monster of adultery—for unchastity is the dominant evil of the age. These great evils will strangle our youth and kill all that we cherish most dear, and yet we are responsible.

If we had done our full duty our people in the tops of these mountains would not be afflicted with these beer stands and liquor stores. We had the power—we have the power now to prevent it. Should we not, in the majesty and strength of a free people, rise up and crush this destroyer, before it crushes us?

WARNING TO AMERICA

About our nation Moroni said—and his word is greater than all the statesmen of ancient or modern times—he is speaking of the United States of America:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Then Webster, the great expounder of the Constitution, catches the inspiration of the Nephite prophet, and in his matchless eloquence he adds to this warning:

But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political Constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity. Should that catastrophe happen, let it have no history! Let the horrible narrative never be written! Let its fate be like that of the lost books of Livy, which no human eye shall ever read; or the missing Pleiad, of which no man can ever know more than that it is lost, and lost forever.

FAITH EXPRESSED IN THE FUTURE

If America falls, we will be the ones who have robbed ourselves of our glorious heritage, but I am not afraid that this republic will fall. I believe the Constitution is going to endure until the King of Kings comes in glory. He shall reign over the earth, from the rivers to the ends of the earth. The *Book of Mormon* is filled with divine prophecies, and divine promises to this American nation. Speaking of it the Lord says:

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (II Nephi 10:11, 12, 14.)

I am not afraid of any dictator coming over and conquering us. I cherish, in the fondest and deepest faith, the belief that the Star Spangled Banner shall reign over this land, and that no alien flag shall ever be permitted to be the "abomination and desolation" in free America. But all that depends upon the people serving Jesus Christ, who is the God of

the land. If we serve Him—and here is our glorious opportunity—He will fortify us against all nations, and though the world combine in arms and attempt to invade us, every true American will meet them in battle array and send them back in the confusion of retreat, for when God is with us, who can be against us?

And the Star Spangled Banner in triumph shall wave
O'er the land of the free, and the home of the brave,

if we remember God and seek Him while He may be found. This is my prayer, in the name of the Lord Jesus Christ, Amen.

The Choir sang an anthem, "My Redeemer Lives"—B. Cecil Gates. Richard P. Condie, soloist.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

You will agree, I am sure, that that is one of the most beautiful musical compositions ever written. The Choir sang it impressively.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters: I am conscious at this moment of a tremendous responsibility. I am full of fear and apprehension, and I confess to you that when the call came to me to serve in a high position in this Church I was full of doubts and misgivings. Yet I pledge to you my best efforts, with the help of God.

RECOLLECTIONS OF PAST TEACHINGS

When President Grant spoke yesterday there came out of my boyhood three stimulating memories. One of these was the visit of President Wilford Woodruff to Logan when I was a boy. I remember his testimony. He spoke of Joseph Smith the Prophet, as one of his associates, and he told us that Joseph Smith was a mighty man, full of faith, full of courage, and full of integrity, but he said when Joseph Smith assumed his responsibility as a leader of the people, he was meek and humble as a child. I shall never forget the fervent testimony of President Woodruff.

The second memory that came to me was President Heber J. Grant's visit to Logan, also when I was a boy. I remember his sermon on temperance and the Word of Wisdom. I shall never forget what he said on that occasion.

The third memory is a recollection of seeing and hearing that venerable, scholarly and cultured leader, President Lorenzo Snow. He spoke of the law of the tithe, and urged the people to honor that great law, and he said if they would do so the Lord would lift them out of their economic distress. There are many people living in the Church who can remember the admonition of this great leader.

QUOTATION FROM "RAYS OF LIVING LIGHT"

Thirty odd years ago I was a missionary over in England. I remember distributing a tract written by President Charles W. Penrose. That tract was called "Rays of Living Light." To me it has always been a masterpiece, for Brother Penrose explained the Gospel magnificently in that little booklet. I have frequently pondered the last paragraph in this Gospel tract, and I am taking the liberty of reading it to you this afternoon, in view of the many things which we have heard concerning the trouble and gloom of these last days.

Said President Penrose:

"This is a day of warning. It will be followed by a time of judgments. The Lord is about to shake terribly the kingdoms of this world. War, pestilence, famine, earthquake, whirlwind, and the devouring fire, with signs in the heavens and on the earth, will immediately precede the great consummation which is close at hand. These are the last days. All that has been foretold by the holy prophets concerning them is about to be literally fulfilled. The everlasting Gospel has been restored to the earth as one of the signs of the latter days. Israel is being gathered. The elect of God are assembling from the four quarters of the earth. The way is opening for the redemption of Judah. Soon all things will be in commotion: men's hearts failing them for fear and looking for the things that are coming on the earth.' The places of refuge appointed are in Zion and in Jerusalem. The Lord, even Jesus the Messiah, will come to His holy Temple. He will be glorified in His Saints, but will 'take vengeance on them that know not God and obey not the Gospel.' He will break in pieces the nations as a potter's vessel. He will sweep the earth as with a besom of destruction. He will establish righteousness upon it and give dominion to His people. 'The meek shall inherit the earth and the wicked be cut off forever.' Therefore, repent and turn unto Him, all ye nations, and obey Him, all ye people, for these words are true and faithful and are given by His Spirit! Salvation has come unto you; reject it not lest ye fall and perish. The time is at hand!"

THE EXAMPLE OF THE PIONEERS

Brethren and sisters, this great Gospel tract has found place in many homes in this nation and in old England. And so I say we are living in the last days, and when these events are transpiring. There is confusion in the world. We are beset with difficulties, and sometimes I think it is well for us to hark back to the days of the pioneers to get our bearings and to learn the principles upon which they succeeded. Those sturdy people who laid the foundation of all we have and are, were men and women of faith. They were obedient to the commandments of the Lord. They knew that freedom is a priceless treasure. How could they fail?

In conclusion, I want to say that freedom in the earth must be safeguarded, and it will be safeguarded, brethren and sisters, because Jesus Christ was the great advocate of equal rights, and His precepts will eventually prevail. I firmly believe that Thomas Jefferson received

his inspiration to write the Declaration of Independence from the Holy Scriptures, and that he was familiar with the life of Jesus Christ as told in the New Testament.

May God bless you. May He bless this Church. May He prosper the cause of truth in all the earth, I pray in the name of Jesus Christ, Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

My dear brethren and sisters: It is a great relief when one's name is announced. The Prophet Joseph Smith once said that "There is no pain so awful as that of suspense." I quoted that to President Clark once and he answered in substance, "Well, you ought to be pretty well purified by now, then." But if being held in suspense will help to purify a person then I do not object to being so held.

I want to qualify under the teachings of the Apostle John, who—when explaining that when the Lord should appear "we shall be like Him; for we shall see Him as He is"—said, "And every man that hath this hope in him purifieth himself, even as He is pure." (1st John 3:2-3)

A TESTIMONY BRINGS RESPONSIBILITY

I am grateful beyond my power to express, for the confidence of the Brethren and the great mercy and blessings of the Lord to me, and I appreciate the opportunity to bear my testimony to you from this stand for I know, with you, that God lives; that Adam fell that man might be; that Jesus Christ was and is the Son of God, the Redeemer of the world; that by suffering in a manner beyond our power to understand, He wrought out the great atonement, thereby paying for the sin of Adam unconditionally and for the sins of all men upon condition of their individual repentance; and that by reason thereof all men shall be resurrected and stand before the judgment bar of God to be judged upon their individual records made during their life upon this earth; that when all the excuses, explanations and protestations are made and brushed aside, the final all-important question for every one of us to measure ourselves against will be, "How nearly did I in the living of my life upon the earth conform to the principles of the Gospel of Jesus Christ." I know, too, that a righteous judgment will be made, and that if through righteous living we have brought ourselves within reach of the great plan of mercy, then we shall, through the atoning blood of the Savior, be washed clean and received into the mansions of our Father. We all know these things and we each have a testimony of the divinity of the mission of the Prophet Joseph Smith, and a knowledge that through him the Lord restored the Gospel in these last days and again organized His Church upon the earth; that the men who now stand at the head of the Church hold the keys of the holy Priesthood and that they have been chosen by the Lord to lead His people and are sustained and upheld by Him in

their ministry. It is the knowledge of these things that makes us brothers and sisters.

THE TRUE MEANING OF BROTHERHOOD

There are many people who admire the activities and accomplishments of the Church; who, when they see the results obtained through, and by the Church, think that fellowship with such an organization would be desirable, but who have no idea of what binds us together. Even among us, as members of the Church, there are those desiring to be known as members and willing to take some part in our activities, who as yet do not know wherein lies the power which sustains this people. Therefore, they do not care to be known as a *peculiar people*. They accept and fellowship with the Church so long as their standing in the world is not interfered with. They are our brothers and sisters, in fact all people are, but not in the same peculiar sense as are those who have the testimony and knowledge of which we have spoken.

ALMA'S EXPERIENCE

Mormon speaks of Alma and the sons of Mosiah as still being "brethren in the Lord" after having been separated for fourteen years. Let us recall for a moment their experience to determine what it was that made them "brethren in the Lord." As young men, they "went about to destroy the Church of God" and "to lead astray the people of the Lord." As they pursued their evil course, an angel of the Lord appeared unto them, his voice shook the earth; he questioned, and instructed Alma about many things. But the last words which Alma heard and the most impressive were, "And now I say unto thee, Alma, go thy way, and seek to destroy the Church no more . . . and this even if thou wilt of thyself be cast off." The angel spoke other words which Alma did not hear because he was overcome with fear. His soul was racked with eternal torment and he wandered through much tribulation. Repenting nigh unto death, he remembered all his sins and of this experience he says:

So great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death. (Alma 36:14-18.)

He was then granted forgiveness, his pain left and he was harrowed up by the memory of his sins no more. The light of the Gospel broke in upon his vision and joy entered his soul. His statement to those who stood around him was,

I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit.

And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God. (Mosiah 27:24, 25, 26.)

From the time of this experience to the end of their lives Alma and the sons of Mosiah not only refrained from their former evil activities, but never again could they remain passive toward the progress of the truth.

Alma near the close of his life, recounting this experience to his son Helaman, said,

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost. (Alma 36:23-24.)

It was this being born again, as explained by Alma, which made them "brethren in the Lord."

The experience of each individual who is really born again is similar to this experience of Alma and the sons of Mosiah, although it may not be so dramatic. The effect upon each person's life is likewise similar. No person whose soul is illuminated by the burning Spirit of God can in this world of sin and dense darkness remain passive. He is driven by an irresistible urge to fit himself to be an active agent of God in furthering righteousness and in freeing the lives and minds of men from the bondage of sin.

CHANGE WROUGHT ON PETER BY THE HOLY GHOST

Consider for a moment the experience of Peter. On the night of the Master's trial, he denied thrice that he was one of the disciples of Jesus; and after the crucifixion, he with other disciples returned to his fishing. Then came the day of Pentecost, and Peter was born again. He never thereafter denied being a disciple of Jesus. Henceforth, his whole energy was devoted to the building of the kingdom. The change wrought in his heart is apparent when we contrast his words and actions on the night of the trial with his words and actions shortly thereafter when, through his and John's administration, the lame man had been healed and because

of the interest aroused thereby, Peter and John were called before the Jewish High Priests "and commanded . . . not to speak at all nor teach in the name of Jesus."

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:18-20.)

AN EXPRESSION BY PARLEY P. PRATT

Parley P. Pratt gives expression to the feelings of those who in our time have really been born again, in these words:

If I had been set to turn the world over, to dig down a mountain, to go to the ends of the earth, or traverse the deserts of Arabia, it would have been easier than to have undertaken to rest, while the priesthood was upon me. I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

From the teachings of the Prophet Joseph Smith, it is apparent that every member of the Church should have something of this same spirit, for he said, "Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days."

One of the great tasks before us this day is to bring the unconverted within our ranks to a testimony and knowledge of the divinity of the work in which we are engaged. For to every individual, whether in the Church or out of the Church, this testimony must come if they are to become brethren and sisters in the Lord; if they are to be "born of God, changed from their carnal and fallen state to a state of righteousness, being redeemed of God, becoming His sons and daughters."

TRUE CONVERSION COMES THROUGH THE SPIRIT OF THE LORD

To the accomplishment of this conversion are directed all the activities of the Church. The great Welfare Program has within it the possibilities of reaching multitudes of men and women and of leading them to this rebirth. The spirit of the Welfare Program is to bring both the receiver and the giver to the common ground on which the Spirit of God can meet them. For after all a testimony is received and a rebirth is experienced only by the Spirit.

Now the way to obtain this rebirth, after all we can do, is to call upon the Father in the name of Jesus. Soon after burying our baby I once talked to a fellow workman on a construction job who had recently lost his wife. He said to me, in substance, "I would wade through the Great Salt Lake on my knees if I could have the assurance of meeting my wife again." That is not the way to obtain a witness from the Lord. Moroni gave the key when he said of the *Book of Mormon*,

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these

things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4, 5.)

Alma's experience also points the way. Listen to him again:

And it came to pass that as I was racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death. (Alma 36:17, 18.)

The course Alma took, that is, *to cry unto the Lord in sincere repentance*—is the way for all men. And until this course is followed by men and nations, no rebirth will come to men, nor relief to nations.

STEADFASTNESS BRINGS GROWTH AND POWER

Not only must we all have the experience which first makes us brethren and sisters in the Lord, but having obtained this we must continue day by day through the years to maintain, and build upon it, as did Alma and the sons of Mosiah. They did it by studying the scriptures and by prayer and fasting. Of them it is written:

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; They had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (Alma 17:2, 3)

God help all honest men to be born again and come to be of sound understanding and to know the word of God and maintain the spirit thereof by study, fasting, prayer, and work, that we may be blessed with His power and authority, I humbly pray in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters, I seek your faith and prayers as I stand here to speak to you, for I desire to say nothing but that which the Spirit of the Lord would lead me to say. I have no set theme.

The theme of this Conference seems to be obedience. I know of

nothing that is of greater importance to members of the Church, and if I may be so led I would like to add a few words in regard to this important topic.

THOSE WHO MAY BE BAPTIZED

A few months ago, when I was in one of the mission fields, meeting with a group of missionaries, one of them asked me this question:

Shall we baptize men into this Church when they say they believe that Joseph Smith was a prophet of God, and they believe that the Lord appeared to him, and that the Church of Jesus Christ of Latter-day Saints is indeed the Church of Christ upon the earth, and yet they have not forsaken all of their sins?

He stated that this question had been discussed among the Elders. Some took one view, some another. Some held that if we accepted a man who so expressed himself, that eventually he would repent of all his sins. I said in answer to him: "I shall read to you what the Lord Himself has said, and we will see if that will not answer your question." I am going to read those words here this afternoon:

And again, by way of commandment to the Church concerning the manner of baptism.—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church.

Then I asked if that did not answer the question. The missionaries concluded that it did. But yet this question arose: We keep the man out who has not forsaken all his sins and yet confesses that this is the Church of Christ; but think of the great many who are in the Church, the great number who violate the commandments of the Lord, and yet we do nothing about it.

CHURCH MEMBERSHIP WILL NOT ESCAPE JUDGMENT

I answered: "True, unless it is a grievous sin we do not excommunicate people from the Church. We try to teach them their duty. We try to bring them to repentance. We try to make them understand the truth. But after they are in the Church, if they will not do these things and will not hearken to our counsels, you may be assured that they are going to be judged according to their works."

The fact that they are members of the Church will not save them. Every man and every woman will have to answer for the deeds done in the body.

Then again an ancient prophet said:

Wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state.

Now, when people come into this Church they should, by all means, subscribe to the regulations which the Lord Himself has laid down by commandment. But does that mean that after we are in the Church, after we have confessed our sins and have forsaken them, that we can return to them after membership has been secured? That would not be consistent. Woe unto all those who are disobedient after they have made the preparation which is expressed in this commandment which I have read to you—woe unto them. Mark you, the Lord says before a man comes into the Church he must have a desire; he must come with a broken heart and a contrite spirit.

What is a broken heart? One that is humble, one that is touched by the Spirit of the Lord, and which is willing to abide in all the covenants and the obligations which the Gospel entails.

BAPTISM A COVENANT TO CONTINUE FAITHFUL

Further we read that he must forsake all of his sins. Does that mean merely until he gets into the Church, and then he may return to them again? I call your attention to the words of Paul, speaking himself in regard to baptism and membership, and rather rebuking some of the members of the church when he said:

How shall we, that are dead to sin, live any longer therein?

Every baptized person who has fully repented, who comes into the Church with a broken heart and a contrite spirit, has made a covenant to continue with that broken heart, with that contrite spirit, which means a repentant spirit. He makes a covenant that he will do that.

Then again we read here, in this admonition and commandment, that he is to endure to the end. It is essential that we endure to the end. In the revelation that was given to the Church, this same revelation, at the time the Church was organized, the Lord said this:

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in His name, and endure in faith on His name to the end, or they cannot be saved in the kingdom of God.

Now, I believe the Lord meant what He said. I think this is true. Baptism is not merely a door into the kingdom, which entitles us to enter, bringing with us a trail of sins unrepented of. It is not that at all. We must not enter that door until our hearts are humble, our spirits contrite, and we give the assurance that we will serve the Lord in faithfulness and righteousness to the end.

Again:

And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

That is, if we come into this Church with a broken heart and a contrite spirit, with a determination to forsake all our sins and live faith-

fully to the end, then we are justified, and the sanctification of the blood of Jesus Christ is efficacious, and we receive the blessings.

We know also that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

Again here we are involved: it is our duty, as members of the Church, to serve the Lord our God with all our mights, with all our minds, with all our strength, and as it is stated in another revelation, with all our hearts. That is our duty,—not to serve Him half-heartedly, not to accept a portion of the commandments only, not to receive only those things which appeal to us, and refuse to accept those principles which do not appeal to us. We should be converted in full to the Gospel of Jesus Christ.

"TAKE HEED AND PRAY ALWAYS"

But there is a possibility that man may fall from grace and depart from the living God;

Therefore let the Church take heed and pray always, lest they fall into temptation—

Not only the Church collectively, but you and me; let us take heed.

Never in the history of the world, that is, in the history of the Church, have there been so many temptations, so many pitfalls, so many dangers, to lure away the members of the Church from the path of duty and from righteousness, as we find today. Every day of our lives we come in contact with these temptations, these dangers. We should continue in the spirit of prayer and faith, remembering that there is this possibility that we may turn from the grace of the living God, and fall, unless we continue in that humility, in the exercise of faith and obedience to every principle of truth.

THE WORD OF THE LORD SHOULD BE REVERED

In another of these revelations the Lord says—I think I will read it, instead of attempting to quote it:

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

So we are commanded here to give heed concerning ourselves, each of us individually, as to the words of eternal life, how we hold them. We should hold them sacred. It is just as much my obligation, and yours, after baptism, to be humble, to have that contrite spirit, that broken heart, and the desire to forsake all sin, as it was before we came into this Church through the waters of baptism.

MORTALITY, THE FOUNDATION FOR PERFECTION

I often think, and I suppose you do, too, of that great and wonderful discourse—the greatest that was ever preached, so far as we know—which we call the Sermon on the Mount, in which instructions of various kinds were given by our Lord for the benefit of the members of the Church of all ages, by which, if we will only hearken to those teachings, we may come back again into the presence of God, the Father, and His Son Jesus Christ.

I often think of that which is really a summation:

Be ye therefore perfect, even as your Father which is in heaven is perfect.

I have heard many discourses upon that with which I could not agree, not fully, because I believe the Lord meant just what He said, that we should be perfect, as our Father in heaven is perfect. That will not come all at once, but line upon line and precept upon precept, example upon example, and even then not as long as we live in this mortal life, for we will have to go even beyond the grave before we reach that perfection and shall be like God.

But here we lay the foundation. Here is where we are taught these simple truths of the Gospel of Jesus Christ, in this probationary state, to prepare us for that perfection. It is my duty, it is yours, to be better today than I was yesterday, and for you to be better today than you were yesterday, and better tomorrow than you were today. Why? Because we are on that road, if we are keeping the commandments of the Lord, we are on that road to perfection, and that can only come through obedience and the desire in our hearts to overcome the world. That is all.

WEAKNESSES CONQUERED THROUGH CONCENTRATED EFFORT

There should be no sin in the Church of Jesus Christ of Latter-day Saints. No man should attempt to excuse himself because he has this failing or that. If we have a failing, if we have a weakness, there is where we should concentrate, with a desire to overcome, until we master and conquer. If a man feels that it is hard for him to pay his tithing, then that is the thing he should do, until he learns to pay his tithing. If it is the Word of Wisdom, that is what he should do, until he learns to love that commandment.

May the Lord bless and guide the members of the Church, and protect us from evil. We know that the world is full of evil. It is a wicked world. The Lord has said that. We have come out of it. We don't belong to it, although we are in it. If we are keeping the commandments of the Lord we have no right and we should have no desire to partake of those things which belong to the world, which are contrary to the kingdom of God.

May the Lord bless us, and guide us in righteousness, I pray in the name of the Lord Jesus Christ, Amen.

The Choir sang "How Lovely Are The Messengers"—Mendelssohn. Elder James Brown, Jr., President of the Woodruff Stake, offered the closing prayer.

Conference adjourned until Sunday, October 5, at 10 a. m.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, October 5, at 10 o'clock.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied far in advance of the time to commence this session of the Conference. In addition, the large Assembly Hall immediately south of the Tabernacle was crowded with people, amplifying equipment having been installed so that those who could not be accommodated in the Tabernacle could listen to the proceedings as they were broadcast by radio.

President David O. McKay, Second Counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Tabernacle Choir, J. Spencer Cornwall conducting. Alexander Schreiner was at the organ.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Due to the inclemency of the weather President Grant has considered it advisable not to come down to the session this morning, but in all probability he will be with us this afternoon.

There are on the stand the Counselors in the First Presidency, the Twelve Apostles of the Church, the Assistants to the Twelve, six of the First Council of the Seventy, and all of the Presiding Bishopric.

The Tabernacle is crowded to capacity, people standing in the aisles, the galleries, and the doorways, and we are informed that the Assembly Hall is also filled with an overflow meeting.

The Choir and congregation sang the hymn, "For the Strength of the Hills"—Evan Stephens.

Elder Hervin Bunderson, President of the Box Elder Stake, offered the opening prayer.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am very happy to be here today. A few weeks ago as I lay on a hospital bed, not knowing just when I would get out, I was looking forward to the opportunity I might have of meeting with you brethren and sisters again. I would like to take this occasion to thank those who

sent flowers and messages of encouragement to me. I have no other way of reaching many of you, but with all my heart I thank you for your kindness.

ENCOURAGEMENT FOR WOMEN TO JOIN THE RELIEF SOCIETY

This Conference is usually preceded by the Conference of our National Woman's Relief Society, an organization of which I am proud and for which I am grateful. They set us a fine example in attendance and program. I wonder at times if some of the women of the Church really appreciate that wonderful organization, the first society for women in all the world that has persisted. I suggest today that you men encourage your wives and daughters to become members. It is the department in the Church that the Lord particularly provided for women. I think it would be fine to surprise the Relief Society by helping to increase their membership to 100,000, yes, and make it 200,000 while we are at it. I am sure it would prove a real blessing for all wives to attend the Relief Society meetings in the Wards and Branches in which they live.

THE AARONIC PRIESTHOOD DEMONSTRATION

The other night I saw here on the platform a group of your boys of the Aaronic Priesthood. I think that was a marvelous demonstration and I wonder if anybody ever heard any finer singing than they treated us to. It was lovely. I feel to commend the Presiding Bishopric for the splendid work that they are doing in supervising the Aaronic Priesthood. Let us all give them a hand in the Wards and Stakes in which we live.

THE GOSPEL OF JESUS CHRIST ABSORBS ALL TRUTH

Last night this house was filled with men who hold the Priesthood. They were standing all around the gallery and seated in the aisles. I might mention other groups that are all intended to develop character. Is it not wonderful to belong to a Church that absorbs everything that is praiseworthy? Every good thing is a part of the Gospel of Jesus Christ. This is His Church. He directed its organization; He gave it His name. Sometimes we carelessly refer to it as *our* Church but it is not ours. I feel grateful that I have the privilege of having my name enrolled on the records as a member of the Church of Jesus Christ of Latter-day Saints.

As we go to and fro in the world other church leaders think that we are trying to take their membership away from them to add to our numbers. That is not what we are trying to do. We are trying to add something to what they already have. They do not have anything that is important for exaltation in the Celestial Kingdom that is not a part of the Gospel of Jesus Christ. All the churches together do not have any more virtues or laws and regulations set up by the Lord than has this one little Church. All that they have that is desirable we have, and in addition, Divine Authority. We are a small organization, but we, if we do our duty, will be the leaven that will leaven the lump.

We have had wonderful weather up to this morning, and now we are reminded of the fact that while we are here in comfort, across the seas, perhaps at this very hour, millions of men are facing one another upon the battlefield destroying each other and in many cities lives are being wiped out by the thousands. Why? Because they have failed to adopt the Christian teachings that were given by our Lord. That is why. There could not be any war if the so-called Christian nations really lived according to the teachings that Jesus of Nazareth gave to them. Surely we ought to be grateful this morning that we have been permitted to receive the Gospel and partake of the blessings that result from honoring it.

I have no doubt that there are some here who were blinded and had difficulty to understand the Gospel, but when the light came how beautiful it must have been. How satisfying to understand that everything that is desirable in all the world may be enjoyed by the members of the Church of Jesus Christ.

OUR MISSIONARIES AND SOLDIERS NEED ENCOURAGEMENT

I am thinking this morning of our representatives in the missionary field, scattered throughout the different sections of this country and in some foreign lands. Pray for them, brethren and sisters. They need the help of the Lord and they need our faith and prayers. Write to them and encourage them, that when they get a letter from home they will know that they are remembered all the time.

Reference has been made to our men who have gone into the army of the United States. They need our encouragement and I hope that those of us who know any of these men will find time occasionally to send them a few lines and inspire in them a determination to live up to the ideals of their forebears and of the Church that they represent, because these men who have gone out from Zion do represent the Church.

THE TABERNACLE CHOIR RECEIVES PRAISE

This morning we have enjoyed this marvelous Tabernacle Choir. Do you realize what it is doing? I wonder if you know how many people appreciate the members of the Choir. These singers interest them in the Gospel of Jesus Christ in a way that none of the rest of us can because they have the facility of the great organ and the combination of their tuneful voices inspired with a desire to bless mankind.

Some time ago I received a request from a fine Catholic man in Northern California who was injured in the World War. He said, "I wish you would have the Tabernacle Choir sing something for me on a certain Sunday." He explained that he had to go on the operating table the next day to have his leg taken off and wanted to have the Tabernacle Choir sing for him. He mentioned the song he desired to have sung. I telephoned to the Choir leader and asked if it were possible. He said, "No, the program is already prepared, but say to that good man that if he will listen in we will sing something that will be pleasing to him."

I wrote him that they were going to sing and that it would be something he would enjoy. He asked the hospital attendant if he could have the privilege of bringing a radio into his room, but was told that radios were not allowed in that hospital. He was greatly disappointed. Then he sent for the Superintendent and finally convinced him that he was entitled to a radio. He told him he was going to lose his leg, that he was an ex-soldier in a government hospital and that the radio would not bother anybody else. And so he gained permission to have the radio in his room. Then he sent for his folks who lived sixty or seventy miles north. They came down and sat around his bed and enjoyed the music. When this great choir was singing he listened with genuine satisfaction, the result of which was that the next morning when the doctor examined him, he said: "There is no necessity of taking you into the operating room, man, your leg is getting all right. We will not take it off."

In a few days my friend wrote to me and said: "I wonder if other people would think what I think," inferring that he had been healed by hearing the hymns of praise that the Lord loves to hear.

I want to say to this Tabernacle Choir that is only one of the many blessings that we could trace to them if we had time, for others have come to my attention.

OBEDIENCE TO THE COMMANDMENTS BRINGS BLESSINGS

How blessed we are in this Church! We have these lovely flowers on the stand and can enjoy the comfort of this building while it is snowing outside. Here we are fed the bread of life and are promised every blessing we can desire if we will be faithful, but we will only receive these blessings and enjoy them if we keep the commandments of our Heavenly Father. He has told us in great plainness that the world will be in distress, that there will be warfare from one end of the world to the other, that the wicked shall slay the wicked and that peace shall be taken from the earth. And He has said, too, that the only place where there will be safety will be in Zion. Will we make this Zion? Will we keep it to be Zion, because Zion means the pure in heart?

When I look into the faces of you good people here, when I mingle with you in your homes, in the Wards and Stakes of the Church, I wonder if we really appreciate the opportunities that are ours to set an example to the world, that they too may desire to know what the Lord has given to us. Then, as I see some of the brethren and sisters a little careless in their attitude towards their blessings I wonder if they realize that these blessings may be lost.

The Gospel of Jesus Christ can only be a benefit and blessing to us if we keep the commandments of the Lord. We cannot live like the world and hope to have the favor of our Heavenly Father. We must live as the Lord indicates that we should live. It is true that He has said that if we will keep His commandments, if we will be worthy of His blessings He will exalt us; and when the final test comes when Satan and his cohorts will be trying in every way to destroy the world, the

Lord says, "I will come down from heaven for the preservation of my people."

Are we going to be worthy of that preservation? Because only those who are worthy will be preserved. And after all He has given to us—and He has bestowed upon us everything that He has given anybody that ever lived in the world that is worthwhile—He has said that unless we keep His commandments we will forfeit our blessings and the calamities that are already abroad in the earth and are spreading day by day will find us.

Brethren and sisters, how grateful we ought to be for such information, to know that God is interested in us and to know He has provided a way for our safety not only here but for our eternal exaltation as well. How grateful we ought to be that we are considered worthy to have our names upon the records of His Church as members in good standing. How embarrassed we will be, when we check on ourselves, if we find that our names are not there and that we are not entitled to the blessings of eternal life in the Celestial Kingdom.

The Lord has told us very plainly that all our blessings are predicated upon obedience to His laws and His laws are so plain. Faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost are the first principles. Then He offers other things, including Temple work, salvation for the dead and missionary work in all the world. In our great universities we have marvelous training, but I want to say that without the training of the Gospel of Jesus Christ those who graduate from the great universities of the world will be disappointed that they have not earned a place in the Celestial Kingdom.

A GOOD EXAMPLE IS EXPECTED OF MEMBERS OF THE CHURCH

This is the Lord's Church. This is His world. He has prepared it for us and given us the opportunity to dwell here under the most favorable circumstances of any people that has ever lived upon the earth. Are we grateful for it? Do we manifest by our conduct day by day, in our association with our fellows, that we do appreciate it?

The Lord has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Are we thinking of that? Do you realize that every soul in the world is precious to Him, and that we have the key that may be turned to open the door of life and salvation to millions of God's children who do not understand? Are we appreciative of it? If we are, then let us put our own homes in order. Husbands and wives should live together in peace and happiness. The man who should be dearest of all in the world to the wife is her husband, and the woman who should be most precious in all the world to the husband is his wife, and not anything but death should separate them.

Let us be examples of righteousness to our children, have our family prayers and ask the blessing upon the food. Let our children see that as husbands and wives we are affectionate with one another. While there is yet time take the opportunity as husbands and wives to bless each other with your love, with your kindness and your helpfulness in

every way. Take opportunity while there is yet time to teach your sons and daughters how to live to be happy. The Lord has said that it is our duty to do so and if we fail to teach them the Gospel—faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost when eight years of age—the sin be upon our heads. Let us not be found sinful in that regard. Let our homes be sanctuaries of peace and hope and love. Wherever we go let us radiate sunshine that will attract others and will make them desire to know what the Gospel of Jesus Christ really is.

As I stand here this morning and realize the blessings that have come to me through the faith and devotion of my forebears, my father, my grandfathers, my greatgrandfathers and their wives, all members of the Church, is it any wonder that I have pride in my ancestors? Oh, how proud we are to trace ourselves back to these great men and women who have lived and kept the commandments of God and have set examples in the world. How pleased we are to say, "These were my forebears." There is another thought that should be in our minds, and that is, when we join them in heaven, if we are permitted to do so, will they be proud of us? They will be proud only if we have kept the commandments of God and if we have been worthy of exaltation in the Celestial Kingdom.

Now brethren, the storm is on—not the snowstorm—but the storm of malice and hatefulness and disagreeable feeling, and bitterness in the hearts of the children of men. Let us not partake of it; no matter what group we may have belonged to in the past, let us come into the sanctuary of the House of the Lord and attune ourselves to the spirit that is always present when He is there. Then when we go out we can resist the temptations that sometimes threaten to destroy us, and in turn destroy our families.

TESTIMONY AND BLESSING

I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith was a prophet of the living God; I know that this Church was organized by Him for the blessing of all mankind who would be worthy to accept it or who would prepare themselves to accept it. We need not hesitate to divide with our non-Mormon neighbor the truths of the Gospel of Jesus Christ if we have qualified to do so. If we will store our minds so that we know what it means and as opportunity offers drop the words of encouragement and help that they need they will bless us forever.

There are people living in this city and elsewhere, not members of the Church, who are probably listening in to this program this morning. They have not yet joined the Church, but they know that there is something comforting and uplifting that comes from this house when we have services here, and I have had some of them say to me, "It is a blessed privilege that we have to sit at home and listen over the radio to the program that you have down there at the Tabernacle."

Now, brethren and sisters, peace be with you. God bless you. Let

us each here this morning renew our determination to be worthy of our membership in this Church and determine that as far as it is possible we will do what the Lord would have us do to bless His other children, for inasmuch as we do it unto these, His other children, He has said we are doing it unto Him.

Think what it will mean if, instead of having been selfish trying to save only our own little family, we can count by the dozens and by the hundreds men and women that we have influenced to accept the Gospel of our Lord. Then will we feel blessed indeed and enjoy their love and appreciation forever.

I pray that we may so live that He who knoweth all things will welcome us and say: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

That this glorious greeting may be for us and all that we may be able to influence in the world, I pray in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., Mountain Standard Time, the regular weekly nation-wide broadcast of choral and organ music and brief spoken word was presented as part of the General Conference proceedings. This program was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and Canada, and by short wave transmission to many foreign lands. The broadcast originated with Radio Station KSL, Salt Lake City, and exclusive of routine introductory and closing announcements, was as follows:

Announcer, Richard L. Evans: With the passing of another week of life we pause, according to the custom of many years, to welcome you again within these hallowed walls, shadowed by the everlasting hills of the West. This is the 638th nationwide performance of this traditional broadcast from Temple Square, heard each week at this hour through the facilities of the Columbia network and its affiliated stations.

The audience that fills the Tabernacle this morning is gathered here from out of many lands.

* * *

We begin with one of the vigorous hymns of the restoration by William W. Phelps, as arranged by the conductor,—“Now Let Us Rejoice in the Day of Salvation.”

“Now Let us Rejoice,” by Wm. W. Phelps, arranged by Corn-
wallChoir
“Nocturne,” by GriegOrgan

Announcer, Richard L. Evans: As this traditional hour from Temple Square continues, we turn to the works of Franz Joseph Haydn, to

present from "The Passion" the chorus known as "Lamb of God." It begins with words from St. Luke which are among the most unforgettable of all scripture—"Father forgive them, for they know not what they do." (Luke 23:34)

"Lamb of God," from "The Passion," by HaydnChoir

Announcer, Richard L. Evans: There seems to have come to dwell among us the spirit of escape. Perhaps it has always been present, but the tenseness of our times makes it more apparent. We seem to want to escape reality; to postpone the day of settlement; to prefer present pleasure to future happiness; to escape the consequences of our own mistakes. There are some who seek to escape by borrowing rather than face the restrictions of a sound economy. There are some who would rather mortgage the future than curtail their appetites. There are some who would like to escape from truth, because acceptance of it isn't convenient to their way of thinking or living. There are some who count heavily on mercy and the opportunities of the moment, rather than on justice and the certain reckoning of the future. Some have become materially and spiritually insolvent—bankrupt, both in the things of this world and in things of the realm beyond—and rather than facing the facts and paying the price and beginning again on humble but substantial foundations, they prefer continuing on borrowed time, always with the shadow of inevitable consequences hanging over them, but never looking at things quite squarely. No doubt there would be less of the spirit of escape if we could bring ourselves to the realization that there is no such thing as permanent postponement. Retribution cannot forever be outdistanced. The judgments of men may be slow, but they are sure, and yet more certain are the judgments of God. No one was ever able to cheat at anything permanently. No one has ever been able to postpone a time of reckoning forever—even though he may have departed this life before he faced the facts—for it is written in the record of scripture:

Verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (*D. and C. 1:2,3*)

And since there is no way of permanent escape, to all who seek an easy way out it should be said: Face the issues as they come; pay the price, whatever it is; make your peace; put your house in order, and build on sure foundations for that future wherein no mistakes have yet been made.

"High on the Mountain Top" by Ebenezer Beesley.....Organ

Announcer, Richard L. Evans: For the hymn just concluded we are indebted to Ebenezer Beesley—"High on the Mountain Top a Banner is Unfurled," as arranged by the organist.

"To Thee O Lord," by KalinnokoffChoir

Announcer, Richard L. Evans: We close now from Temple Square with a chorus from Mendelssohn's "Elijah," combining a scriptural text from Isaiah and the Psalms—"And then shall your light break forth as the light of morning breaketh—Lord, our Creator, how excellent thy name is in all the nations! Thou fillest heaven with thy glory!"

"And then shall your Light Break Forth," by Mendelssohn
.....Choir

The Tabernacle Choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"—Jaques.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I am convinced that we cannot afford to be so distracted by the exigencies which these perilous times have put upon us as to forget the fundamental institutions, principles and virtues upon which our national life and civilization are founded. We of the Church are constantly having our attention directed to these fundamentals and they have been and will be made the subject matter for addresses at this Conference. It is upon one of these fundamental institutions of society that I wish to speak today—the home. I am painfully aware of the fact that I can scarcely hope to add a single new thought to this old subject. I am hopeful, however, that I may be able to refresh your own thinking a little about this all-important institution.

THE FAMILY RELATIONSHIP THE FIRST FORM OF GOVERNMENT

To get anything like an adequate idea of the place of the home in our civilization and society, I think it necessary to look back upon its history.

It would not be possible to trace even the outline of its development in the time allotted to me. May I, however, merely call attention to a few well recognized facts concerning it. The government initiated in and growing out of the home was the first known form of human government. The head of the family came to be the chieftain of the tribe or clan and his lineal descendants were accorded the inherited right of sovereignty. The patriarchs were not only prophets, they were law-givers and their peoples were submissive to their will. In this respect earthly governments came to be prototypes of divine government, for the very genius of divine government is fatherhood and a recognition of the family relationship. God, the Creator, is the Father, the Proprietor, and the Ruler; men, the children, bound by the ties of filial obli-

gation, are the subjects of government,—amenable in all respects to the will and dictates of the Father.

Then, too, throughout the history of civilization, blood ties and race have been the strongest cohesive factors in the grouping of society. Many of the greatest nations have been but enlarged families with blood strains of remarkable purity.

THE HOME THE FOUNDATION OF SOCIETY

The home has ever been the center of economic interest. It has undoubtedly produced a greater part of the wealth of the world and it has also spent it.

It is the primary educational institution. Important as schools have been they have never occupied a position more than complementary to the home, which is the nursery not only of all human beings but of all virtue.

Governments which have attained high place in the world's history and affairs have, I think without exception, been those which have given due recognition to the home as a fundamental institution of society. They have enacted laws for its protection and advancement, and crimes against the home and its sanctity have been regarded as among the most heinous offenses.

In this connection I recall the statement of an eminent man who at one time, speaking in the British House of Parliament against the imposition of a tax on the homes of the poor, said, in substance, "My home may be a poor and rude one; the roof may leak; the wind may enter; the rain may enter, but the King of England with all his army cannot enter. My home is my castle, sacred and inviolate to me and my family." Such a conception of home has lain at the very foundation of English and American law and government and that conception is in no small way responsible for the rights and liberties which we now enjoy.

VALUE OF OLD-FASHIONED HOME LIFE

What is its prospect in this dramatic evolution of persons, things and institutions which is now in process? I would not venture a sure prediction but I do agree with Dr. Henry Van Dyke who said that "If old-fashioned American family life vanishes nothing can take its place."

What was an old-fashioned American home, or rather I should say, what is it, because I am thankful to note that there are still some such homes left in the land? You know what it is. You know that it is not just a house, however grand and imposing the house may be and however embellished it may be with costly furniture, rich hangings and floor coverings woven of the toil of far-off Persia. You know that it is not a mansion wherein reside a man and a woman, fretting under the bonds of a marriage contract, a poodle dog and a retinue of servants whose chief function it is to see that the three chief occupants of the house, the man, the wife and the dog, enjoy equality of right and privilege. And you know that such an old-fashioned home is not ordinarily located

among the costly residences of the rich. You know that it is usually to be found among the modest and humble, but not among the poor of the land for they are not truly poor who maintain a real home. You know that in an old-fashioned American home you will find a large family of happy boys and girls, for whom father and mother willingly, patiently and lovingly devote lives of toil and service; not for ostentation and pride and the gratification of selfish desires but to fulfill high conceptions of duty and the laws of God. Are such homes happy?

AN IDEAL HOME

I used to live in the heart of a city. My nearest neighbor lived in a real home. He had a yard in which his children might play. They had flowers and gardens, trees and welcome shade from the summer sun. His girls, educated, cultured and refined helped their mother with housework. His boys assisted in keeping up the place outside. They loved their home. It belonged to them all. The feeling of ownership and proprietorship was with them. It begat thrift, economy and industry. Their common interest stimulated mutual confidence and affection that cement and enrich the natural ties of family. They were happy and content and they were splendid citizens.

FAMILY LIFE IN APARTMENTS NOT IDEAL

Most of the other people who resided in my neighborhood lived in large apartment houses. Some few had children. These boys and girls had no yards, no gardens, no flowers, no places to play, no property to care for and no responsibility. They came to my lot and my neighbor's. I did not blame them. They had no place to go. They injured and destroyed the flowers, shrubs, and lawns and other property. I forgave them. They had had nothing of their own of similar kind consequently they had never learned how to care for property.

The girls who lived in these apartments did not do housework. There was not much to be done, and besides they had no time for it because it takes all the time of these girls to take care of themselves. It is a big job. Their first task of the day is to prepare themselves for public presentation. I have not time to describe the perplexities of that operation. Suffice it to say that it requires a very great deal of labor and material to produce the finished product. Then there are the daily movies, the teas, the auto rides, the dances and the cabarets all requiring constant re-arrangement of toilet and appearance and involving an immense expenditure of energy. These girls of the apartments are really hard-working girls. They have my sympathy, but like the boys they do not have real homes, and I fear they are not learning to be real women.

Yet this life of the apartment is the new home life; perhaps here depicted in the extreme. Its advocates say that it is more desirable than the old home life; that it has more conveniences, ease and luxury and less of work and responsibility. They clinch the argument by declaring that it costs less. It does, and it is worth less. The old-fashioned American

family life costs more but it is worth more. It costs more in work, self-sacrifice, patience, sleepless nights, heart-aches, and loving service, but the smile of a babe, the kiss of a beautiful daughter, and the handclasp of a manly boy are worth more than all the cost.

REQUIREMENTS FOR THE MAKING OF GOOD HOMES

The cry of the world is for men and women. I know of no place where they can be found except in the homes of the people. The homes which produce real men and women must be presided over and maintained by men of strength and courage, of virtue and of vision, and by women of tenderness, unselfishness, and infinite patience and love—endowments of God for the motherhood of the race. Good living is the first requirement of every parent. God pity the unfortunate parent who comes to the realization, as some day all must surely do, that the sins of the child are chiefly attributable to his or her own bad example or neglect.

Criminologists tell us that most of our delinquencies originate in bad or neglected homes. Economists say that the training of the home is largely responsible for the thrift, industry, and prosperity of the nation. Doctors advise us that the health of the people depends on its care and teachings, and the eugenist assures us that the whole trend of human happiness, intelligence, goodness and endurance depends on it.

Do you know that statisticians have scientifically calculated that the United States will support a population of not to exceed two hundred million people, and that we are very rapidly approaching "this point of saturation"? The character of the nation and its destiny depend almost entirely on the families who shall make up the two hundred million. Will they be families descended from the old stocks of America who set up her great institutions and who have fought for and fostered her liberty, her equity and her justice, or will they be families in the stream of whose blood does not course the great impulses, the indomitable will, and idealism which have been and are the genius of our Democracy? Such questions must give pause and concern to every lover of America.

THE ESTABLISHMENT OF IDEAL HOMES A GREAT MISSION

To the members of our Church the home has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is essentially a religious institution. It has its origin in religious ceremony. It is the fulfillment of divine command. Its government is of a religious nature, and the finest of its products are spiritual.

So it is here in the humble and yet exalted institution of the home that I find the greatest opportunity and mission for men and women. I am sorry to say, however, that the record does not in all cases disclose a very creditable response to this big opportunity and obligation. Modern education has not always produced good home makers. Recently published data informs us that the average number of children in the fam-

ilies of the boot-blacks of America is slightly over four, while the average number of children in the families of school teachers is slightly under two. Now it may be that two school teachers exercise more and better influence than four boot-blacks, but how long will it take on the present respective rates of increase for the boot-blacks to crowd out the school teachers? I present this illustration from a popular scientist, not in derogation of people who follow humble vocations, but to emphasize the fact that the world supply of intelligence, goodness and beauty is largely a matter of propagation.

LATTER-DAY SAINT HOMES

There is in this respect a traditional and rather well advertised distinction which our people enjoy. They have been noted for their large families and had they been better understood they would be famous for their good families. Children have been our best crop and in the good old homes there has been an abundance of them. Eight, ten and a dozen in a family were common numbers.

What families they have been! In days of privation and striving how they have stood together! The sacrifices which they have made, one for another; the love, the service, and nobility which have come from these great homes will probably never be known to many, but those who know of it and speak of the accomplishments of our Church in the first century of its existence, mention first the noble fathers and mothers who in log cabins of the frontier or mansions of luxury have served faithfully as priests and priestesses in the temple of the home.

Our Church calls to its members and to all people to maintain the integrity, the purity and the high purposes of this sacred institution. I trust that no one will ever so yield to the insidious appeals of selfishness, vanity, and the world, as to be swerved from so doing.

CHILDREN THE JOY OF THE HOME

To warn of a great danger I must speak of it more specifically. I do so most reverently. If it shall please the Lord to send to your home a goodly number of children, I hope, I pray, you will not deny them entrance. If you should, it would cause you infinite sorrow and remorse. One has said that he could wish his worst enemy no more hell than this, that in the life to come someone might approach him and say, "I might have come down into the land of America and done good beyond computation, but if I came at all I had to come through your home and you were not man enough or woman enough to receive me. You broke down the frail footway on which I must cross and then you thought you had done a clever thing."

ETERNITY OF THE MARRIAGE COVENANT

I said that for our Church the home had a great religious significance. We believe that the marriage compact is not for life only or "until death doth part" but for all eternity; that when the covenant is

entered into in the proper manner and place and sealed by the power of the Holy Priesthood, which is the delegated authority of God to man, it becomes an everlasting union, an eternal institution into which there shall enter all children born in such wedlock, and that the ties of kinship so created are eternal ties recognized in heaven as on earth. Our heaven is little more than a projection of the sacred institutions of our homes into eternity.

The spirits of men, which are the literal children of the Father, are by Him permitted to take on mortality through a home, it being the chief purpose of the administrators of the home to guide the spirits so entrusted to their keeping back to the eternal presence whence they came.

So it is that we strive so diligently to maintain our children in the bond of this eternal covenant and union. We do not fear death because death does not break this bond. We must all go by way of it to find place in the eternal family circle. But we do fear sin that may deprive us of the presence of a loved one when we meet in our future homes.

We deplore divorce. It strikes at the very foundation of the home. The number of divorces among our people is relatively low.

Perhaps this mere glimpse into our philosophy of life and heaven and exaltation will serve to justify our undying interest in the homes of the people.

We rely on these institutions to produce the manhood and the womanhood for the Church and the nation. Respect for law, order and established institutions must come from good family life if it comes at all. Boys and girls who grow up to call father "the old man" and mother "the old woman" are not likely to be easily amenable to the necessary restrictions which society imposes. If they cannot respect and love home and parents, their affection and regard for any worthy cause and institution are doubtful.

RELIGION A SAFEGUARD

So, I do not question the dominant place of home in our civilization, but I am concerned about the kind of homes we shall maintain. I believe the nation would be infinitely more secure if the influence of pure religion could come to every home. I have confidence in family prayer. It would be far better if the Sabbath were observed as a holy day rather than a holiday. The enemies of society are not reverent, God-loving people.

We live in a Christian nation, founded on Christian principles. The only real hope for the world lies in the democracy and altruism of Christ. Christian homes are the answer.

Years ago it was a common thing to see in houses placards or framed mottos, worked in attractive designs and colors, hung over walls and mantels, bearing the inscription: "God bless our home." It is not fashionable to display these mottos now. One never sees them any more. I trust, however, that if they may not hereafter hang on the walls of our houses, they may be deeply inscribed in our hearts. God bless our homes!

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

The length of time that has elapsed since the April Conference has only served to impress upon me the sacredness of the position I am now called to occupy. I am therefore dependent upon the Spirit of our Heavenly Father today, and pray for an interest in your faith and prayers.

THE LORD CONCERNED IN THE WELFARE OF HIS CHILDREN

I trust the words that I shall speak to you this morning will be words of wisdom and words guided by the spirit of this great Conference.

During the last five and a half years my mind has been occupied largely in matters that pertain to the safety and welfare of this people. In my study of this subject and my attention to these matters, I have become impressed with the rich outpouring of the Spirit that has dictated counsel, wisdom, and revelation sufficient for our needs. That the Lord is concerned about the welfare of this people there can be no question, as is evidenced by a revelation given early in the history of this Church to the Prophet Joseph in these words:

And it is my purpose to provide for my Saints, for all things are mine.

But it must needs be done in mine own way. (D. & C. 104:15, 16.)

I received some time ago a letter from a friend that suggests the concern of our Father, and the way by which His concern will be manifest. I quote:

For over a century men have been preaching the gospel of salvation but have never lifted their eyes beyond the old sectarian concept of a salvation men have to die to get. When we become conscious of the fact that there is no time limit upon the saving principles and powers of the Gospel but that they may be drawn upon to meet the problems of today and tomorrow, as well as of the Hereafter, we will then become the people who will be the light of the world.

INSPIRED LEADERSHIP THE PRESENT NEED

The dispensation in which you and I live is intended to be a demonstration of the power and effectiveness of the Gospel of Jesus Christ to meet these everyday problems here and now. The Lord declared in 1838:

For thus shall my Church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (D. and C. 115:4-6.)

The uncertainty of the leadership of men of the world in this day is evidenced by the fact that we have many changing programs that over night, and day by day seem to fluctuate between poles of the greatest of uncertainty. We hear much about "the abundant life," and "social security," and there are some I fear who are believers in the thought that these goals will come from the working out of the philosophies of men. Enterprising newspaper writers have suggested as you gather to this Conference that you are coming here, perhaps, as you have never done before to hear words of direction and counsel from those who stand as your Church leaders, and well you might come in this day, for the Prophet has declared:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Last night as we left the Priesthood meeting you heard the thunder roar, you saw the lowering of clouds, and you said to yourselves: "Well, it looks like we are going to have storms tomorrow." And yesterday morning and the day before as the sun came up on a cloudless sky you said, "Well, it looks like we will have fair weather." And you who have thus been able to read most accurately the signs of the weather might well listen to what the Master said to those in His day as He used these expressions as a parable:

O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (Matthew 16:3.)

THE LORD'S PLAN

My purpose in the few minutes that I stand here will be to give you something of what the Lord has said pertaining to this day, and what might be the expectation of the Latter-day Saints concerning the way by which the Lord would guide us to safe shores. Not only has the Lord given us the plan to follow, but He has given us in the revelations one of the basic, if not the most basic reason for the ills that beset mankind. This is what the Lord said, and I suppose as you understand this you will recognize in it the reason for selfishness and for jealousies that develop into bitterness and hatred, and finally into war and bloodshed. Here is the simple statement of the Lord:

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin. (D. and C. 49:20.)

While the world today is groping for a solution, (and I repeat that some of our people, I am afraid, have the mistaken notion that they must look to some development of the philosophies of men in this nation or copied from nations abroad, to solve present problems) the Latter-day Saints should never lose sight of the fact that for over one hundred years the Lord has given us the way, and the plan by which might come the ultimate solution of all the economic problems of this day. Listen to what the Lord said in a revelation:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

Behold, here is wisdom also in me for your good.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

And all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole Church—

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. (D. and C. 82:14-19.)

THE REVELATION PERTAINING TO THE UNITED ORDER

One year prior to the receiving of that revelation the Lord gave the details—the minutest of details—of the organization we have come to call the United Order. He told us how consecrations were to be made and were to be received; He told us how the residue or surpluses were to be handled and distributed; He told us something about the establishment of stewardships and private ownerships, and how those within such an organization should act. This is not the first time that such an organization has been given to this people. We read that shortly after the crucifixion of the Savior the followers of our Lord and Savior established an order where they had all things in common, and two hundred years after the Savior's coming we find a people on this continent of which it was said that they likewise were living in close bonds of fellowship and love, so much so that there was not to be found a happier people anywhere on the face of the earth.

BEGINNING OF THE CHURCH WELFARE PLAN

Five and a half years ago when I, under an assignment from the First Presidency, accompanied Brother Melvin J. Ballard throughout the Church to make the initial announcement of the present movement known as the Church Welfare Plan, he was asked everywhere: "Is this the beginning of the United Order?" And to all such questioners Brother Ballard's answer was the same: "No, it is not the beginning of the United Order, but it may be that in this movement the Lord may be giving His people an examination to see how far they have come toward a condition where they might live as one."

As I have thought about that question, and as I have thought about his answer, I have had difficulty understanding how a people who are not able to sacrifice to a point where they can pay a tenth of their interest annually and abstain from two meals on the first Sunday of the month and pay that as an offering for the care of the needy, I have difficulty in understanding how we can believe that many of our people are more than ten percent ready for the United Order.

Furthermore, I have difficulty understanding that they would be able to live in the United Order were it to be instituted in this day. I also have grave doubts that prosperous times will make possible that happy day spoken of. I fear we must yet see more difficult and trying times than any we have yet passed through before such a day can come.

There are some things of which I am sure, and that is that contrary to the belief and mistaken ideas of some of our people, the United Order will not be a Socialistic or Communistic set-up; it will be something distinctive and yet will be more capitalistic in its nature than either Socialism or Communism, in that private ownership and individual responsibility will be maintained. I am sure also that when it comes it will come from the leaders of this Church whom you sustain as prophets, seers, and revelators, and will not come from some man who does not occupy that position. It will not come as a political program, legislated by men not possessed of that authority. I am also convinced that the time is here when Zion must put on her beautiful garments preparatory for the second coming of the Savior, and I believe firmly that that preparation is in progress. I am likewise persuaded that the Church Welfare Plan is contributing mightily to that preparation.

It is more than just a coincidence that our Presidency, in 1936, from this stand announcing the beginning of this Welfare movement, made this significant statement:

No pains must be spared to wipe out all feeling of diffidence, shame, or embarrassment on the part of those receiving relief. The Ward must be one great family of equals.

THE PURPOSE OF THE PLAN TO HELP THE POOR

I have seen from a humble beginning an organization grow to where now there has been produced throughout the Church great quantities of foodstuffs. I have seen a system of equitable distribution of those foodstuffs grow up under the guidance of our leaders, so much so that the eighty-three storehouses we now have, or that are in course of construction, may each have an equitable supply of all these commodities, and as great a variety as though they were here in the center part of the Church. I remember also that no Bishop today who is faithful in bearing his responsibility may say that he cannot take care of faithful members of his Ward because he has insufficient funds. I know that in these years we have been striving to a great end, and we have been led by the hand of our Father.

We have come, yes, in a day when "The way of the Lord," as He described it, would be applied, when the poor would be exalted, or in other words stimulated to success and pride, and uplifted because the rich have been made low, or in other words, because the rich have been made humble and willing to give of their substance, their time, and their talent, and their wisdom, and their example that the poor might be thus guided and directed. I have seen team work and cooperation grow, and I have seen the Priesthood take its place in blessing this Church temporally and spiritually in a most glorious way.

PREPARATION NECESSARY BEFORE THE SECOND COMING OF CHRIST

I am persuaded that the days of trial and tribulation, the time for testing the fidelity of the Latter-day Saints is here as has been foretold. I am also convinced that you and I will not be prepared for the living of the Celestial law in preparation for the Second Coming if we are not able to live the law of tithing, and pay our Fast offerings, and subscribe wholeheartedly to the workings of the Welfare Plan at the present time. In my mind there is grave doubt that any man can abide the day of the Second Coming who is not willing and able to follow the leadership of these men whom the Lord has set to counsel and guide us in this day.

I thank the Lord that we are not dependent alone upon the faith of those who lived centuries ago, or even a hundred years ago, for revelations that were given unto them in that day. In this day He has given us leaders who are possessed of the same spirit of revelation. This is what the Lord said, speaking to those who held Apostleship:

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. and C. 68:3, 4.)

INSPIRED WORDS OF PAST CHURCH LEADERS

It should not be necessary today for us to expect new written revelation on every point when we have these men thus possessed of that same spirit of revelation. A brief review of the past instruction of our leaders should only serve to warn the disobedient and to encourage the obedient to continue faithful. Today listen to the words of President Wilford Woodruff that he spoke more than forty years ago:

So far as temporal matters are concerned, we have got to go to work and provide for ourselves. The day will come when you will see the necessity for making your own shoes and clothing, raising your own food, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the day of God's judgment.

I therefore say to you, my brethren and sisters, prepare for that which is to come.

Have you made that preparation? Have you become a self-sustaining people? We were warned to be so by a man whom we sustained as the representative of our Heavenly Father here upon this earth. Today we are suffering from difficulties between capital and labor. Are you aware that our leader of nearly forty years ago told us something that if we would have heeded would have guided us safely past some of the ills of the present time.

Lorenzo Snow spoke these words:

Ye toiling millions who in the sweat of your faces earn your daily bread, the day of your redemption draweth nigh. Cease to waste your

wages on that which helps to keep you in want. Regard not the wealth of your enemy and your employer as your oppressor. Seek for the union of capital and labor. Be provident when in prosperity. Do not become a prey to designing men who seek to stir up strife for their own selfish ends. Strive for your rights by all lawful means, and desist from violence and destruction. Dissipation and vice are the chains that bind you to slavery.

Men and women of wealth, use your riches to give employment to the laborer; take the idle from the crowded centers of population, and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses, and invest in enterprises that will give work to the unemployed and relieve the wretchedness that poisons the moral atmosphere around you. Make others happy and you will be happy yourself.

We have heard much said in this Conference about keeping out of debt and avoiding speculation. From this stand just nine years ago now, from the inspired lips of our late President Anthony W. Ivins he spoke these words; (and they should be something of a condemnation to those who disregarded his words, and should be something of a blessing to those who listened to and kept that counsel.) This is what he said referring to and warning against borrowing and going into debt:

I fear that under existing conditions we are gradually drifting toward a paternal government, a government which will so entrench itself that the people will become powerless to disrupt it, in which the lives and liberties of the people at large may be jeopardized. They are pouring millions of dollars in this time of need into sources for the benefit of the people, and it is a great benefit and perhaps salvation, but it is going to result in this, I am going to make this statement, that if the present policy is continued it will not be long before the government will be in the banking business, it will be in the farming business, it will be in the cattle and sheep business, for many of these debts will never be paid. This will mean the appointment of innumerable agencies. The government now is overloaded with commissions and agencies, some of them administering the very laws that Congress itself has enacted. Someone else should be administering those laws. If you want to save yourselves from the bondage of debt and political influences which are not of your own choosing, I ask you to think of what I have said.

Now, my brethren and sisters, we have men today who have told us repeatedly and also warned against the evil and vice of liquor in our midst. We have been told that we must patronize and foster home industry, to avoid speculation, to make savings in foods and clothing for at least a year. We have had our leaders plead with us to pursue a course that would tend to keep us out of war. I admonish you in all sobriety and seriousness to listen and heed before it is too late.

Oh, may we not be those of whom the Lord complained:

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (D. and C. 101:8.)

Remember that the Lord said:

For if you will that I give unto you a place in the celestial world,

you must prepare yourselves by doing the things which I have commanded you and required of you. (D. and C. 78:7.)

SAFETY IN FOLLOWING COUNSEL OF CHURCH LEADERS

Today you and I are here because we listened to the counsel of President Brigham Young, and turned deaf ears to the pleadings of men like James J. Strang, Sidney Rigdon and others who would have led us from the path of truth and right. I bear you my witness in all humility that if your children and my children, our grandchildren, our great-grandchildren, remain faithful to this Church it will be because you and I remained steadfast in the testimony that these men are the prophets of the living God and that we must follow their counsel if we would be saved in the days of peril. Therefore, "stand ye in holy places and be not moved," that we might abide the day of the coming of the Son of Man and be caught up in the clouds of heaven to meet our Redeemer when He comes on earth to reign, and reign with Him a thousand years with our children and the redeemed of our Father's house, I pray humbly, in the name of the Lord Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I must confess that as disturbing as it is to stand before this congregation it is not so much so as the experience I have already been through this morning in presenting the nationwide broadcast. I never approach the microphone before a broadcast without fear and trembling, even though I have presented nationwide broadcasts from this pulpit every week, with rare exceptions, for nearly twelve years. I have a great deal of respect for five or ten minutes of time; I know what it is worth on the radio. I know that it is sufficient time for a man to get himself into a great deal of trouble. I know that multiplied by the number of people here, it is a great responsibility, and I know that a message can come forth in that time if the Lord so directs, and to this end I ask your faith and prayers.

A SURVEY RESULTING IN REARRANGEMENT OF THE TEN COMMANDMENTS

I am indebted to Dr. Carlton Culmsee of the Brigham Young University for inviting my attention to a survey recently conducted by a professor of psychology. The survey queried students and teachers in two of the major institutions of learning in America, one in the far west, and one in the middle west. The result announced in the press earlier in the year, was the rearrangement of the order of the Ten Commandments. The presumption of rearranging the order of the Ten Commandments is exceeded only by the manner in which they were rearranged. These many students and teachers were asked to list the Ten Commandments in what they considered to be the order of their im-

portance, and the results indicate facts with which you and I are already familiar.

For example, the Fourth Commandment, referring to observance of the Sabbath day was moved to ninth place. I am sure that we see the evidences of this feeling all about us. I would hesitate to make the mistake that some in ancient Israel made in particularizing too much on what should and should not be done on the Sabbath day, but I am sure that most Latter-day Saints know when they are keeping the Sabbath day and when they are not keeping it, in spite of all the rationalizing that we do. I must confess I am still old-fashioned enough to be shocked to go among the Wards and Stakes and find Ward or Stake officers excused for deer hunting, or pheasant hunting, or for fishing—not fishers of men, by the way. I am not sure that this is not a day on which to catch up with all the odd jobs that have been neglected during the week. I am sure that it is not a day for public celebration or for athletic contests. I am disturbed in my thoughts when buses come into my neighborhood and take our young men and women off for a day of Sabbath skiing. I am sure in my own heart that it is not a day for patronizing places of commercial entertainment, and I am sure, to repeat, that we know in our hearts when we are and when we are not keeping this day of rest and worship and good works.

Another of the significant changes in this survey was the moving of the Third Commandment to tenth place. That has reference to profanity, to the taking of the name of the Lord in vain. The students so queried considered that of least importance. I am inclined to believe that it would have been eliminated entirely, except that there was the place to fill, and they had to include it somewhere. Our brother, Joseph Fielding Smith, has recently written two articles that have appeared in current issues of the *Improvement Era* on the proper use of the name of Deity, which I commend for your reading and re-reading. I am sure that this revolting practice of prevalent profanity is grievous in the sight of our Father in heaven, and an offense to every sensitive and thoughtful and reverent man or woman.

Another most significant change was this: The First Commandment was relegated to the seventh position, that one that has reference to the Lord God and our relationship to Him. In other words, it means that in the thinking of these university students, and I believe they are a barometer of thinking generally, the Lord has been relegated to a place of secondary importance in the scheme of religion, and religion in their minds has been reduced to a system of ethical standards, and when we reduce religion to a mere code of ethics we have stripped it of its life and power.

The complete order of rearrangement was as follows, with the original scriptural number in parenthesis:

1. Thou shalt not kill. (6)
2. Thou shalt not steal. (8)
3. Thou shalt not commit adultery. (7)
5. Honor thy father and thy mother. (5)
6. Thou shalt not covet. (10)

7. I am the Lord thy God, thou shalt have no other Gods before me. (1)
 8. Thou shalt not make unto me a graven image. (2)
 9. Remember the Sabbath day, to keep it holy. (4)
 10. Thou shalt not take the name of the Lord, thy God in vain. (3)

I am sure that the Lord knew what He was doing, that He is enough of a teacher, to state first things first, and I repeat, that the presumption of rearranging the order of the Ten Commandments according to their supposed current social importance is exceeded only by the significance of the order of this rearrangement. The fact is if we were to keep the First Commandment—and love the Lord our God with all our hearts, and have no other Gods before Him—all the others would follow in due course without any difficulty whatever.

TRUTH NEEDS NO EMBELLISHMENT

I am aware that we live in an age of great exaggeration, of unguarded statement, of propaganda, as has so frequently been spoken of in this conference—that shouting is sometimes thought to be a substitute for truth, that there are those, the type of which you know as well as I, who believe if they shout a thing long enough and loud enough some of it will be believed regardless of its inherent truth or falsity.

It was invited to my attention recently by a student of Scripture, not of our Church, that the Savior of the world seldom indulged in the use of modifiers or intensifiers, or adjectives. He simply stated plain truth without undue embellishment, and I think this is a thought to keep well in mind in this day when everything is represented as being “colossal” “stupendous” or “Gargantuan” or “ultra” or something of the kind—whatever it is the “greatest” of whatever it is. In the face of such statements I remind myself that a truth quietly spoken carries its own weight, and we must go about our business quietly and earnestly with “the warning voice, every man to his neighbor, in mildness and in meekness,” (*Doctrine and Covenants*, 38:41), proclaiming that which we know to be true, with tactfulness, with plainness, and with unceasing diligence on all occasions.

If you can imagine the Sermon on the Mount littered with extravagant adjectives, you know what I mean. “Blessed are the pure in heart, for they shall see God”—“Blessed are the meek, for they shall inherit the earth.” What could add to such conclusive statements? So, without any adjectives, I wish to add my testimony to yours that I know that God lives; that Jesus is the Christ; that Joseph Smith and all of his successors have been the representatives of God our Father on the earth in this dispensation—and that all men may come to that knowledge, and that we who have it may walk in harmony with it, I ask in the name of the Lord Jesus Christ, Amen.

The Choir sang “Thy Word is a Lantern”—Purcell.

Elder Paul C. Child, President of the Pioneer Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened Sunday, October 5, at 2 o'clock p. m.

Once more the great Tabernacle was crowded to capacity. An overflow meeting was held in the Assembly Hall immediately south of the Tabernacle, and a great many other people assembled on the grounds, where, by means of amplifying equipment that had been installed, they were able to listen to the proceedings of the Conference as broadcast from the Tabernacle.

President Heber J. Grant was present and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The Tabernacle Choir furnished the music for this session—J. Spencer Cornwall, director. Frank W. Asper was at the organ.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The time has arrived for the opening of this the last session of this the 112th Semi-Annual Conference of the Church.

An overflow meeting is now being held in the Assembly Hall, two of the brethren are there presiding.

The exercises as rendered here and the sermons given will be given there over the radio.

Those who are standing and desire seats may find them in the Assembly Hall.

There are present on the stand this afternoon President Grant, his Counselors, the Twelve Apostles of the Church, the Assistants to the Twelve, six of the First Council of the Seventy, and all of the Presiding Bishopric.

The Choir sang, "Prayer of Thanksgiving."

Elder H. Clay Cummings, President of the Wasatch Stake, offered the opening prayer.

The Choir sang, "Lost in the Night"—Christiansen.

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers, who were sustained by the unanimous vote of the congregation, as follows:

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

Harold B. Lee

ACTING PATRIARCH TO THE CHURCH

George F. Richards

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

ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

Nicholas G. Smith

TRUSTEE-IN-TRUST

Heber J. Grant

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	

Frank Evans, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

M. Lynn Bennion
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
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowen	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
Robert L. Judd, Vice-Chairman
Harold B. Lee, Managing Director
Marion G. Romney, Assistant Managing Director

Mark Austin
Campbell M. Brown
Clyde C. Edmunds

Sterling H. Nelson
William E. Ryberg
Stringham A. Stevens

J. Frank Ward

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
Marcia K. Howells, First Counselor
Donna D. Sorensen, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, First Assistant Superintendent
Burton K. Farnsworth, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
Helen Spencer Williams, First Counselor
Verna W. Goddard, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Green Hinckley, Superintendent
Adele Cannon Howells, First Assistant Superintendent
Janet Murdoch Thompson, Second Assistant Superintendent
with all the members of the Board as at present constituted.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters: I have been wonderfully thrilled by the spirit of this Conference. We have had a most excellent time. I feel personally as if I had been fed on the bread of life for three days here while this great congress of the Church has been in session. That is a good thought I take it—congress.

I feel that we have been greatly blessed in the Conference. We have been thrilled by the Tabernacle Choir. The more I have listened to their fine work the better pleased I have been.

THE VALUE OF GOOD LEADERSHIP

This thought has been in my mind while listening to the Choir: What would we do without this addition to our service? And what would we do without the help of the General Authorities of the Church? Leadership is what we need, and we have leadership in this dispensation of the Lord; there is leadership everywhere. It only remains to be sought out, and that too by the influence of the Spirit of God. There has been leadership in every dispensation of the Church, and the finest kind of leadership. Good leadership means effective work; poor leadership means poor work. That is a rule that will always be in force.

ENOCH CALLED TO A GREAT WORK

I take it, brethren and sisters, that the Church is well satisfied with its present leadership, including the addition of the new member of the First Council of the Seventy.

There was leadership in the days of the antediluvians from Adam down to Noah. It is not very much enlarged upon in the Scriptures, but there was good leadership there. The Lord spoke to Enoch and said to him: "Go unto this people and call upon them to repent from their sins, or they will be destroyed." The Spirit of the Lord fell upon Enoch, and he was called upon to do a great work, but he endeavored to get the Lord to excuse him because he was of a stammering tongue. The Lord commanded him to go and he would be prospered, and he did a great work.

I have a few items here in respect to Enoch. It says:

The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon the people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them.

It was an ideal condition. So great was their righteousness that they were finally caught up into heaven.

And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

You can see by this that Enoch accomplished a great work. At one time the Lord said unto him: "Enoch, walk with me." An invitation from the Lord to His servant to walk with Him. Enoch must have felt very much complimented by this invitation.

THE LORD'S PROMISE TO ENOCH

And there is just a little more I would like to read to you if you are not getting tired. Perhaps it will rest you if I speak rapidly:

And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore I ask thee, if thou wilt not come again on the earth.

A very pertinent question.

And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve.

* * *

And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

But before that day he saw great tribulations among the wicked; he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy.

These wonderful words are found in the seventh chapter of the Book of Moses in the *Pearl of Great Price*. It gives us the wonderful truth of the consummation of the promises of the Savior to return to the earth in the latter days, and we can depend upon it because the announcement was made by the Lord Himself that He would return. So we have that assurance, and we have the further assurance of a millennium, a thousand years of peace and righteousness. So we can be sure that these prophecies will be fulfilled. Whenever the Lord speaks it is to our interest to give attention and to receive His words, for we know that His words never fail. If He makes a promise He keeps the promise, but it is not always so with man.

I rejoice in standing before you. I am thankful for my membership in the Church, for the opportunity to give service. From my heart and soul I pray that His peace and blessing may rest upon the members of the Church in every land and clime, in the worthy name of the Lord Jesus Christ, Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

My brethren and sisters: My heart has been stirred with deep gratitude for the teaching and testimonies of my brethren during this Conference, and for my membership in this Church and my association with you Latter-day Saints.

THE EARTH BEING PREPARED FOR THE COMING OF CHRIST

It has been made plain to us today, as we have been taught all our lives, that judgment should befall the nations until men's hearts should fail them with fear, and as Brother Sonne pointed out yesterday, quoting the words of Brother Penrose, that the nations of this earth should be broken up like the potter's vessel. Notwithstanding these judgments, I take it there is little any of us can do about it because the Lord is to continue His judgments among the nations until they shall beat their swords into plough-shares and their spears into pruning-hooks, and learn war no more.

Inasmuch as we can do little about this, we should be more concerned with the opposite force that is operating in the earth. We are not unmindful of the message of Mormonism to the world, that He has sent His messenger to prepare the way of His coming, and He shall come quickly to His Temple, and He shall come cleansing and purifying as refiner's fire and fuller's soap. And so the thing that should concern us as Latter-day Saints, if we are in harmony with His great plan of preparation, is to prepare for His coming.

I desire to read a few words from the 50th Psalm, as I think David saw this relating to our day and the great work that should come forth among the children of men:

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

Your missionary boys have been called into the earth from the rising of the sun unto the going down thereof, declaring that the mighty God hath spoken.

Out of Zion, the perfection of beauty, God hath shined.

And how has He shined out of Zion, the perfection of beauty? By sending forth His ambassadors of eternal truth to the nations of the earth to bear witness of the restoration of the Gospel of the Lord Jesus Christ.

Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him.

He shall call to the heavens from above, and to the earth, that He may judge His people.

Gather my Saints together unto me; those that have made a covenant with me by sacrifice.

SACRIFICE REQUIRED OF ALL THE LATTER-DAY SAINTS

Not only were our pioneer fathers and mothers required to sacrifice in order that they might prove themselves worthy to stand among the Saints of God who are to be gathered in these latter days, but we are required to make sacrifices also. We may not be required to forsake our homes and go into new lands; we may not be required to lay our loved ones away by the side of the road; we may not be driven out by friends and ridiculed and reviled, but the Lord nevertheless expects sacrifices at our hands. And I want to say to you that I think the Lord does not let such sacrifices go unrewarded.

FAITH SHOWN BY THE MOTHER OF JESSE KNIGHT

Some of you will have read with interest the book recently published by J. Will Knight on the Knight Family, and I find there an incident that appealed to me as a reward of sacrifice. If you have read it, you will recall that Brother Jesse Knight's mother had been married before she married Jesse's father, and after becoming a widow and burying two children, she gathered with the Saints in Kirtland; and as she arrived there, the brethren were around trying to gather contributions from the scanty means of the Saints in order to be able to liberate the Prophet Joseph. Sister Knight turned her purse upside down and gave them all she had; I think some fifty dollars. The Lord of Israel and the angels in heaven could not overlook a sacrifice of that kind. She later married Jesse's father, and raised a family. Then her husband died and she moved to St. George. When she came to visit Jesse on one occasion, she failed to say anything to him about becoming active in the Church. For many years Jesse had done very little, and finally, when she was about to return, he said:

"Mother, how is it you are not preaching to me as you usually do?"

She answered: "Jesse, I have prayed in the Temple for my children many times, and on one occasion the Lord made known to me that I was not to worry about you any more, that you would one day understand for yourself—and I never intend to argue again with you about religion."

And you know how literally this promise was fulfilled, for soon after Jesse did understand, and he rendered a great service to the Church.

MANIFESTATIONS OF FAITH AMONG THE SAINTS

There is hardly a family among the Saints but what could testify of the sacrifices that have been made for the Gospel in this last dispensation. I remember working with a young man before I went on my first mission. He had been driven from his home, and his young wife had deserted him because as he was passing a street corner one evening in an eastern city, on his way home from work, he stopped at a street meeting and listened to the testimonies of our missionaries, and their explanation of the doctrines of the Church, which he explained pierced his heart like a two-edge sword. He joined the Church and his people cast him out. I was with him when he received a telegram announcing the birth of his

child. He did not have the spirit of hardness or retaliation. He said, with feelings of emotion and tears in his eyes: "The only desire I have in my soul is some day to stand on that same street corner and proclaim to the people of my own town the restoration of the Gospel of the Lord Jesus Christ."

We may not have to make such sacrifices as have been made in years gone by, but as I travel through the Church and witness the marvelous manifestations of the faith of the Latter-day Saints, I feel impressed that the Lord truly has gathered His Saints who have made a covenant with Him by sacrifice. In all the Auxiliary organizations of the Church we see how people give of their time and their talents for the building up of the Kingdom. Right here, we witness the sacrifice of the Tabernacle Choir members to carry on their great work. We just presented the Aaronic Priesthood pageant, and in its preparation there were those, such as Sister Evelyn Wood and Brother Lee A. Palmer, who worked through two nights without any sleep; the boys came night after night to practice. We enjoy what is going on but we little realize the sacrifice back of it all. We sat here and listened to a wonderful quartette of our brethren from Southern California, and I am sure they paid their own transportation to come here and sing for us. The sacrifices made for missionary and Temple work are marvelous. There is a spirit of sacrifice in the heart of every true Latter-day Saint who has been touched with the testimony of the Holy Ghost, the power by which this work is moving onward in the world.

PROMISES OF THE LORD TO THOSE WHO SERVE HIM

We often have quoted to us the third chapter of Malachi, which I feel relates to this people in our day and time, when the Lord was to send His messenger and prepare the way for His coming. Then He indicates that from their fathers' days they had departed from Him, and they asked how, and he said: "In payment of your tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation," meaning the nation of Israel.

Then He promises to pour out the blessings of heaven upon them if they will return unto Him, and we usually stop at about that point. I desire to read the latter part of that chapter, commencing with the 13th verse:

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.

Have you ever heard such a conversation in the midst of the Latter-day Saints?

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.

We often hear people remark that the wicked are blessed even above many of the faithful Saints, and that is what Malachi of old heard.

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.

Those of us who have labored in different parts of the Church and have faith in the promises of the prophets have, I am sure, deep down in our souls a desire that when the God of Israel fulfills this promise, when He makes up His book of remembrance, when He writes therein the names of His jewels, we wish to see recorded therein the names of those whom we loved and among whom we have labored.

EVIDENCES OF FAITH SEEN AMONG THE PEOPLE

I think back to the time when I labored as a missionary as a young man in Holland, to the kindness of those Dutch people, and their faithfulness in keeping the commandments of the Lord; I am sure that if it shall ever by my privilege to enter into His presence, where the book of remembrance shall be opened and His jewels shall be remembered, I would not be happy if my Dutch friends were not there. And I feel the same about the Saints among whom I have labored as a Bishop in three different Wards, and as a President of a Stake in California, and the good Southern Saints in the South where I had the privilege to preside.

As I travel through the Stakes of Zion and see the people come from great distances, to listen to the representatives of the General Authorities who are sent unto them, I feel to say, God bless the Latter-day Saints. They truly are evidencing their faith in God and in His great Latter-day work by the sacrifices they are willing to make.

Some years ago I heard President Grant from this pulpit in a Priesthood meeting promise the Latter-day Saints that if they would pay their tithes and their offerings, the Lord would bless them with increased power and leadership in their own families. I was in a Stake of Zion a few weeks ago where a Bishop was released after a service of twenty-three years, and when we called him to speak, he told the great joy he had had in witnessing the blessings of the Lord upon the members of his Ward because of their faithfulness. He told of one brother and sister who had paid their tithing conscientiously and regularly for all those years, and he said they have a posterity of some eighty-odd and there is not one but pays his tithing and keeps the Word of Wisdom.

INSTANCES RELATED OF FAITHFUL TITHE-PAYERS

When I was president of the Rotterdam Branch in Holland many years ago, a sister came to me after the meeting one Sunday morning, and said: "Brother Richards, I have only earned a quarter this week. (That is ten cents American money). Should I pay tithing on it?"

I looked at her for a minute, and then said: "Sister, if this were my Church, I would not take your tithing. But it is not my Church, it is the Lord's Church, and tithing is a principle upon which blessings of the Lord are predicated; and sister, if you have only earned twenty-five cents this week, I surely do think you need a blessing, so I would advise you to pay your tithing and be blessed." And I wrote her a receipt for two and a half cents. (We happened to have a coin of that denomination in Holland). She later emigrated to Utah and raised a fine family.

Many of those people lived under very meager circumstances, and could not save anything from week to week. And when we brought them the Gospel, they would say, "You would not expect us to pay tithing, would you?" And I would give them the same answer. I have seen family after family emigrate to this land, own their own homes, drive their own automobiles, educate their children, and send their boys and girls on missions. I want to tell you the spirit of sacrifice has not gone out of this Church.

I stood on the porch of a beautiful home in Idaho a few weeks ago with 160 acres of as fine irrigated land as I ever saw, surrounding that home, and the good brother, a convert to the Church, said to me: "My wife said, 'Father, if the Church asked for it, would you give it to them?'" And he straightened up and said, "I replied: 'Yes, mother, and there would not be a penny against it either.'" Surely the Lord has been gathering His Saints together unto Him, those who have made a covenant with Him by sacrifice.

CLOSING TESTIMONY AND BLESSING

God bless the Latter-day Saints. God bless you, my brethren and sisters. This is His work, and He is busy preparing the way for His coming. It is important that we harmonize our lives with His great program of preparation, and when the voice of the Lord comes unto us that we heed it and that we follow the leadership of those who are sent to guide us in the way of eternal truth. May the Lord bless every man and woman in this Church for their sacrifices for the building up of the Kingdom of God, I pray in the name of Jesus Christ, Amen.

The Tabernacle Choir sang, "Abide With Me"—Monk.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

ACKNOWLEDGING THE HAND OF THE LORD IN TRIALS

Many years ago, my brethren and sisters, I became acquainted with a teaching in the 59th section of the *Doctrine and Covenants*, that to avoid offending God we must be willing to acknowledge his hand in all things. That teaching came strongly to my mind when we followed the casket of the mother of our seven children to the hillside. It again came to my mind nearly two years later when the body of our oldest

son, a fine, upstanding, clean young man was being lowered into the grave. There came over me at that time, as I witnessed that lowering, one of the most satisfying feelings I ever had, and these words: "The boy is absolutely secure."

I felt to thank the Lord that that was the case because I had that same feeling with respect to his mother. And more recently the same thought has come to me. I stood the test before. I want to tell you that with the Lord's help as I have received it in the past, I shall stand it again.

IMPORTANCE OF LIVING OUR RELIGION

When I heard two returned Mission Presidents speak Saturday afternoon, each appealing to the Latter-day Saints to live their religion, I felt that there is no advice that perhaps is more important than that. I felt then as I have felt many years during the past, that we are under an obligation to do that very thing.

When we go into the waters of baptism, when we partake of the Sacrament of the Lord's Supper, and when we stand on our feet and bear testimony to the divinity of this work, we are thereby obligated as strongly as I know how it is possible to obligate a human soul to keep the commandments of the Lord. But it is not easy to do this. The influence of heredity, of environment and of evil power that is in the earth, personified or headed by Satan himself, are all opposed to our keeping the commandments of the Lord. To overcome all of these we must struggle, but may I say that my own belief is that the Lord gives every one of us the strength to keep His commandments if we will worthily and earnestly seek His help that we may do it.

We are faced, my brethren and sisters, those of us who stand here in the pulpit with a very heavy responsibility. You have come from far and wide; you have come to be spiritually fed; you have come up to be strengthened and instructed. Out of all the many timely questions and problems which face us, which shall we talk about? It has been my custom to think of this matter days before the Conference opens and try to get if I can some help in suggestion. I have done that same thing for this occasion, and I have committed to writing some notes that I will read in part, if not in all. The time is very short.

In the time allotted to me today I purpose speaking of a very live issue that is disturbing all liberty-loving Americans, none more than Latter-day Saints, but an issue that many fear to discuss publicly, especially the politicians.

PRACTICAL RELIGION THE NEED OF THE WORLD

It is trite to speak of the world-wide troublous times now existing and of the chaotic conditions that prevail everywhere. These matters furnish themes that are discussed in religious meetings perhaps more frequently than in other ordinary types of assemblies. This is true for the reason, probably, that more and more thoughtful people are coming to believe that a cure for the ills of this troubled world will be found, if it is found at all, in the teachings of Jesus.

In this view the Latter-day Saints are a unit. Their religion is a very practical religion—the one taught by the Master. In the 25th chapter of Matthew we find a beautiful parable, the closing words of which are as follows:

Then shall the righteous answer him, saying, Lord, when saw we thee and hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

THE VALUE OF LIBERTY

A notable application of this doctrine of the Master is found in the Welfare Program of the Church. But the doctrine of service is not limited in its applications to the primary necessities of life—food, shelter and clothing. There are things of greater value than these and things for which men have given their lives all down through the ages. Liberty is one of these, national liberty and personal liberty, the liberty to talk, to work, to worship and to exercise our God-given free agencies, so long as we do not infringe upon similar rights of others.

We live in America, in a nation whose founders declared to all the world that “we hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness;—That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.” You recognize, of course, that these statements are quoted from the Declaration of Independence.

To secure these rights the colonists fought the War of Independence through 8 years of blood, tears and terrible sufferings. To them liberty was more precious than life. For when it was won they would bequeath to their descendants the priceless heritage of freedom.

A few years after winning the war the founders of this Republic published another epoch-making document from which I quote the following:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

The Constitution thus spoken of consisted of seven Articles and became the supreme law of the land in 1788. Soon a Bill of Rights in the form of ten Amendments to the Constitution was proposed by Congress in 1789 and became a part of this great document two years later.

The first of these ten amendments is as follows:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the

freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

Thus by action of the people two history-making documents publicised to all the world the fact that in America was founded a nation, the purpose of which was to secure to every citizen the inalienable right to "life, liberty, and the pursuit of happiness." Hence our government exists for the individual rather than the individual for the government. To this concept of the purpose of government, totalitarianism is diametrically opposed, for it asserts that the individual exists for the State. Personal liberty is, therefore, non-existent in a totalitarian State.

But between principle and practice there is frequently a wide gulf. It was because of their religion that the Mormons suffered violent persecution, and were finally driven from the boundaries of civilization—from the settled areas of a land that guaranteed religious liberty. And this was in America, the only country in all the world in which, at the time, religious liberty was guaranteed by the fundamental law of the land. But the Mormons might have said as did Jesus of Nazareth "Father forgive them, for they know not what they do." The coming of the Mormons to the arid wilderness of the Rocky Mountains proved to be not only a great blessing for them but for the nation also.

I speak of these things only in passing. They presented problems that were successfully solved by the settlers of these arid regions. We are faced today with many other weighty problems, the solution of which prevailed then. There are many dangers that threaten our inherited liberties, both those of the country and those of the individual citizen. Indeed, as I see it, this country has never faced a darker situation. This is due to many factors, one of which I shall discuss briefly.

THE "CLOSED SHOP" A MENACE TO LIBERTY

The very foundations upon which this country has been builded to become great and mighty are gravely threatened and her basic principles of personal liberty are fast fading away. Time will permit of mentioning only one of these. But it is the most basic of all, the one emphasized in the Declaration of Independence—"The right to life, liberty and the pursuit of happiness." When we deny an able-bodied man "the right to work" we rob him of his independence and destroy his happiness. It is this denial that faces myriads of willing workers in America today, because a new tyranny—one never dreamed of by the founders—has arisen, that of "the closed shop" including the check-off system.

PROFESSOR DOUGLAS JOHNSON'S VIEWS

Discussing this new tyranny Professor Douglas Johnson of Columbia University says—and I summarize a few of his paragraphs—that he was born when every American was a free man—free to work when, where, and how he pleased. Were he born in this age of bureaucratic control of industry and Union tyranny over labor, he would not be employed at the factory unless he joined the Union. He would not be

admitted to the Union unless a shortage of labor appeared in prospect. But if admitted he would have to pay from \$50 to \$200 or more in initiation fees in addition to dues and special assessments. The money for these payments he would never see, for it would be deducted from his pay before he would receive it.

Once on the job he would likely be told to go slow "for we're not going to work our heads off." If a fellow workman should be discharged for negligence and laziness a strike would be called demanding his reinstatement on the spurious plea that he was let out for Union activities—a violation of the law. If a worker refused to strike, believing the discharge was merited and attempted to continue work, he would be in danger of being severely handled and beaten, his car wrecked, his home picketed, etc. No protection for him would come from the sheriff, and the governor of the State would not order out the militia to stop mass picketing for fear of bloodshed.

Prof. Johnson goes on to say (I have omitted many of the details) this is not a mad dream but a calm statement of what has been happening, day after day, some of it here, some there, to countless American citizens—happening to honest family-loving, God-fearing American laboring men.

He asserts that a vast majority of our laboring men are outside of Unions. A vast majority of those inside are decent, honest, law-abiding citizens. Most of those inside and outside of Unions are liberty-loving. But all of them are held under a tyranny utterly un-American both in its origins and in its effects. It is a tyranny which denies to American workers their most fundamental rights, limits their freedom, stifles their initiative, checks their energies and holds them down to the low level of their less competent and less diligent fellows. It is a tyranny which preserves the right to strike (which nobody opposes in normal times) while denying to the many the "right to work." It places moderately paid workers at the mercy of highly paid agitators. Most of all it saps the independence of the worker, dampens his ambition and shuts for him the door of hope of a better future, lock-stepping him with indolent, less-competent and less ambitious associates.

Thus while the American laborer has gained much from the Union movement, which no one would wish to see him lose, he has also lost much which Prof. Johnson indicates but which I shall not consider here.

In the foregoing I have summarized a part of Dr. Johnson's article. He illustrated his statements by a number of specific examples the mention of which I omit. We all know the situation, at least in a general way, and we know it is rapidly becoming worse, and that the "closed shop" system is rapidly spreading. This is a system of force that places plants and institutions employing labor in the hands of selfish, irresponsible labor leaders, agitators and organizers who force owners, managements, laborers, the public and even government officials to do their unrighteous bidding. Thus freedom is crushed and the guarantees of our inspired Constitution are thrown to the winds. Where the "closed shop" comes in freedom goes out, and the inalienable right to "life, liberty, and the pursuit of happiness" vanishes.

Now of one thing I feel sure. The vast majority of the patriotic, liberty-loving people of America want the guarantees of our inspired Constitution maintained. They want this choice land still to be and to remain the "land of the free and the home of the brave."

I have presented briefly and inadequately only one aspect of the gravely threatening situation. I hasten to say that the "closed shop" did not arise from nothing. It is seemingly the natural end result of many contributing factors. Capital and management are far from blameless in their treatment of labor and the public. Iniquitous ambition, unrestrained selfishness, rank injustice, severe oppression and cruel wrong have characterized both sides of the relations of capital and labor. "The pot cannot call the kettle black." But many laws have been passed to control capital and management. None has yet been passed to control labor, strange to say. What then is needed if liberty and right are to be preserved? Action, and still more action. The Lord helps those engaged in a good cause.

THE RIGHTS OF CAPITAL AND LABOR CALL FOR UNITY

Obviously both capital and labor should be controlled in the interest of the public welfare and human freedom, which certainly includes the "right to work." To secure this right why not let every one opposed to the tyranny and evils of the "closed shop" join a right-to-work league which shall secure through suitable legislative action an opening of the gates of opportunity to every one who is able and willing to work, independent of membership in any labor union or other organization. In other words, let us unite without delay to secure the laws and regulations necessary to insure to every worker the "right to work" without which the noble declaration that each of us has the inalienable right to life, liberty and the pursuit of happiness becomes an idle mockery.

But a far better, much quicker, more desirable and vastly simpler plan is, under existing conditions, apparently in the realm of the ideal and therefore it must await the coming of better days. I refer to the Golden Rule plan.

There is a disagreement between employer and employee. In the light of Christ's teachings what is the right thing to do? Obviously these two parties should sit down and talk things over, each strongly motivated to treat the other as he would like to be treated, if all the circumstances were reversed. Let each one try hard to put himself in the other's shoes. To do this each one would have to recognize the other as a brother, and both should keep in mind their obligations to the public. Love and right, not hate and force must be the means employed to determine what is fair, honest, just and humane. Neither will ask for nor expect anything the Golden Rule could not award.

ECONOMIC PEACE THROUGH APPLICATION OF THE GOLDEN RULE

If a full sense of brotherhood, actuated by the real spirit of the Golden Rule, were in the mind and heart of every employer and of every employe in America, and of every one else who has any kind of

relations with his fellow men, then industrial, social, and economic peace in America would be born in a day. But alas this ideal condition is not in the offing. Instead we are faced with reality and a condition so pregnant with evil that we can save ourselves only by immediate, unceasing, wise, and powerful efforts. The preservation of our inherited liberties and of our God-given free agencies is worth every thing necessary for us to give in order that we might re-possess and maintain them. Otherwise, will not the America of the future be devoid of the essentials that have made the America we inherited, a land of glorious promise?

Latter-day Saints, is not our beautiful doctrine of eternal progression absolutely opposed to that of the "closed shop"? Force is the weapon used to bring about the "closed shop." But force when used as a weapon is Satan's club and therefore destructive of human rights.

Let us act before it is too late. May love, diligence and divine wisdom characterize all our efforts to preserve our liberties and faithfully serve the Lord I pray in the Master's name. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I do not think I ever appreciated the Gospel of Jesus Christ more in my life than I do at this time and have done during the past few days. There is a story told of a great king who built a big castle and stretched the wires from tower to tower. The only time the wires from tower to tower played a tune was when the tempest came up. I believe if there ever is a time when we appreciate the Gospel it is in time of storm, it is in time of tempest. That is when the Gospel plays its best tunes—when the storms rage the worst. May we always hear the music.

GRATITUDE EXPRESSED FOR KINDNESS

I would think myself and ourselves most thoughtless if we did not take this opportunity to thank the people of the Church for their kindness towards us. It is strange that Brother Merrill and I should be called upon, one right after the other. I certainly sympathize with him in the trial he is going through. From Hawaii, Canada, and Mexico, and every point of this Church has come kindness. Whatever has been our lot in the way of grief, if you folks had your way, from President Grant and his splendid Counselors down, you would take up this flood of sympathy to drive this trouble from our hands. We do feel to express thanks to you today.

LITTLE CHANGE IN HUMAN NATURE

I think it is just good sense that I should say very little on this occasion. I have been impressed with one thing particularly in this Conference and it is that we are emphasizing fundamentals. In a sense, I would not like to be considered old-fashioned, but remember there is nothing quite so important, quite so full of gold as real fundamentals. Your Ford has changed its model; your airplane has decidedly changed; steam

engines change, but this human anatomy has not changed very much—it is pretty much the same model. I agree that for looks some of our models should be changed, but we are pretty much the same. Once in a while we ought to take a look on the compass and see where the storm is taking us. We must get back on the old track.

The other day a good society lady—I say that respectfully—called in a doctor. The baby had a terrible cold on its lungs. She, of course, expected him to give her some hifiluting brand new 1942 prescription. But he didn't. He said.

"My dear, if I were you, I would put a mustard plaster on that child just as quickly as you possibly can."

"But," she said, "doctor, isn't that old-fashioned?"

The sound answer came. "Yes, madam, and so is your baby."

RESTRAINT NECESSARY IN BUILDING OF CHARACTER

Just one story I want to leave with you folks today. Some good Bishop in Ogden told it to the Lesser Priesthood group a year ago, and I pass it on to you. This is something that President Clark and some of the other brethren continually hammer on—restraint. Some men who go on transgressing think they are the only men who have human appetites—I am using the words of President Clark to me the other day when a pitiful case came before us. He said: "That is the trouble with these men, they think they are the only ones in the world that have appetites." I am telling you that in my judgment, if something does not curb the appetites of America and American people, the Lord knows where we are going.

Here is the story: In Arabia to breed a thoroughbred horse they have him go through some particular definite education. They start him out when he is a few months old or a few weeks old, (we had better stay with months I think to be safe). They teach that colt that when he hears the bell ring he is to run to his master's tent and be ready for service. When the horse is about a year and a half old he is put through the "acid" test. They let him go without water for three or four days. Then he is so thirsty he will actually eat mud. They then put him in a corral next to a running brook. When they are all ready, they turn him loose. He makes a bee-line for the flowing water charging as hard as his fleet feet will take him. Then they ring the bell. If he stops and runs back to his master's tent he is a thoroughbred. If he runs for water he is a cull, and they don't use him for breeding purposes.

That is a good story. It applies to human beings. There is no civilization without restraint, and we do not want to forget it. Since I heard that story I have been reading about horses. I read about Napoleon's horse, Washington's horse, and some of those thoroughbreds that the army has picked out—horses that have gone down in history. There is no horse that has interested me more than the horse whose hide is stuffed this minute in Washington D. C. in one of the museums. Do not forget, with all your blooded horses in America, that really when put to the test, those that amount to something come from

the Arabian blood. This horse I am talking about had a wonderful master. The cannon booms! He and his steed are twenty miles away. The rider leaps into the saddle. Thomas Buchanan Read made heroes of these two brave fellows in that famous poem. And So and So "was fifteen miles away"; the next verse ends "ten miles way"; the next verse and "he is five miles away." Then we come up to the battle front. The men are retreating in a riot. Here comes that valiant horse with that valiant man—Phil Sheridan; with his sword pointing toward heaven he thundered out. "Boys we are going back." I saw that play. I saw the horse come on the stage. He was lathered from head to foot, his grand old nostrils steaming out "fire." He was ready for game after going the twenty miles. He was a thoroughbred. The defeat was turned into victory because of that horse that day. Why did he have it in him? Because of a breed that came from Arabia, a breed that learned restraint, a breed that learned to take it on the chin. We have got to be the same. God bless you. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

The question has frequently been mooted whether the ideals embodied in the teachings of Jesus can ever be reduced to practice in this stubborn world. He glorified the peacemaker and the pure in heart and him that hungers after righteousness and He said that the meek shall inherit the earth. In that brief summing up is embodied all the essentials for the perfect society. Stated in the skeptical, calculating language of the day, the question is, will these notions work, or must they forever remain beautifully conceived, fanciful abstractions isolated by an impassable interval from the realm of reality. Certainly the gap is wide between the beauties of association they envision and the ugliness of what actually is.

NEED FOR BETTER CONDITIONS AMONG MANKIND

In this arrogant, self-seeking, strife-ridden age there seems to be no place for the meek except in submission to indignity and in cringing servility. Humility is a virtue known by little else than its name. Hunger after righteousness is displaced by lust for power and greed for gain while the voice of the peacemaker is drowned out by the din of war. But these conditions do not bring mankind satisfaction, hence cannot be the permanent order of a desirable world. Rather they bring violent dissatisfactions. They rest upon force, cruelty, chicanery, and fraud; they result in resentment, contention, turmoil, anxiety, fear and unrest. The very turbulence of the unrest and the dissatisfaction is convincing evidence of men's feeling that they are entitled to a more serene and peaceful way of life than they are now experiencing. There can be no question about the desirability of the ideal. The issue raised is whether mankind can achieve it.

THE TEACHINGS OF JESUS INTENDED FOR ALL MANKIND

We can perhaps approach our question with a better understanding if we remember that Jesus was not primarily concerned with any temporary or localized condition. His outlook compassed the whole race, and its possible destiny; His vision swept over the whole range of time and existence. The practicability of His teachings must be tested from this long-range view. He came to a race proud of its heritage, vivid in its memory of a long independence and cherished greatness, galled by and resentful of its political eclipse as a subject province of the empire, and unyielding in its hope of return to national independence and former glory. To all this Jesus paid no attention at all. He and His followers had no voice in the existing political government. They exercised no influence in shaping its course. Apparently He never sought to influence it or to reform or correct it. Instead of trying to reform the State He was trying to reform men.

Many men in this world have worked out patterns for what they conceived to be the ideal State, but when they had finished they found they had no people fitted to live in such state. Jesus saw with unerring clearness that society can be nothing better than a reflection of the men and women who comprise it. The ideal state can come only when created and peopled by men and women who embody its ideals in their lives. His first business, therefore, was with individuals, to teach them how to live, individually and in relation to their fellowmen. Advancement in that purpose would assure a parallel betterment of the collective body.

The prescription for the kind of living He enjoined involves the control of self within, self-discipline, the supremacy of individual virtues over baser instincts, self-government which raises the individual to a plane where his conduct is above the compulsions of an overhanging law. This is only to say that there is involved the bringing of the finer spiritual qualities of human nature into mastery over its more carnal animal instincts. The fruition comes with a complete spiritual supremacy.

PERFECTION GAINED BY DEGREES

But this does not mean that the way to it is divorced from the daily routine of mortal life. It does not mean that the principles of living laid down by Jesus are inapplicable to the world in which mortal man lives. It signifies rather that in that degree in which men and women spiritualize their lives they may enjoy the kingdom of heaven on earth. Life as it is lived in this earth among men with their divergent interests, their conflicting purposes and their crusading antagonisms is the training ground for the cultivation and the development of the desired virtues. Wherever and in whatever degree any of His teachings are observed, to that extent they bear fruit in betterment of conditions of living, both individual and collective living. Politically viewed they state the conditions basic to a well ordered free government.

The whole perfected pattern, of course, cannot be realized at once. The imperfect will be mixed in with the perfect till the perfect win supremacy. In all human things progress is a process of growth; ad-

vancement is by degrees. It is accomplished by teaching and acceptance and conformance.

So in considering the practical workability of the ideals we must keep our attention fixed on end results and must not be confused or disconcerted by passing episodes or the deeds of immaturity which seem so entirely irreconcilable with the possibility of ever in this world bringing the ideal and the real into unison. Look, for instance, upon the state of the peacemaker and the meek. If all men were pure in heart and were disposed to peace and in humility of spirit desired only righteousness, the problem of life would be simple. But a distressing perplexity is introduced when one man wants to be at peace and his immediate associate wants strife, when one man wants to do the right while another desires unjust advantage, when one man in meekness of spirit desires to adjust with his contending neighbor, and that neighbor arrogantly demands unconditional surrender to his own unbending will. The unyielding offender must, until he learns better, be restrained. Compulsions must be invoked. But artificially imposed restraints, outward coercions can never be anything but temporary expedients. They afford no cure for the evil they are designed to repress. So long as wrong is held in suppression by force, the force will still have to be maintained.

THE WAY OF PEACE IS THROUGH RIGHTEOUSNESS

That is all basic in the teachings of Jesus. His ideal of government is self-government. His concern was for purging out of the human heart the ignoble desire supplanting it with worthy purpose. To this end He taught the principle of overcoming evil with good, of supplanting fear with confidence, of substituting love for hatred, of doing to others what we should like them to do to us, of being generous and unselfish and gentle and kind, instead of cruel and selfish and vengeful and insolent. We may withstand the invader of our homes, but so long as he has the will to invade we can know no contentment. A nation may repel the onslaught of a devastating foe but so long as the foe stands ready to strike, the nation may never lay down its arms. To maintain itself as a perpetual armed camp would be intolerable as well as impossible. Security and lasting peace of mind, the inescapable conditions of national peace and prosperity, can come only when the enemy has ceased to want to invade. This comes through teaching the better way, through soul-conversion that threat and force and compulsion bring no enduring rewards. In the end the way of the peace-maker and the meek must prevail.

In that respect the history of the world teaches but one lesson. No world conqueror has ever been able to perpetuate his empire. When the force that created it was no longer adequate to its maintenance, it has crumbled before the onslaught of the subject peoples who have nursed their grievances awaiting the day of retribution. The present attempt at swollen dominion is foredoomed to failure. It has within itself the seeds of its own destruction. It rests upon force and will be broken by force and in the end nothing but suffering will have resulted

From there the world will have to pick up again and begin piecing together its shattered fragments of faith and belief and start building anew on the spiritual principles inherent in the teachings of Christ.

In a vague generalized way men have been sensing the impossibility of preserving a free way of life unless it is kept on a spiritual foundation. Nearly a year before the outbreak of the present war a group of eminent and observant British leaders warned that the nation must make its choice between spiritual restoration and annihilation.

THE NEED FOR SPIRITUALITY FELT

A little more than a year ago now forty men of prominence in religious, scientific and philosophic circles called upon the American people to rouse themselves to the danger that lies in the undermining of religious belief and practice. Recognizing that so long as armed aggression is rampant in the world, peaceably inclined peoples must prepare themselves to repel it, they nevertheless issued the solemn caution that unless a spiritual and moral resuscitation is worked and respect for religious values built up, we shall arm in vain.

These are but illustrations of the cry that is going up from many quarters indicating an uneasiness of feeling that something basic upon which our security rested has been slipping away. But I have not found any of them telling us very clearly what these spiritual elements are, nor how to bring them back into our national life. Our original question recurs: Can the idealisms of Jesus be made to work?

CHRISTIAN IDEALS THE BASIC PRINCIPLES OF GOOD GOVERNMENT

Perhaps the best answer to that question is that despite imperfection discouraging failures and retrogressions they are, to a degree, already working in the world and for nearly two thousand years have been modifying and tempering and shaping the very thought processes of men and reflecting themselves in the best conceived principles of civil governments themselves.

Our own government is the leading example of this undeniable fact. It is the product of Christ's teachings. These have bedded themselves in its very framework. Its central doctrine assumes the Fatherhood of God, and the worth and dignity of man as a child of God. The declaration that all men are created equal and that they are God-endowed with certain rights which are inalienable and inviolable—the right to life, liberty, and the pursuit of happiness—derives out of 1800 years of persistent teaching about the reality of God and the immortality of the human soul.

The ideas that form our standards of behavior, by which our conduct is evaluated as being good or bad, by which our laws are shaped which control in our best concepts of good taste and neighborly proprieties come out of our long tradition in the precepts of the Man of Galilee.

When the politician or the orator condemns evils and promises cures and the institution of better ways, even though insincerely and for selfish

ends, he rests his case, though perhaps unconsciously, upon the basis of Christian ideals, all of which demonstrates how deeply these have penetrated into the thought habits of our people.

THE TREND TOWARDS RELIGIOUS DISBELIEF

But today it seems fairly apparent that even among the most enlightened nations these ideas have been losing ground as guiding principles. Our own nation has strayed far. At the outset they were accepted as part of a firm religious belief. Christ taught a religion, not merely a code of ethics. It centered—as all religion must—in God, whom Jesus described as the Father whose will He had come to do, and whose Son He was, and whose promises formed the basis of our future hopes. We have been surrendering these convictions. The last century is generally characterized as an irreligious one. The discoveries of science were startling. Men grew in their assumption of self-sufficiency. They thought they would be able to explain everything upon the theory “of pure mechanism with mind, body and soul the result of chemical and physical actions.” Jesus ceased to be the Son of God, the Savior of men and became only one, perhaps the greatest, in a succession of great moralists. His teachings became not the Gospel of salvation of divine origin but a code of ethics, with religion flouted as mere formalism and the church the exponent of an archaic superstition. This is striking faith at its source. With its underpinning gone it has no anchorage. It was His claim to divinity that gave to the teachings of Jesus their authoritative sanction. Robbed of that sanction they had no binding force upon men. As mere ethical precepts they have proved themselves wholly insufficient as the present unhappy state of the world attests.

LOSS OF FAITH IN GOD SETS MANKIND ADRIFT

Robert Gordon Sproul, president of the University of California recently said:

There is a great need for some directive force to rally the recuperative powers of mankind and win the race with catastrophe. Education cannot provide such a force, important as it is, because it is not the minds but the souls of men that must be regenerated if catastrophe is not surely to come. Men must listen to God and obey, but they listen to Hitler and Stalin, and grovel. Our American heritage cannot long endure without a firmly grounded religious faith.”

With God denied there is none to whom man owes reverence. With reverence gone man is adrift. Each one's notions have equal status with every other one's notions, and no one knows what he ought to believe; respect for authority dies out because there is nothing authoritative left; veneration for parental authority breaks down and reverence for law ceases to command allegiance.

All these consequences are clearly revealed in the course of events, even in our own land. We of this generation received this great government of ours from the generations which had gone before sound in its principles. Its Constitution was everywhere held in reverence; Its laws

were obeyed. No one doubted its superiority over every other form of government on earth. Every one had unshaken faith in its perpetuity. We pass it on with that faith terribly shaken. Its people are torn by dissension. They do not trust each other. They are not sure that after all our system of government is better than any other. They have grown cynical and doubt if good is to be found anywhere.

INTERNAL THREATS MENACE FREEDOM

Unbelief is the menacing evil of the world. Among professedly Christian peoples relatively few could be found, in all probability, who would not agree that the ideal of living depicted by the Master is highly to be desired. But they do not really believe His message. If Christians actually believed they would trust and if they trusted, envy and jealousy and greed and hatred would be subdued. Saying nothing about a foreign war, leaving that to one side, our internal disorders threaten the perpetuation of the principles on which the nation was founded. This manifests itself in the dividing of people up into classes, kept apart by mutual mistrust, with its consequent train of suspicions, envies, abuses and retaliations which blind them to their undeniable interdependence among themselves, their reciprocity of interests and their identity of goals. We set them off as the rich and the poor; the worker and the employer; the laborer and the capitalist, giving each its opposite as if their welfares were inherently antagonistic.

There is inescapable interdependence among all. Whether men ponder in the night the mysteries of the universe and seek to learn its secrets, whether they dig the metals out of the bowels of the earth, whether they spin them into steel or build that into the sky-scraper or the factory or the cottage, whether they have the white and supple fingers of the violinist or the grimed hands of the mechanic, whether their days are spent in the counting house or sitting beside the bed of the sick and dying, whether they tend to flocks and herds, or till the land, all have had to labor together to build the mighty giant which is America.

POWER IN PERSUASION

How stupid, then, that they should be separated into warring classes in hostile camps! How silly to suppose that one can be permanently bettered by the crippling of the other! How futile to hope that unity of purpose and cooperative endeavor can be legislated into being or compelled by punitive statutes administered with undefensible injustice and stupidity. It is placing a low estimate on the intelligence of all the groups to assume that the great majority of them under just and impartial guidance could not be led into peaceful and mutually beneficial understandings. The few recalcitrants could soon be effectively disciplined. The ways of persuasion and voluntary self-disciplining, of humility of spirit, of appealing to the instincts of righteousness, the ways of peace, are so infinitely more fruitful of enduring results.

THE RESPONSIBILITY OF THE CHURCH

In the spread and perpetuation of the Christian principles that found expression in this cherished government of ours, the Church played the principal role. It has a great stake in freedom. It must be equally zealous to preserve and maintain it. It is its duty whenever that is threatened, either by direct assault or the insidious undermining of the principles on which it rests, to raise its voice in warning and in protest and to throw its whole influence into the scales to preserve that freedom under which men may live and grow toward the ideals taught by the Master.

May God speed the day of this happy consummation, I pray, in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Several months ago I stood at President Grant's bedside when he lay in the hospital in Los Angeles. When I think how far he has come since that time on the road to recovery, I am deeply grateful at this moment to be able to announce that he is here, and will give us instructions and blessings at the conclusion of this great Conference.

PRESIDENT HEBER J. GRANT

I would like to talk about forty minutes—I see there are only ten.

I am very grateful indeed to my Heavenly Father that instead of not being able to move a finger or an arm or my left leg, and being unable to see straight out of my left eye, that instead of my mouth being all puckered up in a corner, I am looking natural and feeling natural, and I expect that I feel a whole lot better than I really am.

I was requested to speak only twenty minutes at the opening session of this Conference, and I spoke forty; and then last night I spoke forty-seven minutes—so that I have been overdoing what was considered to be wise.

ENDORSEMENT OF PRECEDING SPEAKERS

I have thoroughly enjoyed the Conference. I listened to some of it at home, of course, over the radio. I endorse with all my heart everything said by the second counselor to the Presiding Bishop, and I endorse what Brother Merrill has said here today, and what our last speaker, Brother Bowen, has said. I noticed that Brother Bowen laid down several sheets of paper and did not read what was on them. I hope that when he turns in his manuscript for publication he will put it all in, because I endorse everything that he said and I endorse what he was going to say, without knowing what it was. (*Laughter*)

DECRIES CONDITIONS IN AMERICA

I am sure we all love America. I am sure there are no more patriotic people on the face of the earth than the Latter-day Saints; in fact,

our belief is that the men who established this country were blessed of God, that they were inspired of God, and as we depart from those things we are not doing that which is pleasing to our Heavenly Father. I think that without doubt we are getting just about as far away as we can at the present time—shall I say, politically. I do not care how you put it. We are starting on the broad path that leads to destruction, and had we stayed in the straight and narrow path we would not need to be arranging to be in a war. The Lord points out the way, and if we walk in it all will be well.

Many of the Latter-day Saints have surrendered their independence; they have surrendered their free thought, politically, and we have got to get back to where we are not surrendering the right. We must stay with the right and if we do so God will bless us.

ADVICE TO LATTER-DAY SAINT BOYS IN THE ARMY

I understand there are a lot of our boys here today that are in the army. I hope and pray and plead that every boy will feel in his heart: "I want to know what is right and clean and pure and holy, and I want God to help me." I want every Latter-day Saint soldier to get down on his knees and pray God to help him to lead a clean life, and to preach the Gospel while he is in the army. The army, as a rule, is a demoralizer of the morals of men, to a very great extent. They think: "Oh, well; we are going to be killed anyway—let's have a h—l of a good time." Do not wish for any such *good* time; there is no good time anywhere for any human being except by doing good and doing right. There is a peace, a joy, and a happiness that come from doing the right that nothing else can compare with. There are no people in all the world that are as happy and as contented as the true Latter-day Saints, and there are no people that are much more miserable than those that finally apostatize. I have met them and I have not forgotten when one man laughed at me because I believed firmly in the Church, and its principles and doctrines. He said that anyone who believed in such things lacked intelligence. This man was an apostate. I was able even as a boy to say to him:

The life of the apostate is a greater testimony to me than anything else of the divinity of the work in which I am engaged, except the teaching of my beloved mother. I have seen good men change and become bad men and then apostatize, but I have never known a good man, a tithepayer, an observer of the Word of Wisdom, to ever apostatize. I have found men lying against the Church after they apostatized.

AN UNFRIENDLY NEWSPAPER

The gentleman said:

Do you mean to call me a liar?

I said:

No, I do not want to call you a liar; that would not be gentlemanly. But what is the difference between lying yourself and hiring somebody else to lie?

None.

I said:

There is a newspaper today, in this town, that was foreordained figuratively before it was born, to lie about the Mormons and it is fulfilling its foreordination. I am working in a bank and I see the list of patriotic apostates and anti-Mormons who put up the money to keep it alive, and your name was among them.

He said:

The paper does not lie.

I said:

My friend, I will make you acknowledge it lies, if you dare to challenge me.

I challenge you.

All right, I said, I went to a meeting in what is called the Liberal Institute. It ought to have been called Headquarters for lying about the Mormons, instead of Liberal Institute. You sat on the stand within ten feet of the speaker, and I sat on the front row within ten feet of the speaker. Now, I will tell you everything that happened in that meeting, which you heard and I heard, now I will tell you what was published, and now I will tell you that every word of it was a lie, and if you say it was not a lie you are a liar.

He said:

The paper lied that time.

I am going to take as long as I want, you know, and if anybody gets tired and wants to go out he or she has my permission. Being an insurance agent I am not easily offended. (*Laughter*)

The fact remains, my brethren and sisters, that we have had a glorious Conference, and I wish that I could have been here at all of the meetings, but wisdom suggested that I do not come. I think that probably I spoke too much last night, but everything I said I meant, and I do not take back a word that I said.

THE GOOD OF THE PEOPLE UPPERMOST DESIRE

People have come into my office and complained about editorials that were in the Church newspaper, and I have endorsed those editorials with all my heart, and I do not give the snap of my finger for the opinion of those who did not endorse them. I simply feel that they were for the best good of the people. I have no other desire, I have never had, and I never will, other than to try to find out what is for their best good.

I heard that one of the men sitting on this stand today was twitted—it may not be true—that he had surrendered his manhood and voted the way the Presidency of the Church wanted him to vote. He had voted the opposite ticket from what he was expected to vote. I heard that this good brother who sits here said, "The Presidency did not tell me how to vote." I heard that he got down on his knees and prayed to the Lord to help him to know how to vote, and he voted contrary to the way he had originally intended to vote. I wish more people would get down on

their knees, and perhaps they would vote differently—that is my belief. He said to this man:

Don't go away with any idea that if the Presidency ever did ask me to vote a certain way that that is not the way I would vote. It is the way I will vote.

REFUSAL TO BECOME FIRST GOVERNOR

Now, brethren, I have said it here, and I will say again, that as a youngster I never wanted anything more than I wanted to be the first Governor of the State of Utah. I received a telegram saying:

Sixty per cent of the convention in Ogden has agreed to vote for you on the first ballot, you are sure to be nominated. We believe it will be unanimous before we get through voting.

I read the telegram to Heber M. Wells, my brother-in-law, who had been nominated for the position on the Republican ticket. He said:

Well, Heber, all that I have I owe to you. You took my note for an interest in your business, and the dividends paid the note; and I sold my interest and got a home to start with. When I was defeated the first time I ever ran for office you went around with a list headed by this statement: We subscribe for stock in the State Bank, Heber J. Grant to be President, and Heber M. Wells, Cashier, and as a result you gave me twice as good a job as I had in the City Hall. If you want to be the Governor I will resign although it will almost damn me with my party, and I will campaign for you.

I thanked him. I said:

I will let you know in an hour—maybe less.

I walked to the office of the President of the Church, Wilford Woodruff, a man nearly ninety years of age, and I handed him the telegram and I said:

President Woodruff, please tell me how to answer it.

Those of you that knew Brother Woodruff know that he was a terror to nearly all shorthand clerks—he talked so fast. And he talked just as fast as I ever heard him when he said to me:

What are you coming to me for? Why don't you answer your own telegrams? Haven't you, an Apostle of the Lord Jesus Christ, sufficient wisdom to answer a telegram without bothering me?

I said:

Thank you, Brother Woodruff; thank you. Had you thought that I could do any good as the Governor of the State—that young man as I am I could do any good for the people, you would have said, Heber, the Lord bless you. I hope you will be elected. I shall send a telegram that it will be a personal favor to me if my name never comes before the convention.

Ah, that is good, that is good, that is good.

And that is the telegram I sent; and today I thank the Lord from the bottom of my heart that I did not become the Governor, because I

had never studied along that line; I was not qualified for the job, and I would not have made one-half as good a Governor as Governor Wells did, because he had a patriot, he had a diplomat, he had a great statesman as a father, one of the greatest. I understand that Brigham Young said:

Daniel Wells is my statesman, Heber Kimball is my prophet, and I am a business man looking after the best interests of the people.

Jesse N. Smith, according to Joseph F. Smith one of the best read and the best informed man in the Church, said to me that in his judgment there were two great, wonderful, outstanding men, politically, in the United States, and they were Daniel H. Wells and Abraham Lincoln, and in his judgment Daniel was the greater of the two.

So, I say, Heber was educated along the proper lines for that work, and he was a very good Governor. I had made money, and plenty of it, and Heber had not, and I would not have made as good a Governor and it would have been a mistake for me to have been elected. But I wanted it all right to start with.

I know as I know that I live that this Gospel is true, and I know that what Joseph F. Smith said to me—the last words that he uttered—is true: “The Lord makes no mistake. The Lord bless you, my boy!” The Lord has made no mistake, although I say it myself, because I have given my life, the best of it, to this Church, and shall do so as long as I live.

GOD'S GUIDANCE GIVEN TO THOSE WHO SEEK IT

Now, brethren, get down on your knees and pray to God to guide you in all you do. Do you think that there are a lot of people holding the highest offices in the Government of the United States that are praying for guidance, men who voted for the repeal of the liquor law? Do you mean that the men who drink their cocktails right along—and we are spending billions of dollars for whiskey—and some of them are now in high places—that those are the men whom God is directing? If you do, I do not. I tell you that no greater crime was ever committed than the repealing of the Prohibition law. Billions of dollars squandered, and poverty, and heartaches, and death and damnation to many men, have come because of liquor.

Now, I pray the Lord to bless our boys. I give them my blessing, and I have the right to bless them, and I promise them that if they will be prayerful God will give them joy even in the army, if they will live sweet and clean lives. I do hope and pray that they will be like the Lamanites who were converted and who when they went into war none of them lost their lives. A marvelous story that you will find in the Book of Mormon.

I pray the Lord to sanctify all that has been said here, from the start of this Conference to the close. I thank Him for the ease, the perfect ease, that I had in talking last night for forty-seven minutes. I want to say that I love the Latter-day Saints, and I love the word of God; and I want you to know that I thank God that the Gospel is one of forgiveness.

A STORY REGARDING FORGIVENESS

I shall tell you one incident in my life.

A man was cut off the Church for adultery, and asked to be restored. President John Taylor wrote a letter to the brethren that had taken action against the man, in which he said: "I want every man to vote his own convictions, and not to vote to make it unanimous unless it is unanimous."

When the matter was presented and voted upon, the vote stood half for and half against restoration.

Later he came up again, and a majority were in favor of his being baptized.

Finally, all of the men that were at the trial, except one, voted to let him be baptized. President John Taylor sent for me and told me I was the only man that stood in the way of this man's being baptized, and he said:

How will you feel when you meet the Lord, if this man is permitted to come up and say he repented although his sins were as scarlet, and you refused to let him be baptized?

HEEDS SACRED BOOK

I said:

I will look the Lord squarely in the eye, and I will tell Him that any man that can destroy the virtue of a girl and then lie and claim that she was maligning him and blackmailing him, will never get back into this Church with my vote. You said in your letter to vote our convictions, and I will vote them and stay with them unless you want me to change.

He said:

Stay with your convictions, my boy.

I walked to my home, only one block away. I picked up the Doctrine and Covenants. I was reading it prayerfully and humbly, and marking passages. Instead of its opening at the bookmark, it opened at the passage:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

I shut up the book and rushed back to the President, and I said, "I give my consent."

Brother Taylor had a habit, when something pleased him, of shaking himself and laughing. He shook himself and laughed, and said: "My gracious, Heber, this is remarkable; what has happened?" And I told him. He said: "Heber, when you left here a few minutes ago did you not think: what if he had defiled my wife or daughter? And when you thought that did you not feel as if you would like to just knock the life out of that man?"

I said, "I certainly did."

"How do you feel now?"

"Well, really and truly Brother Taylor, I hope the poor old sinner can be forgiven."

"You feel a whole lot better, don't you?"

I said, "I certainly do."

He added: "I put that clause in that letter for you and my son. You have learned a lesson as a young man. You have learned a good lesson, that this Gospel is one of forgiveness of sin, of awful sin, if there is true repentance, and it brings peace into your heart when you forgive the sinner. It brings peace when you love the man that you hated, provided the man turns to doing right. You have learned a lesson in your youth. Never forget it." And I never have.

A CLOSING BLESSING

But there is one thing that is necessary—and I warn you all—and that is this: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." If he has not truly repented President Taylor said his being baptized will do him no good.

Now, I pray the Lord to bless the Latter-day Saints. I pray the Lord to bless the people of the world. I pray with all my heart and soul that any man—I do not care who he is or how high his position,—that is doing anything to get us into war, that he may be confounded; and I pray that we will all pray for guidance with all our hearts and souls. I feel as though it might be well for the Latter-day Saints to set aside a day to pray and to fast and to ask the Lord to preserve us as a nation from getting into a war.

God bless you, one and all, and every honest soul—and every wicked soul that repents—I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Daily the Latter-day Saints pray that the Lord will bless and inspire and preserve the President of the Church. In the future when we thus pray let us also ask Him for power to follow President Grant's righteous life, for I testify to you that he is a righteous man and sets a worthy example to all Israel. Let us ask also that we might have power and ability to do what he has asked us to perform as officers and members of the Church. We will associate with our prayer that God will bless him, these two petitions—first, that we may be righteous as he in our daily lives, in our dealings with our fellowmen; secondly, that we might have increased power to perform our duties in the Church. Then I am sure that the spirit of this great Conference will be carried to our homes and will abide in our hearts and the prayer we offer for President Grant's preservation will be answered in blessings upon our own heads.

I am sure you would have me express at this time appreciation of

the inspiring songs given by the Tabernacle Choir, also those rendered by combined choruses of the *Relief Society Singing Mothers*, and the quartet of High Priests from Pasadena Stake.

I think it highly fitting for us to express appreciation for the silent messages of appreciation and love that have come during this Conference from these beautiful flowers placed here by thoughtful hearts. We want the donors to know that we appreciate these gorgeous bouquets, "nature's jewels," depicting God's goodness and glory.

President Edward J. Wood of the Alberta Temple:

I believe that it would be with the consent of all here if we should stand and offer a silent prayer for thirty seconds to show President Grant our faith.

President David O. McKay:

President Grant suggests that we join with the one who offers the benediction whom we will have express the prayer that you now suggest. We will continue to pray vocally and silently in our homes. A silent prayer, a prayer of the heart, even that of a little child, will be heard of God.

The Tabernacle Choir will sing, "Worthy is the Lamb," from the "Messiah" by Handel, and after the benediction this Conference will stand adjourned for six months.

President Samuel G. Dye of the Ogden Stake will offer the benediction and will express our prayerful wishes for President Grant's health and restoration.

The Choir sang, "Worthy is the Lamb"—Handel (the "Messiah"). Elder Samuel G. Dye, President of the Ogden Stake, offered the benediction.

Conference adjourned for six months.

The musical exercises at the Friday sessions were furnished by the combined choruses of the *Relief Society Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes; the Pasadena Stake Male Quartet, A. M. Gish, director, furnished numbers for the Saturday morning meeting; and at the Saturday afternoon and Sunday sessions the music was by the Tabernacle Choir, J. Spencer Cornwall, director.

The congregation singing was directed by J. Spencer Cornwall and Richard P. Condie, conductor and assistant conductor, respectively, of the Tabernacle Choir.

Accompaniments on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ Broadcast were played by Alexander Schreiner.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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