

One Hundred Sixteenth
ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 5, 6 and 7, 1946

With Report of Discourses



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

Printed in the United States of America

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

The One Hundred Sixteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday April 5, 6, and 7, 1946.

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

Through the courtesy of Radio Station KSL of Salt Lake City and also Station KSUB of Cedar City and Station KID of Idaho Falls, the proceedings of the Conference, including the General Priesthood meeting, were broadcast for the benefit of the general public. The two o'clock Saturday afternoon service was also broadcast over Station KFXD of Nampa, Idaho.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services at each of the meetings, with the exception of the Sunday morning meeting, which services, at the request of President Smith, were conducted by President J. Reuben Clark, Jr., First Counselor in the First Presidency.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

Of the Council of the Twelve Apostles: George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball,* Mark E. Petersen.**

Patriarch to the Church: Joseph F. Smith.

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

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, Seymour Dilworth Young and Milton R. Hunter.

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 A. William Lund, assistant.

*Elder Ezra Taft Benson was in Europe, presiding over the European Mission.

**Elder Matthew Cowley was absent because of illness.

***Elder Nicholas G. Smith, an assistant to the Council of the Twelve Apostles, passed away October 27, 1945.

Friday, April 5

First Day

Members of the General Committee, Church Welfare Program.

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

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

Mission Presidents: David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Graham H. Doxey, East Central States; Thomas C. Romney, Central States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; German E. Ellsworth, Northern California; Samuel E. Bringham, Northwestern States; Octave W. Ursenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Ralph William Evans, Navajo-Zuni; Lorin F. Jones, Spanish-American.

FIRST DAY

MORNING MEETING

Conference commenced Friday morning, April 5, with President George Albert Smith presiding and conducting the exercises.

Every available seat in the Tabernacle was occupied.

PRESIDENT GEORGE ALBERT SMITH

This is the opening session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. There are on the stand this morning all the General Authorities of the Church except Elder Ezra Taft Benson of the Council of the Twelve, who is in Europe in charge of the European Mission, and Elder Matthew Cowley, also of the Council of the Twelve, who is at home in obedience to his physician.

Elder Joseph Anderson is the clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m. and 7:00 p.m., will also be likewise broadcast over KSL, also the two services on Sunday at 10:00 a.m. and 2:00 p.m. These same services will be broadcast over KSUB at Cedar City and KID at Idaho Falls. The session on Saturday at 2:00 p.m. will also be broadcast over KXFD at Nampa, Idaho.

The singing will be by the Relief Society Singing Mothers of the Salt Lake Region. Sister Florence Jepperson Madsen is the conductor, and Elder Frank W. Asper is the organist.

The first song will be "Come, Thou Glorious Day of Promise."

The opening prayer will be offered by President Virgil Smith of the Liberty Stake, Salt Lake City.

The Relief Society Singing Mothers sang the hymn, "Come, Thou Glorious Day of Promise."

Elder Virgil Smith, President of the Liberty Stake, offered the invocation.

Selection by the Relief Society Singing Mothers, "O Savior of the World."

PRESIDENT GEORGE ALBERT SMITH

This audience this morning would be an inspiration to any thoughtful person in the world. As I stand and look at your faces and realize that the house is filled to capacity, (at least there are people standing in various parts of the building who have not yet obtained seats) and this on a busy weekday when so many people are occupied with other affairs and unable to leave their homes, I know that this fine attendance indicates a faith that is commendable.

THE UPLIFT OF MUSIC

I am sure we have been uplifted by the glorious music of our Singing Mothers this morning, representing the greatest women's organization in all the world given to the work of charity and uplifting womankind. This group this morning who have just sung to us represent this particular region; and if you were to travel in different parts of the world, even into the South Seas, you would find a group of Singing Mothers in the various missions of the Church, who sing the same music that we sing here, but the hymns have been translated into their own languages, and they rejoice in singing praises to our Heavenly Father.

I wonder if there are any people in all the world who have as great reason to be thankful as this group assembled here this morning. Coming from various parts of the world, various mission fields are represented by those who have gathered for conference; many of you have come a long way to be present this morning.

SAFETY OF HAWAIIAN MISSIONARIES

For the comfort of those who are here or who may be listening in who have missionary representatives in the Hawaiian Islands, we are pleased to inform you that this morning we received a cablegram from Hawaii to the effect that while there has been considerable damage wrought by the recent tidal wave, much destruction of property,

and some loss of life among our members all the missionaries are reported safe.

THE WAY FOR PEACE

With the confusion and uncertainty that exist everywhere, surely we are blessed who are permitted to assemble under this spacious roof this morning in worship. What a privilege it is to live in an age of the world when we know that God lives, when we know that Jesus Christ is the Savior of the world and our Redeemer, and when we know that the Lord continues to manifest himself to his children who have prepared themselves to receive his blessings! I am looking into the faces of a great audience this morning, most of whom enjoy the inspiration of the Almighty, and when they pray, they pray to their Father in heaven knowing that their prayers will be answered in blessings upon their heads. We live in a day when the scripture is being fulfilled among the nations wherein the Lord said through one of his prophets, that in the latter-day, "... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.) With all the wisdom of the world, no group thus far has been able to point the way for peace with the certainty that it is the way. We who are assembled here this morning are fortunate to know that there is a way for peace that alone will produce results, and that way is to keep the commandments of God as revealed to the children of men anciently and in our day. If that way were followed, all the problems that are so serious in the world could be solved, and peace would come to this unhappy earth.

DIVINE WATCHCARE

So, this morning, under the influence of prayer, coming as we have come to wait upon the Lord, surely his promise will be fulfilled to us that when even two or three shall meet together in his name, he will be there to bless them. What a comfort it is to realize that there is no mistake about it, that we are the children of our Heavenly Father, that he does love us, and because of his anxiety for our peace and welfare, in our day, sent another prophet to restore the gospel of Jesus Christ and to place in the Church divine authority, that men, as of ancient times, may hold the priesthood and officiate in the ordinances of the gospel of our Lord. No other people have that assurance as we have it. I do not say boastfully, but gratefully, that we know there is a God in heaven, that he is our Father, that he does interest himself in our affairs, and he has done that ever since the world began, when his first children were placed upon the earth.

One of his prophets long ago made the statement, and it has been fulfilled literally, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." All the important things that have happened in the world up to now have been foretold by the servants of the Lord, and the things that are oc-

curing and that will occur that are important will be revealed, if they have not already been, before those things occur. I think it is marvelous to know how close we are to our Heavenly Father, and I also think it is deplorable that some of us do not appreciate how near he is, for the reason that we have failed to measure up in many cases to his wise counsels.

A CHOICE LAND

We live in the most wonderful land in all the world, "... a land which is choice above all other lands," ((Ether 2:10) so stated by a prophet. Advantages are enjoyed by the people in this great western hemisphere, and particularly in the United States of America and Canada—opportunities and blessings that are not known in many parts of the world. We are permitted to worship God according to the dictates of our consciences. We can make our adjustments according to his rules and regulations and not be interfered with by those who are godless and who are anti-Christ in their attitude toward the human family. So this morning I feel that I am talking to a great family. We are all brothers and sisters. We are here to worship. This is not merely a convention. This is a conference of the representatives of the Church of Jesus Christ of Latter-day Saints, who have come from their homes into this edifice which has been rendered sacred by those who have spoken from this very pulpit and who have assembled here ever since this building was constructed. It was erected in the poverty of the people, and no other place like it may be found in all the world. Often when it is vacant there is a spirit here that you will find in few places in the world. Many people have come here on a busy weekday as tourists, and as they have come under the shadow of this roof and looked through the building and have seen this great organ, with everything quiet, many of them have been moved to tears by the inspiration and influence that they have found here.

THE BLESSING OF LIFE

We are here as sons and daughters of the Living God, trying to work our way through life until we shall be worthy of an exaltation in the celestial kingdom. What a privilege it is! Oh, how I hope we appreciate it this morning and will continue to appreciate it as long as we live upon the earth! I hope that during the sessions of conference we may all come prepared to be fed the bread of life. I hope that we will come with a prayer in our hearts that those who address us may be inspired, that they may draw the inspiration necessary from our Heavenly Father to feed his flock. If we shall do that, when conference has been concluded, and the last prayer has been offered, there will return to our homes in the valleys of these everlasting hills and in the other states and territories and missions represented here, men and women who have realized fully and completely that we waited upon our Heavenly Father and he did not disappoint us.

PRAYER AND BLESSING

It is not my purpose to talk long this morning. I greet you and welcome you on behalf of the Church and say to you, it is a joy to look into your faces and be with you to worship and wait upon the Lord, with the assurance that he will hear and answer the prayers that have already been offered and that will continue to be offered, not only by those who speak audibly but by those who come here with a prayer in their hearts. I pray that the Spirit of the Lord may be in our homes and abiding places, that there may go out from this great conference influences that shall enrich the lives of those present and absent, that day by day we may let our light so shine that others seeing our good works will be constrained to glorify the name of our Heavenly Father.

I pray that his Spirit may be here in rich abundance this day that we many partake of its influence and be instructed and informed under that power that will enrich our lives and give us a feeling of gratitude that we are able to be here this morning, and that the Lord may add his blessing and his peace to be upon you and our Father's sons and daughters everywhere.

How I pray in my soul this morning in your hearing that the President of the United States and those who are working with him may live in such a way that the power of the Lord will be with them, that they may not be misled but that they may so adjust affairs at the seat of government that the people of this nation will be blessed because of their desire to honor God and keep his commandments, and that these and all other blessings may be ours.

I am thinking this morning of our poor people in the various war-torn countries. We hear almost daily from some source from people who have not enough food to nourish their bodies as they should be nourished, people who are wearing the same clothing they wore when the war broke out and have no way of replacing it, people whose homes have been blown to bits by bombs and destroyed by the great war. Those people this morning, many of them, knowing where we are, are praying that they too may be inspired. We are blessed, brethren and sisters, and I pray that we may appreciate our blessings and live to be worthy of them, in the name of Jesus Christ. Amen.

President George Albert Smith:

It has been customary to read the financial statement here in this meeting, and President J. Rueben Clark, Jr. will now read that statement to you and make such explanation as he may see fit.

President J. Reuben Clark Jr.:

My brothers and sisters: Figures are never very interesting, though I am bound to say they are more interesting when they indi-

cate prosperity, the use of funds in a proper way, for proper purposes, than they are at other times. I might say to begin with that so far as the expenditure of the tithing is concerned, this has been under a budget which is set up and passed upon by a Committee on the Disposition of Tithes consisting of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. This is in accordance with the revelations of the Lord, as you will find it in Section 120 which was given at Farr West on July 8, 1838.

After that Committee has passed a budget, then the expenditure under the budget is directed and approved by a Committee on Expenditures made up of the First Presidency, a committee from the Twelve, and the Presiding Bishopric. They pass upon every cent that is covered by the budget. The budget also covers the expenditure of some funds, as you will see, which do not come from the tithes but come from other resources. All of our accounts are audited, and to the glory of this people may it be said that the misappropriation of funds is microscopic in amount and effects. I should suppose, one-tenth perhaps of 1%, perhaps not so much as that, of all the peoples who handle the funds in this Church.

CHURCH DISBURSEMENTS, 1945

Part 1—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING INCOMES:

Total Cash Budget Appropriations for 1945	\$5,492,552.00
Total Cash Budget Expenditure for 1945	5,083,109.00

Excess of Appropriations over Expenditures for 1945 \$ 409,443.00

NON-TITHING BUDGET EXPENDITURES

Office of the Corporation of the President:

Including salaries of 52 Employees; expenses of offices; equipment; maintenance of the Administration Building; and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income

Budget Appropriation
for 1945

Budget Expenditures
for 1945

1945 Expenditures Under
or in excess of
Appropriation

\$ 299,550.00 \$ 293,602.00 \$ 5,948.00

Office of the Corporation of the Presiding Bishop:

Including the salaries of 235 employees; office expenses and equipment; expenses of the Aaronic Priesthood program; traveling expenses of the Presiding Bishopric; taxes, special printing; the maintenance of the Purchasing Department and the Motor Avenue supply storehouse, all of which are covered by non-tithing income

177,300.00 171,826.00 5,474.00

Total Non-tithing Budget Expenditures \$ 476,850.00 \$ 465,428.00 \$ 11,422.00

Friday, April 5

First Day

Tithing Budget Expenditures, Temples:

For the operating expenses, including the salaries of 191 employees, and building maintenance, repairs, and renovation of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, St. George, and Salt Lake Temples

Budget Ap-
propriation
for 1945Budget Ex-
penditures
for 19451945 Expend-
itures Under
or in excess of
Appropriation

238,650.00	327,161.00	88,511.00
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Missions and Missionary Work:

For the maintenance and operation of missions in the United States, Canada, Mexico, Hawaiian Islands, and South America; living and traveling expenses of the mission presidents; return fares of missionaries; free literature; service men's welfare; the erection, purchase, remodeling, maintenance and renting of buildings; the expenses of the Bureaus of Information in Salt Lake City, Washington, D. C., Carthage Jail (Illinois), Cumorah (Palmyra) and Joseph Smith Farm (South Royalton, Vermont), and the Mission Home in Salt Lake City

531,640.00	721,106.00	189,466.00
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Stake and Ward Expenses:

Allowances to 153 stakes and 1295 wards and independent branches, including janitorial service, heat, light and water costs of 1470 stake, ward and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices; stake and ward taxes; and stake and ward printing

1,148,500.00	1,167,749.00	19,249.00
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Church Welfare:

For the purchase of canning and other equipment and commodity purchases; for the operating expenses of the General Committee storehouses, the Deseret Industries, and the Deseret Clothing Factory; for land and building purchases, and General Committee administrative expenses

379,500.00	291,696.00	87,804.00
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Church Schools:

For the operating expenses of the Brigham Young University, Ricks College, L. D. S. Business College, Juarez Academy, 12 institutes and 99 seminaries; for the operating expenses of the Department of Education, including the salaries of 327 teachers and 7 administrative officers and office employees; and for maintenance, repairs, and improvements to buildings

943,897.00	954,814.00	10,917.00
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FINANCIAL STATEMENT

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	Budget Ap- propriation for 1945	Budget Ex- penditures for 1945	1945 Expend- itures Under or in excess of Appropriation
<i>Educational Institutions (other than Church Schools, Institutes and Seminaries):</i>			
Consisting of the McCune School of Music and Art, Lund Home for Boys, Deseret Gymnasium, and the Society for the Aid of the Sightless	73,248.00	15,032.00	58,216.00
<i>Building Operations:</i>			
For the Maintenance of the buildings and grounds, Temple Block; repairs to Tabernacle organ; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for the erection and repairing of ward buildings; and \$46,541.59 for the construction of hospital buildings....	1,187,200.00	750,045.00	437,155.00
<i>Historic Monuments and Properties:</i>			
For the repair and maintenance of properties at Palmyra, New York, South Royalton, Vermont; Carthage Jail; and memorial cemeteries	23,614.00	13,833.00	9,781.00
<i>Indian Projects:</i>			
In the Papago Ward	10,000.00	10,314.00	314.00
<i>Church Committee on Radio and Publicity:</i>			
For publicity and mission literature	24,366.00	11,038.00	13,328.00
<i>Genealogical Society of the Church of Jesus Christ of Latter-day Saints and Index Bureau:</i>			
For the maintenance of the Church Genealogical Library, Record Archives, Temple Index Bureau and allied departments, and for the recording, indexing, photographing and filing of genealogical and temple ordinance data, including the names of 398,837 persons forwarded to the 8 temples for baptisms and endowments; also for the salaries of 130 full-time employees	211,887.00	210,588.00	1,299.00
<i>Other Expenses:</i>			
Consisting of contributing to civic organizations, such as the Red Cross, Community Chest, etc.; salaries of Tabernacle Choir conductors and organists; taxes; legal expenses; welfare assistance by the general Church Office; public liability and other insurance, etc.	243,200.00	144,305.00	98,895.00
Total Tithing Budget and Expenditures \$	5,015,702.00	\$4,617,681.00	\$ 398,021.00
Total Budget and Expenditures	\$ 5,492,552.00	\$5,083,109.00	\$ 409,443.00

Part II.—NON-BUDGET AND NON-TITHING EXPENDITURES FROM CONTRIBUTIONS BY THE MEMBERS OF THE CHURCH FOR THE YEAR 1945

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes	\$ 460,749.00
Expended for stake, ward and mission maintenance purposes, expenses of auxiliary organizations, and for recreation	1,794,002.00
Expended from ward and mission fast offerings	637,558.00
Expended from welfare contributions	303,500.00
Assistance rendered missionaries	31,328.00
Expended from General Board dues, children's contributions to the Primary Hospital and donations to temples. (Y. M. M. I. A. and Y. W. M. I. A. general fund is for 19 months, June 1, 1944, to December 31, 1945. On January 1, 1945, these Boards made the calendar year their fiscal year.)	180,909.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources	265,593.00
Total non-budget cash expenditures, 1945 from contributions other than tithing, donated by the Church Membership	\$ 3,673,639.00
Expended by the hospitals for the care of the sick in addition to the amount paid from the tithes and included in Part I.....	14,452.00
Cash value of commodities distributed from bishop's storehouses; European packages forwarded to Europe; and bulk shipments of merchandise to Europe	625,835.00
Or a total of	640,287.00
Total non-tithing and non-budget expenditures (not including the Offices of the Corporation of the President and of the Presiding Bishopric)	4,313,926.00
Total budget cash expenditures by General Church offices brought forward from above	5,083,109.00
Total cash expenditures, budget and non-budget of the Church for 1945	\$ 9,397,035.00

Part III—THE CHURCH WELFARE PROGRAM

Fast Offering Data:

Number of Church members who paid voluntary fast offerings and welfare contributions

In the wards	140,962
In the missions	25,883
Total	166,845
Per cent of Church membership who paid fast offerings	20.3%
Average fast offerings per capita in wards	86c
Average fast offering per capita in missions (based on membership of missions reporting)	39c
Average fast offerings per capita, wards and missions	79c
Amount of voluntary fast offerings and welfare contributions:	
In the wards:	
Fast offerings	\$ 593,504.00
Welfare contributions	328,951.00

FINANCIAL STATEMENT

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In the Missions:

Fast offerings 45,483.00

Total fast offerings and welfare contributions \$ 967,938.00

Welfare Program Cash Expenditures:

Expended from ward and mission fast offerings and welfare contributions for the care of the needy, consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the operation of bishops' and regional storehouses and the purchase of commodities for storehouses 941,058.00

Disbursed by the General Welfare Committee for direct assistance and welfare purposes; for the overhead expenses of the General Committee; and for shipments of food and supplies to European missions 129,636.00

Disbursed by the Corporation of the President for direct assistance; for contributions to civic, denominational and school projects; and for donations to charitable institutions, such as the American Red Cross, War and Community Chests, health foundations and youth organizations 96,093.00

Expended by the hospitals for the care of the sick 14,452.00

Total Relief Cash Expenditures for the year, all included in above grand total of budget and non-budget cash expenditures.. \$ 1,181,239.00

This is an increase over the year 1944 of \$ 171,841.00

In addition to the cash expenditure of \$1,181,239.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventory of commodities December 31, 1945:

Summary of the Annual Report of the Church Welfare Plan:

December 31, 1945

FINANCIAL REPORT

Present Net Cash Value:

Current Assets (Net) \$ 1,118,522.03

Inventories (Principally Commodities) 623,920.55

Fixed Assets (Land, Building, etc.) 1,674,410.46

TOTAL \$ 3,416,853.04

Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevators, Deseret Clothing Factory, Emery Coal Mine.

One hundred and three bishops' storehouses having a total floor area of 425,738 square feet. This is eleven times the area covered by the Tabernacle; and about the same as the area of the Temple Block. There are sixty-seven canneries included in the bishop's storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 6,287 acres of land, together with buildings, improvements, equipment and livestock.

The Fixed Assets were acquired with:

\$ 594,036.99 Cash from General Church funds, through the General Committee.

796,798.00 Cash from wards, stakes, regions and Priesthood quorums.

283,575.00 Donations, labor and property.

\$ 1,674,410.46

Friday, April 5

First Day

The Fixed Assets consist of:

\$ 499,882.00	Land
969,064.00	Buildings
135,103.46	Equipment
39,298.00	Furniture and Fixtures
31,063.00	Livestock

\$ 1,674,410.46 This total is not included in the grand totals covering expenditures, it being a capital investment statement.

Production, Distribution, Inventory, and Budget Assignment of Commodities for Bishops' Storehouses

Items	Unit	1945 Production	1945 Purchases	1945 Distribution Inventory	Dec. 31, 1945
Canned Produce (Milk, Vegetables, Fruits, Jams and Spreads)	quarts	557,904	984	614,831	1,432,244
Animal Products (Butter, Eggs, and Meat)	pounds	334,082	76,089	448,369	52,120
Vegetables, Fruits and Sugar (Not canned)	pounds	1,570,000	119,550	1,327,000	425,484
Grains and Grain Products ..	pounds	2,420,500	242,914	2,684,800	2,774,700
Other Food (51 Different Items)	pounds	15,423	107,984	129,773	50,430
Various Drugs and Household Supplies and Soaps ..	items	61,101	97,233	161,716	95,777
Cotton	500 lb. bales	18		25	31
Fuel (Mostly Coal)	tons	204	439	1,126	618
Clothing and Dry Goods (329 Different Items)	articles	51,423	50,907	110,665	100,171
Furniture	articles	21	502	1,014	504

NOTE: This December 31, 1945, inventory is not included in the grand totals of expenditures already given; the amounts distributed during the year are included.

Activities of the Program during 1945. Canning and Processing for Storehouse Program:

Vegetables, Fruits, Jams and Spreads	375,822 quarts (494,457 cans)
Meat, Fish, and Fowl	20,286 pounds (21,076 cans)
Milk, canned (each can equivalent to one quart of fresh milk)	57,120 cans
Miscellaneous Food (Spices, Flavoring, etc.)	10,439 pounds
Flour, Cereals and Livestock Feeds	1,630,600 pounds

NOTE: Of these quantities, there remained on hand December 31, 1945, the inventory of that date given above; the balance was distributed.

Group Canning:

The following canning was done at Welfare canneries for their own use by 497 groups, consisting of 35,556 people:

Fruits and Vegetables	377,516 quarts (565,309 cans)
Meat and Fish	17,294 pounds (20,315 cans)
	(585,624 cans)

NOTE: No account of this production is taken in any of the figures and totals given above.

At this point it might be stated that as careful an estimate as can be made indicates that the members of the Church in all parts of the country, covering 122,886 families, processed in their homes last year a minimum of 40,399,794 quarts of fruits and vegetables and 4,039,977 cans of meats and vegetables—this is in addition to the group canning done in our Welfare canneries in the amounts

just given (585,624 cans). The public stock piles were thus relieved of a great load. We urge our people everywhere to produce and process the maximum amounts possible during this canning season, both to provide for themselves as fully as may be, so relieving the public stock piles by just that much so that more can be sent to the suffering millions in Europe, and next so that they may have enough to share some of their own stocks with their brothers and sisters in Europe and elsewhere who may be in want.

Field Activities:

Field activities carried on in the production of the 1945 Welfare Budget include 682 crop projects, cultivating of 2,471 acres of land; 206 livestock projections, which produced 474 head of livestock, 8,735 chickens, 687 rabbits, and 91 stands of bees.

In addition to the work done on these projects, 12,168 man days of donated work were done in the storehouses and processing plants.

For purposes other than the production of the budget for the bishops' storehouse program, there were 113 crop projects, 13 livestock projects, and 90 manufacturing projects operated during 1945. These projects utilized 632 acres of land and produced 24 head of livestock.

Assistance Rendered:

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1945 there were 30,937 persons so assisted.

During this period more than 952 families have been helped to become self-supporting; 7,059 persons have been assisted in other ways; and 1,629 construction projects have been completed in addition to the construction for the bishops' storehouse program.

Welfare Meetings Being Held:

Of the 145 stakes reporting, 111 hold Stake Welfare Committee meetings monthly or oftener; 23 hold them less frequently; and 11 are not holding any meetings. Of the 1,219 wards reported, 135 hold weekly Ward Welfare Committee meetings; 505 hold them less frequently; and 579 are not holding any meetings.

Persons Taken from Government Relief Rolls:

During 1943, 215 persons; during 1944, 492 persons; and during 1945, 633 persons (total 1,340 persons) have been removed from government relief rolls. Of this number 525 have been rehabilitated and are receiving no aid from the Church; 537 are receiving part of their support from the Church; and 278 are receiving all their needs from the Church.

Clothing Collected and Food and Clothing Shipped to Saints in European Missions:

From October 29, 1945, to March 20, 1946, 339,940 pounds of good used clothing were collected, sorted and boxed for shipment to Saints in European missions. In this same time 14,353 parcel post packages of clothing and bedding (143,530 pounds) were mailed for distribution to 6,872 Saints residing in the Belgian, Czechoslovakian, Danish, French, Netherlands, Norwegian and Swedish (Finnish section) Missions. This amounts to 21 pounds per person.

Between February 15 and March 20, 1946, 5 freight carloads of food and 3 of clothing have been shipped to the Netherlands and Norwegian Missions. The 5 cars of food contain, 144,696 cans of fruits and vegetables, 10,750 pounds of cracked wheat, and 12,816 pounds of beans. The value of the contents of the 8 cars is \$83,225.00. The cost of all parcel post and bulk shipments (including cost of packing boxes) is \$33,087.00.

Emergency Activity:

During the year the Welfare Program successfully met one major individual problem, involving a catastrophe similar to the Arizona problem in 1942 when the Gila River had a great flood. On August 19, 1945, in the late evening a rain fall of cloudburst proportions fell on the foothills that lie to the northeast of Salt

Friday, April 5

First Day

Lake City. A destructive flood resulted that ran through the Salt Lake Cemetery and then southward where it filled basements, covered lawns, destroyed gardens, and left a barren silt covering everything over which the water flowed. The area affected was in Emigration Stake. Four wards were involved. The Stake and Ward Welfare Committees assumed responsibility for the work of cleaning up the area. The homes of members and non-members were cared for. The Welfare organizations of neighboring stakes came to help. One hundred fifty yards and sixty basements were involved, in addition to street parkings and alleys. Before the work was finally completed several furnaces and water heating units were dismantled, cleaned, and rebuilt. The Salt Lake City Commissioners undertook the removal of the debris after it had been removed from the homes and gardens. Food, clothing, and furniture were provided where needed. Cash funds required were secured from Ward and Stake Fast and Welfare offerings. Assistance was extended to 38 non-members. The work group on the first evening had 100 men; one work group on one evening had 900 men; neighboring stakes sent 1,250 men, who furnished 2,500 hours of work. Three thousand more men than were needed volunteered to help. All told 8,000 man-hours were used in the project. The Relief Society of the stake and wards provided refreshments for the workers.

We feel this, like the Arizona flood of 1942, is a demonstration of what the Welfare Program can do in cases of dire emergency.

President George Albert Smith:

We have just heard the report of President Clark and if you have been able to absorb it, I think you will take a great deal of information home with you.

I think it would be interesting to recapitulate far enough to say that we have recently shipped a total of $8\frac{1}{2}$ cars of bedding and clothing from the Welfare Organization and $9\frac{1}{2}$ cars of food, including meat, and other carloads are going forward from day to day. That was all ready to go when the time came for it to be used, because the Latter-day Saints had been working to preserve the food and the bedding and clothing for those who were about to be in need, and they certainly have been in need now.

The singing Mothers and the congregation sang the hymn, "How Firm a Foundation," Hymn Book page 260, L. D. S. Hymns No. 329)

President George Albert Smith:

Brother Orval W. Adams, one of the Church Auditing Committee will now make the report for that group.

CHURCH AUDITORS REPORT

April 2, 1946

President George Albert Smith and Counselors
Salt Lake City

Dear Brethren:

Your committee reviewed the Annual Financial Report of the Church of Jesus Christ of Latter-day Saints for the year

ending December 31, 1945. The report shows the Church to be in strong financial position and free from debt.

Respectfully submitted

Orval W. Adams
Alber E. Bowen
George A. Spencer
Harold H. Bennett

Church Auditing Committee

President George Albert Smith:

You have just heard the report of the Church Auditing Committee informing you that the Church is out of debt.

We will now hear the Clerk of the Conference, Brother Joseph Anderson, read the statistical report.

(Statistical Report Read by Joseph Anderson)

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE—1945

New Mission Presidents:

Elder Ezra T. Benson, of the Quorum of the Twelve Apostles, appointed President of the European Missions succeeding Elder Thomas E. McKay, who has been released as acting President of the European Missions.

Selvoy J. Boyer, appointed President of the British Mission.

Oscar W. McConkie, appointed President of the California Mission.

Melvin A. Weenig, appointed President of the Central Pacific Mission.

Wallace Toronto, appointed President of the Czechoslovakian Mission.

James L. Barker, appointed President of the French Mission.

Cornelius Zappey, appointed President of the Netherlands Mission.

A. Richard Peterson, appointed President of the Norwegian Mission.

Eben R. T. Blomquist, appointed President of the Swedish Mission.

Francis A. Child, appointed President of Western States Mission.

Scott Taggart, appointed President of the Swiss Mission.

Glenn G. Smith, appointed President of the Texas-Louisiana Mission.

Evon W. Huntsman, appointed President of the Tongan Mission.

W. Creed Haymond, appointed President of the Northern States Mission.

Stake Presidents Chosen:

Robert J. Potter, chosen as President of the Bear River Stake, to succeed Clarence E. Smith.

Lewis R. Critchfield, chosen as President of the Cassia Stake, to succeed Charles S. Clark.

John Ephraim Wahlquist, chosen as President of the Cottonwood Stake to succeed William S. Erikson.

LeRoy H. Duncan, chosen as President of the newly organized Davis Stake.

Carl W. Buehner, chosen as President of the Granite Stake, to succeed Lorenzo H. Hatch.

Casper H. Parker, chosen as President of the newly organized Hillside Stake.

George McKay Anderson, chosen as President of the Moroni Stake, to succeed Dermont Madsen.

Henry Ray Hatch, chosen as President of the North Idaho Falls Stake, to succeed David Smith.

Orval P. Mortensen, chosen as President of the newly organized North Rexburg Stake.

Fred H. Peck, Jr., chosen as President of the Pioneer Stake, to succeed Paul C. Child.

Henry D. Taylor, chosen as President of the Sharon Stake, to succeed Arthur V. Watkins.

Thomas A. Briggs, chosen as President of the South Davis Stake, to succeed Wesley E. Tingey.

Adiel F. Stewart, chosen as President of the newly organized Temple Stake.

Victor J. Bird, chosen as President of the Utah Stake, to succeed Royal J. Murdock.

William J. Lewis, chosen as President of the Yellowstone Stake, to succeed Horace A. Hess.

New Stakes Organized:

Davis Stake, organized from North and South Davis Stakes, October 14, 1945, and consists of Farmington, North Farmington, Kaysville 1st, Kaysville 2nd, and Centerville 1st and Centerville 2nd Wards.

Hillside Stake, organized from Sugar House Stake, January 13, 1946, and consists of Wasatch, Mountain View, Laurelcrest, Mountaire and Edgehill Wards.

North Rexburg Stake, organized from Rexburg Stake, October 28, 1945, and consists of Hibbard, Newdale, Plano, Rexburg 1st Salem, Sugar and Teton Wards.

Temple Stake, organized from Wells and Pioneer Stakes, and consists of McKinley and Jefferson Wards (from Wells Stake), and

Fourth, Fifth, Six-Seventh, and Thirtieth Wards & Mexican Branch (from Pioneer Stake).

Stakes Reorganized:

Granite Stake—Hawthorne, Marlborough and Richards Wards transferred to Sugar House Stake, January 13, 1946, leaving Fairmont, Forest Dale, Lincoln, Nibley Park, Wells (formerly of Wells Stake) and Columbus (formerly of South Salt Lake Stake) Wards in the Granite Stake.

Pioneer Stake—Fourth, Fifth, Six-Seventh, Thirtieth Wards transferred to Temple Stake, January 13, 1946, leaving Twenty-fifth, Twenty-sixth Thirty-second Brighton, Cannon, Poplar Grove and Redwood Wards in Pioneer Stake.

South Salt Lake Stake—Columbus Ward transferred to Granite Stake January 13, 1946, leaving Burton, Central Park, Eldredge, Miller, Southgate and the newly organized Haven Wards in the South Salt Lake Stake.

Sugar House Stake—Edgehill, Wasatch, Mountain View Laurelcrescent, and Mountaire Wards transferred to Hillside Stake January 13, 1946, leaving Bryan, Emerson, Sugar House Wards in the Sugar House Stake, plus Hawthorne, Marlborough and Richards Wards, taken from Granite Stake.

Wells Stake—Jefferson and McKinley Wards transferred to Temple Stake; Wells Ward transferred to Granite Stake, leaving Belvedere, McKay, Waterloo, Ivins and Whittier Wards in the Wells Stake.

New Wards Organized:

American Fork 5th Ward, Alpine Stake, formed by division of 1st Ward.

American Fork 6th Ward, Alpine Stake, formed by division of 4th Ward.

Burley 4th Ward, Burley Stake, formed by a division of the Burley 2nd Ward.

West 11th Ward, Emigration Stake, formed by a division of 11th Ward.

North 21st Ward, Emigration Stake formed by a division of the 21st Ward.

East 27th Ward, Emigration Stake, formed by a division of the 27th Ward.

Mesa 6th Ward, Maricopa Stake, formed by a division of the Mesa 1st Ward.

Mesa 7th Ward, Maricopa Stake, formed by a division of the Mesa 5th Ward.

Brigham 8th Ward, North Box Elder Stake, formed by a division of the 4th Ward.

Idaho Falls 7th Ward, North Idaho Falls Stake, formed by a division of the Idaho Falls 4th Ward and includes the Highland Park Branch.

Princeton Ward, Park Stake, formed by division of LeGrand Ward.

Edison Ward, Pioneer Stake, formed by portions of Poplar Grove and 32nd Wards, and all of Brighton Ward (which was disorganized).

Jordan Park Ward, Pioneer Stake, formed by a division of the Cannon Ward.

Provo 10th Ward, Provo Stake, formed by a division of Bonneville Ward.

Blanding North Ward, (temporary name), San Juan Stake, formed by division of Blanding Ward.

Bountiful 4th Ward, South Davis Stake, formed by a division of the Bountiful 2nd Ward.

Bountiful 5th Ward, South Davis Stake, formed by a division of the Bountiful 3rd Ward.

Haven Ward, South Salt Lake Stake, formed by a division of the Burton and Columbus Wards.

Park Ward, Utah Stake, formed by a division of the Provo 3rd and 4th Wards.

Provo 11th Ward, Utah Stake, formed by a division of the Provo 2nd and 6th Wards.

Rivergrove Ward, Utah Stake, formed by a division of the Pioneer Ward.

Sunset Ward, Utah Stake, formed by a division of the Pioneer and 2nd Wards.

University Ward, Utah Stake, formed by a division of the Provo 4th Ward.

Browning Ward, Wells Stake, formed by a division of the Whittier Ward.

Branch made Ward:

Lordsburg Ward, Mt. Graham Stake, formerly the Lordsburg Branch.

New Branch Organized:

New Plymouth Branch, Weiser Stake, formed by division of Ontario, Nyssa and Letha Wards.

Mission Branch Transferred to Stake:

Richmond Branch, Washington Stake—transferred from the East Central States Mission.

Wards and Branches Disorganized:

Topaz Branch, Deseret Stake, disorganized and made part of Abraham Branch.

Reynolds Branch, Malad Stake, disorganized and made part of Malad 1st, 2nd, and 3rd Wards.

Highland Park Branch, North Idaho Falls Stake, disorganized and made part of the new Idaho Falls 7th Ward.

Brighton Ward, Pioneer Stake, disorganized and made part of new Edison Ward.

Van Port Branch, Portland Stake, disorganized and made part of University Ward.

LaSal Branch, San Juan Stake, disorganized and made a branch dependent upon the Monticello Ward.

Shelton Branch, Seattle Stake, disorganized and made part of Olympia Ward.

Ward Name Changed:

Cove Ward, Benson Stake, formerly the Coveville Ward.

Ward Transferred:

Windsor Ward, Sharon Stake, formerly of the Timpanagos Stake.

General Authorities Who Have Passed Away:

Elder Nicholas G. Smith, Assistant to the Council of the Twelve Apostles, died October 27, 1945; was an assistant since April 6, 1941.

Others:

Joseph J. Canon, 1st Assistant Supt. in the Y.M.M.I.A., died October 28, 1945.

Burton K. Farnsworth, 2nd Assistant Supt. in the Y.M.M.I.A., died October 20, 1945.

James H. Moyle, formerly president of the Eastern States Mission, died Feb. 19, 1946.

Louise Y. Robison, formerly general president of the Relief Society, died March 30, 1946.

STATISTICAL REPORT

Number of Stakes of Zion	155
Number of Wards	1,174
Number of Independent Branches	121
Total Wards and Independent Branches	1,295
Number of Missions	38

Church Membership

Stakes	811,045
Missions	168,409

Total	979,454
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Church Growth

Children blessed in stakes and missions	24,779
Children baptized in stakes and missions	16,106
Converts baptized in stakes and missions	4,957

Social Statistics

Birth rate per thousand	32.1
Marriage rate per thousand	13.7
Death rate per thousand	6.4
Service men from the stakes reported killed and missing in action in 1945	1,217

Missionaries

Number of missionaries in the missions of the Church	592
Number engaged in missionary work in the stakes	2,758
Total missionaries	3,350
Number of missionaries who received training in the Mission Home during 1945	362

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters: So far, this has been a very impressive session of the conference. We have heard the voice of the prophet of God. It is a pity for any people not to have a prophet to lead them. For our possession of prophet-leadership we are deeply grateful. We must have felt also very grateful as we heard the statistics read concerning the progress of the Church.

EVENTS OF A CENTURY AGO

My mind has been turned in comparison during this hour from the Church of today to the Church of yesterday. One hundred years ago the evacuation of Nauvoo began. John R. Young writes in his autobiography that one morning in February 1846—he was then about nine years of age—he awoke, dressed, and went down to the yard; there he saw people, some of his own and some strangers, loading the household furniture into two big wagons. He went to his mother and said: "Mother, what does all this mean?" She gathered him into her arms and said, "Son, we are going to leave our home, and we shall never see it again."

As I recall the date, it was about February 4 when the first two families crossed the Mississippi River among the ice floes. One of those families—unless I am very much mistaken—was headed by the great-grandfather of the present President of the Church, John Smith, famous in Church history. A little later, amidst a bitterly cold season, the water froze over the Mississippi; and the people were able then to take their wagons, their horses, and themselves on foot, across the ice on the way to the West. They began what in the history of the world is the greatest adventure of the kind ever known. Between fifteen and twenty thousand persons were moved bodily from a well-established city, in orderly fashion westward to an unknown destina-

tion. There were hardships on that trip; there was sickness; there was death; babies were born; but the procession moved onward. Contrast that with our happy surroundings here today: a great people, by the thousands, gathered together peacefully. This remarkable exodus—unique in the history of the world—makes us proud of our heritage. There are hundreds of descendants of the people who made that journey in this congregation today; and all of us are spiritual descendants of that group. We have all accepted the faith that they held. The achievements of these people, one hundred years ago, thrill us as we think back.

They knew in advance, some months before, that the evacuation had to be now. So, in Nauvoo all were busy. Wagons were being built; tires for the wheels were shaped; it was a busy season of preparation for the trip into the unknown West. Yet, in the midst of that labor and anxiety, my brethren and sisters, these people completed, as best they could, the building of the temple in Nauvoo. Eagerly and at any cost, at any sacrifice, the temple of God would have to be completed, sufficiently, at least, to enable these wanderers-to-be to receive their endowments in the holy temple of Almighty God. In fact, they were obliged first to dedicate that temple in part. The upper floor was dedicated first, in November, before the February of the exodus. There, then, many hundreds received their endowments. Later on, just before the presiding brethren left in April, they gathered quietly, privately, to the temple, and dedicated it to Almighty God. That having been done, they left it in the hands of Almighty God. But they brought with them to us, to these valleys of the mountains, and to all the Church thenceforth, as fruits of their labors, all the blessings from the temple, in which we are participants today.

These are thoughts that came to my mind as we heard the splendid address of our President, and the great report of the present condition of the Church.

PROPHECY OF JOSEPH SMITH FULFILLED

At least one prophecy of the Prophet Joseph Smith has been literally fulfilled. When he was not much more than a boy, in the early years of his manhood, before the Church was organized, the Lord said to him:

A great and marvelous work is about to come forth unto the children of men. (D. & C. 6:1.)

Unknown, untaught, with no reputation, he should have been forgotten in the small hamlet, almost nameless, in the backwoods of a great state; but he dared to say that the work that he was doing, under God's instruction, was to become a marvel and a wonder in the world. We know, my brethren and sisters, that whether it be friend or enemy who speaks of us, if he is a sober-thinking, honest man, he will declare that whatever in his opinion the foundations of this work may be—we know the foundations—it is a marvelous work and a

wonder, none like it in the long history of the world. The truths set loose by the Prophet Joseph Smith have touched every man of faith throughout the whole civilized world, and measurably changed their beliefs for good.

So they wandered on, these people from Nauvoo. Finally they reached this place. Their settlement here is not our story today.

PIONEERS CERTAIN OF THEIR BELIEFS

One cannot help wondering why amidst all manner of difficulties they undertook the perilous journey over deserts and plains. It would have been so easy to have said, as some few did: "This is paying too big a price. We will remain here. We will say to these enemies: 'Good-bye to Joseph Smith, good-bye to the Church. Why face this extraordinary request made upon us, that we move from civilization into the wilderness?'"

There must have been a good reason for the decision to go on. We know what the reason was. They dared to do what they did, to meet persecution, to meet difficulties, to face death if need be, because they were certain of their belief. There was no doubt about it in their minds. Certainty had removed all hesitation. They knew where they were going—not the identical place, to the Great Salt Lake Valley, where Salt Lake City was to be built—but they knew that God was at the head, that he was leading them to the right place. There was no doubt in their minds about that. They knew that God lives, a God who is anxious to help his children on this earth. They knew the reality of the mission, origin, and ancestry of Jesus Christ. There was no doubt in their minds about the divine mission of the Prophet Joseph Smith. Doubt and fear had fled. They who had doubts remained behind, but they who lived in the spirit of certainty came along.

WORLD NEEDS CERTAINTY TODAY

I wonder, if I may draw my conclusion in a few words, if certainty is not the world's great need today. Read the papers of today, conveying the news of the world to us. Read the articles on philosophy or religion or proposals to set things right in this world today. In them there is no certainty. Men say, "This will do," and other men say, "That will do." There is no unity of understanding, no certainty.

President Smith spoke today of the way to peace. He said: "We know the way to peace." They were the greatest words uttered at this session of the conference or that could be uttered—that we *know* the way to peace. Latter-day Saints who have sought the light, who have sought to find the truth, who have given themselves to the study and practice of the restored gospel of Jesus Christ, know the proper way of life. There is no doubt or hesitation about the issues of life. Those things have fled. Certainty is the world's great need. From congressional or parliamentary halls, from the halls of leadership everywhere in the world, the great cry issues: "Teach us how to be certain

that what we do is right, and for the good of the cause we represent."

The voice of certainty, perhaps the greatest need of the world, is the great message of Mormonism to all people. In the gospel of Jesus Christ are a few simple fundamentals, eternal truths, which, if accepted, may serve as foundation stones of every structure that lead to man's permanent and eternal good.

FAITH OF PIONEERS

These people who crossed Iowa, moving towards Winter Quarters, had lost a prophet. They had been robbed of the man they loved, who had conversed with God, who had been instrumental in organizing the Church, through whom they had been guided. It was a terrible loss; but did they fear? They knew the truth of the gospel of the Lord Jesus. They were certain of its origin. They were certain of the priesthood, with its power and authority. Here was another man, just a plain ordinary man, a painter, glazier, and woodworker, a man highly endowed by nature, but there were others likewise endowed. On this man had been conferred the authority of leadership, even as Joseph the Prophet had it. The followers did not hesitate a moment. God's work is continuous, eternal, and they followed the new leader as they followed Joseph in the days before, and as we will, I hope, follow our leaders today. May I here interject this thought: There has been no diminution of power and leadership in this Church since the days of the Prophet Joseph. The same authority is possessed today as then; and the men who possess that authority in our day are as capable as those of the past in carrying forward the work of the Lord.

Such are the lessons from the past. History is a dead thing unless used as lessons for us of a later day. We think of the events of a hundred years ago. Contrasted with conditions in the Church today, we read lessons in courage and faith to help us in our daily walk before the Lord and before our fellow men.

In conclusion, our great need is to learn how to be sure and certain of the things that pertain to the gospel of the Lord Jesus Christ and be courageous in following them. Certainty is but another name for a part of faith. Without faith we can do nothing; with faith anything may be accomplished. In this the great latter-day kingdom of the Lord, we live and move and have our very being in faith. Our forebears, one hundred years ago, trudged across the plains of Iowa, and beyond, knowing that they were destined, if they obeyed truth, to help build the kingdom of God upon the earth. Let us go forward today with the same faith and certainty. May we feel just as certain as they did that we in this day of many problems, have the same great destiny—to help build the kingdom of God on earth. Make us strong in our labors to complete our destiny. I pray in the name of the Lord Jesus Christ. Amen.

ELDER ORLANDO C. WILLIAMS

Former President of the Spanish American Mission

My brethren and sisters: I was enjoying this Conference immensely and the wonderful spirit that is present here with us. I had no thought of being called to speak, and I can testify to you that this is not only a thrill but that it frightens me a little.

It has been several years since we left the mission, and we enjoyed our missionary experience, I think, more than any other experience that we had had up until that time. Since leaving the mission the Lord has blessed us very materially, very greatly in things spiritual and in things temporal, and we have been made to feel that his hand has been over us for good and our testimony has increased in the work of the Lord.

The reports we have from the Spanish-American mission now are most encouraging. Brother and Sister Jones are doing a very splendid work. The Saints are encouraged, and it is our hope that they may receive more missionaries now, that the work in that mission as well as all the rest of the missions of the Church can go forward with greater strength, and that the Gospel can be taken to many who have not yet received it.

I was greatly impressed by the reports that were given this morning, and when I heard the financial statement of the Church, I was made to remember the prophecy of old, that in the last days the silver and gold of the world would be brought to crown the fair head of Zion. The thought came to me that we have been tested in many things, as a Church, and now we have the added responsibility of the blessings of the Lord over his people in material things, and I wondered if we as a people, individually and collectively, would be able to stand that blessing and that responsibility and come through with flying colors as did our parents during the years of poverty. I pray that we may be able to do this, that we will use these material blessings to spread the Gospel and build up Zion in our stakes and missions, that we may be able to spread the Gospel to those who sit in darkness, and that the spirit of this Gospel may be in the hearts of many. I pray also that President Smith, with the leaders of this nation and of the world, may so live that they may have the blessings of the Lord upon them, because only through righteousness and the principles of righteousness will peace ever come to this earth. There is no other means that will bring security and peace and rid the world of turmoil and anxiety and worry.

I do not wish to take more of your time. I pray the blessings of the Lord upon our leadership in this Church and that we, as Latter-day Saints, may be quick to follow their counsel and their advice, and that we may be slow to take up the ways of the world; that the Gospel may spread and that we may be worthy of the blessings and of the heritage that are ours as Latter-day Saints. This is my prayer and I ask it humbly, in the name of the Lord Jesus Christ, Amen.

ELDER DAVID I. STODDARD

Former President of the Northern States Mission

Although it has been nearly two months since I left the Northern States Mission, I feel that it is sufficiently recent that I may bring you the greetings of the missionaries and the splendid people residing in that Great Lakes area. There are probably only a few of our people who live in that section of the country that are permitted to attend this Conference, but I am sure the desire of all of them would be to meet with you here in this wonderful gathering.

These few minutes will not permit me to give much of an account of the activities of the Northern States Mission. There will be time, however, to tell you of one experience that has made a deep impression upon me. It is not a single experience but a recurring one as we have traveled about that territory in the United States. Within the boundaries of the Northern States Mission are many historical places of the early days of the Church, many landmarks that remind us of the courage and the faith of those who gave so much to the establishment of this work, and many of the landscapes bear evidence even to this day of the hardships and sufferings of these noble people. In that area are located Kirtland, Carthage, Nauvoo, Mt. Pisgah and Winter Quarters, and a little beyond the mission's eastern boundary lies the Hill Cumorah at Palmyra, and between these places are some vaguely discernible trails and roads where these faithful Saints with weary feet have trod. Each time Sister Stoddard and I traveled about the mission and our journeys have taken us to or through these places, they have become more sacred to us. Many of our trips have been made in winter-time, and as that is the season of the year when these people, in most cases, were required to leave their homes and go into the open country, we could picture to a degree the suffering which they endured. We asked ourselves the question, how much faith did it require to give up home in the winter and move out into a storm that defied survival of human life. This they did because of their love of the Gospel of Jesus Christ and because they were unwilling to compromise in any degree with those who were enemies of the truth.

One day while visiting Nauvoo, a typical midwestern blizzard was sweeping that area. On the trip from Carthage to Nauvoo it was difficult to keep warm in a closed automobile, and as we crossed the Mississippi bridge into Iowa, outside the car the weather was almost unbearable. It required little imagination to picture the early Saints crossing that river when no bridge existed and taking with them what provisions and household goods that they could move with the very limited equipment they possessed, and making this crossing with only the prospects ahead of building a winter home on the open prairies of Iowa. It now seems more miraculous to us than ever that these people were able to survive. Surely that section of the country

is the cradle of the Church, and it continues to bear mute testimony of the price that was paid for the restoration of the Gospel of Jesus Christ to the earth in this dispensation.

During the brief period spent by the Savior in his ministry, he descended below all things that he might rise above all things. He demonstrated complete self-mastery and the power of overcoming evil forces. A similar experience of lesser degree has been required of his servants of any generation who have established his truths among men. With a feeling of sacredness, most of us direct our thoughts to these courageous, God-fearing people and say "my parents, my grand-parents, or my great-grandparents were among them." We are indeed grateful for the heritage which is ours. When Christ first addressed the multitude, he spoke of the virtues of humility, meekness and lowliness of heart. In his life he saw meekness grow into strength, humility grow into power, and lowliness into wisdom and understanding and intelligence. The early Saints demonstrated these same virtues, and through their faithfulness the restoration of the Gospel has been accomplished. From these humble beginnings a great Church has been established. It is a good tonic for discouragement for us to look to their accomplishments.

I am thankful above all else for a knowledge of the Gospel of Jesus Christ, for a testimony of its restoration to the earth in our day. It is a cherished privilege to have been called into his service and to enjoy the blessings that come from working in his ministry. May God bless us always to prove loyal to the knowledge and responsibility which are ours, I pray humbly in the name of Jesus Christ, Amen.

The Relief Society Singing Mothers sang "The 23rd Psalm, The Lord Is My Shepherd," after which Elder John Child, President of the Lakeview Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., April 5, with President George Albert Smith presiding and conducting the services.

President George Albert Smith:

This is the second session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints, which convenes on Temple Square in Salt Lake City, Utah. There are on the stand this afternoon all the General Authorities of the Church except Elder Ezra Taft Benson, who is in Europe in charge of the European Mis-

sion, and Elder Matthew Cowley, who is at home by direction of his physician.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID of Idaho Falls.

We will begin the service this afternoon by the Relief Society Singing Mothers of the Salt Lake Region singing, "Eye Hath Not Seen," from "The Holy City." Sister Florence Jepperson Madsen is conducting, and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Luther L. Fife of the Weiser Stake, Nyssa, Oregon.

The Relief Society Singing Mothers sang "Eye Hath Not Seen," from "The Holy City."

Elder Luther L. Fife, President of the Weiser Stake, offered the opening prayer.

Singing by the Relief Society Singing Mothers, "Hear My Prayer."

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

The conditions in the world today are such that every Latter-day Saint faces a challenge—a challenge of loyalty to the leadership of the Church and to its teachings and standards. The forces of evil were perhaps never more rampant and their influence never more widespread than now. Let us take a brief glance at the gloomy situation.

The Prevalence of Evil

To the eyes of a Latter-day Saint, and judged by his professed standards, the sinful ways of the world were never more largely indulged in by its people generally than they are today. Were sex moral standards ever lower? Were selfishness, greed, and crime ever more rampant? Was religious faith ever colder? Was the desire to get something for nothing ever stronger? Was the struggle for place and power ever keener? Were family ties ever looser? Were marriage vows ever more frequently violated? As for America, is not a negative answer to these questions the correct one? Was not Alexander Pope stating facts when he wrote:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Judged by Latter-day Saint teachings and standards, the moral conditions of the country are most deplorable. And yet, sad to say, our people are by no means quite justified in assuming a "holier-than-thou" attitude. Worldly sins of every type exist among us. It is

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folly to close our eyes and deny the presence of these things. Then I suggest we look the situation squarely in the face and do something about it. What, does one ask? I answer, sincerely repent and help our fellow men to do likewise. Investigation will show that smoking, drinking, gambling, juvenile delinquency, fornication, violation of marriage vows, broken homes, divorces—to name a few things only—are growing evils among us. To the worldly-minded, most of them are minor matters, devoid of sinful aspects. But to Latter-day Saints the case is wholly different. We cannot indulge in any of these things with a guiltless conscience because we have been differently taught. We have divine revelations relative to them, the Word of Wisdom, for example. Hence we know that indulgence in smoking and drinking is displeasing to the Lord. Gambling is adjudged a wrong by every moral code. Marriage is a holy estate requiring sacred vows and imposing binding obligations. If these are all faithfully kept then within the precincts of the home, there may be heaven on earth—a place where live innocent and joyous children, happy parents, and a united Christian family.

Juvenile Delinquency

According to authentic reports, juvenile delinquency of both boys and girls has greatly increased during recent years until it has reached alarming proportions. Broken homes and absence of mothers from their homes are given as major causes. To Latter-day Saints, family life, home, and children are requisites for greatest happiness and glory, both in this life and in the life to come. Children are the brightest gems in any woman's diadem. This truth might well be indelibly impressed on the mind of every wife.

Respecting the duty of parents to the children, the Lord, through his Prophet Joseph Smith said:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25, 28.)

Further in the Doctrine and Covenants, we read:

All children have claim upon their parents for their maintenance until they are of age. (D. & C. 83:4.)

Thus divine law, as well as civil law, makes the parents responsible for their children. No Latter-day Saint lives a worthy life in the eyes of the Lord who neglects to do everything feasible to bring up his children according to gospel standards. Let every parent take heed of these requirements. Wise Solomon declared:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

Yet there are parents who erroneously and foolishly say that they must let their children grow up without religious teaching and training in order that they can be free to choose for themselves when they are grown. This is a doctrine of Satan. It cannot in the least degree release parents from the responsibility to their children which the Lord places upon them—a truth that they will some day certainly learn and, if neglected, to their sorrow.

Let all Latter-day Saints be faithful to their parental duties that their children may be a joy to them and a credit to the community where they live.

Increase in Divorces

A year ago from this pulpit President David O McKay discussed the divorce question and asserted that in the United States divorces had so increased that one marriage out of every six ended in the divorce court. Recently, it has been publicly said that about fifty percent of the war marriages of American boys in service are being terminated by divorce. The picture painted by these figures is a sad and deplorable one. It is indicative of unstable, sinful, and demoralizing conditions, ruinous to the ideals of marriage, family, and home, a distinctive blight upon the happy life that every wedded couple may achieve by being true to their marriage vows. Then is not a marriage failure necessarily an unfavorable reflection upon one or both of the parties to the marriage—the ones responsible for the failure? A grave delinquency is certainly indicated, for the conditions of a happy union have not been met.

What are these conditions, the novice may ask? Since I do not qualify as an expert in these matters I will not venture to answer the question except to say that if each party to the marriage contract will faithfully live the Golden Rule in all of his or her relations with the partner, then the marriage undoubtedly will be successful. A Latter-day Saint marriage is a union of two equal partners, obligated to build a home where mutual love, respect, trust, fidelity, tolerance, patience, and kindness are some of the essential operating factors. And in the home where these prevail the ugly specter of divorce will never enter.

. . . Men are, that they might have joy. (II Nephi 2:25.)

Wedlock is essential to a fulness of joy. Let every Latter-day Saint who enters the holy precincts of the marriage state do so with a firm determination to live so that all the joys and happiness obtainable therein may be his realization. Marriage was instituted by God himself. No one can violate its covenants with impunity.

Smoking and Drinking Decried

And now a few words about smoking and drinking. I am speaking to Latter-day Saints—to people who accept the Word of

Wisdom as being a divine revelation. This being true, they cannot indulge in the consumption of liquor or tobacco without having to some extent at least, a feeling of guilt because the Lord has said liquor and tobacco are not good for man, and indulgence is therefore contrary to his will and to Church teachings. So when it comes to smoking and drinking, a Latter-day Saint and a nonbeliever are not on the same moral plane. The latter is not conscious of sinning; the former is. Why then do Latter-day Saints indulge? There is a variety of reasons, but perhaps the chief one is that other people do. We are more or less influenced by the actions of others. A woman wears short dresses because it is the fashion, not because it adds to the beauty of her appearance. But the Lord said:

... they that knew no law shall have part in the first resurrection; and it shall be tolerable for them. (D. & C. 45:54.)

Also:

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D. & C. 82:3.)

Is this not a merciful and just standard by which to be judged? I repeat, Church members cannot justify themselves in violating the laws and commandments of the Lord because nonmembers do. Indeed, in any case, each person will be held accountable for what he does, for he is given his free agency. But I call attention to the fact that every person is accountable for the example he sets and the influence he has with others. Be he ever so humble, his words and acts will affect one or more of his fellows. Hence, for these words and acts he must give an account. That his example may be good, particularly for young people, is one reason why we are so persistent in trying to convert to abstinence all of our older people who indulge in the use of narcotics.

But let me warn you that smoking and drinking are on the increase among the people, as are other evils such as juvenile delinquency, gambling, Sabbath breaking, profanity, fornication, and other types of wickedness.

Movement to Increase Liquor Sales

In view of the whole situation there is need for every Latter-day Saint to buckle on the armor of righteousness and go forward battling valiantly for the cause of right, Christian morality, justice, and truth according as the Lord has given us eyes to see and intellects to understand these things. Satan and his hosts are on the alert to extend his domain and increase his power. For instance, notwithstanding testimony and facts which prove that the consumption of alcoholic beverages results in physical, mental, moral, and spiritual evils of many types and kinds, and that the liquor business is always more or less lawless and corrupting, there is now a movement on foot in

Utah to extend this business, to multiply the avenues of liquor sales, and to increase the ease with which liquor may be obtained.

The official advocates of repeal in 1933 loudly proclaimed that the saloon would never be allowed to return. That disreputable joint was a stench in the nostrils of clean-minded people. Decent women never darkened its doors. But now the proposition is to multiply in Utah by many fold the places where liquor may be legally dispensed and turn myriads of dining places and food counters into liquor taverns. Further, we are asked to legalize the sale of liquor at social and night clubs. All of this would in effect turn every social club and public eating place into a saloon. Is there anyone who believes these night clubs would be clean, respectable, law-abiding places? Experienced people know that many of them would be dens of drunkenness, gambling, fornications, and other vile things.

Better Laws and Enforcement Needed

Will the good people of Utah permit opening the gates of hell wider than they are now? On the other hand, should they not unite to secure better laws, better enforcement, more restrictions—all in the interest of a better and cleaner environment? Nineteen forty-seven is centennial year. Millions of tourists will come within the borders of this state. Shall they go away with the impression that Utah has copied Reno? Certainly not!

"Utah, We Love Thee" is the title of a song we joyously sing. Let us prove our love to the satisfaction of our centennial visitors by cleaning up, fixing up, and painting up, not only materially, but morally and spiritually as well. In preparation let us at once begin to live a more genuine Christian life by abstaining from doing evil, by more fully living the Golden Rule and by intensifying our efforts to be fair, honest, dependable, and just in all our dealings with our fellow men.

Facts on Use of Alcoholic Beverages

And now a few more facts relative to alcoholic beverages. These are taken from an article published in *The Christian Advocate*, February 21, and written by M. E. Lazenby:

Fifty million people in the United States drink alcoholic beverages—half of all people over fifteen years of age. Three million of these are excessive drinkers, 750,000 being chronic alcoholics. Has drinking become public enemy Number One? In pre-prohibition days this country had 177,000 licensed liquor places; there are now 360,000—more than twice as many. In 1944 the American people spent more than seven billion dollars for alcoholic drinks, a sum about equal to that spent for all educational, religious, and charitable work combined in a similar period of time, as the following shows:

Add all the money spent in the United States during the school year 1941-42, for educational purposes, including that spent on all public and private schools, colleges and universities, professional and special schools of all types, including public libraries and reading rooms of all kinds.

To this sum, add all the expenditures, gifts and bequests to organized religion for 1942, then add all expenditures from American Red Cross funds by the national and local chapters from January 1942 to March 1945. To this add the total income of the National Foundation for Infantile Paralysis for the eight months' period ending May 1944; add the expenditures of the United States health service; add the expenditures by the forty-eight state governments for benefits in 1941, such as public safety, health, hospitals, institutions for the handicapped, public welfare, corrections, and recreation; add all the expenditures of the federal government during the fiscal year 1944 under the Social Security Act, including old-age assistance, aid to dependent children, aid to the blind, unemployment compensation administration; add the Department of Labor expenditures for maternal and child health service and crippled children; add, finally, the expenditures of the United States Veterans' Administration during the fiscal year 1944. The sum total of all these is \$7,039,914,950—about the same amount as that spent for alcoholic beverages during 1944. Can we believe it? The seven billion dollars spent in 1944 for alcoholic beverages drew that staggering amount from the cash registers of legitimate business. Further, in America four billion, one hundred forty-seven million pounds of grain and two hundred thirty-eight million, six hundred fifty-five thousand (238,655,000) pounds of sugar, syrup, and molasses were used in the manufacture of distilled and fermented liquors. Yet abroad millions of people are dying for food.

Statistics show that during 1942 there were 28,309 traffic accident deaths, in 25.1 percent of which the parties involved had been drinking. There are some significant facts relative to alcohol and crime that are illuminating. The F. B. I. reports for 1932 show that in 596 cities having a population of 21,660,000, there were 831 arrests for drunkenness per 100,000 population. In 1944 in these cities there were 1,726 arrests for drunkenness per 100,000,—more than double. The F. B. I. is quoted as saying that our crime bill is \$16,000,000,000 a year and that "twenty-three percent of this is caused by drink."

Further, an officer of the Distillers Produce Corporation, speaking before a Rotary Club, October 1945, said the liquor traffic industry is spending almost \$50,000,000 a year in advertising, the purpose of which, of course, is to get more men and women and young people to drink. Whither are we going?

Can Latter-day Saints, wherever they are, in Utah or elsewhere, favor any move that will make liquor more easy to get or more widely consumed? May the Lord forbid!

I pray that the Lord will give us all a greater desire and a stronger will to live righteously, and I do it in the name of Jesus Christ, Amen.

PRESIDENT LEVI EDGAR YOUNG

Of the First Council of the Seventy

Joseph Smith was a descendant of Robert Smith who emigrated to America from England in 1638. Robert Smith had lived in Boston, Lincolnshire, England, the ancestral home of Governor Bradford and the famous men of the Plymouth colony. It was also the ancestral home of President George Washington. That old stock was deeply religious, and there was wonderful strength in their forms of Christian belief. Robert Smith may have known John Winthrop, for when he

landed in Boston, Massachusetts, Winthrop was there, and had written to his people:

It will be a service to the church of great consequence to carry the gospel into these parts of the world to help on the coming of the fulness of the Gentiles.

Joseph Smith came of such ancestry.

Joseph Smith Restored Knowledge of Living God

A new religious idea was launched that day when the Father and Son appeared to Joseph. The doctrine of "grace," the outgrowth of the Protestant Reformation from Luther's and John Calvin's day, was met by the divine truth again that man is in the image of God and is free to work out his salvation. The divinity of man was emphasized anew. A part of the greatness of any man, a sign of his worth, appears in the unbounded reverence wherewith he stands or kneels before his Maker. One great trouble today is the fact that man has not esteemed himself high enough. Man has forgotten the divine injunction of the Master when he said:

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

Considering the gospel, the same energy and aspiration are needful today as in the days two thousand years ago. Whenever the followers of the Master have lived on the highest levels, they have struggled for one tremendous thing: The regeneration of the world in the light of the divine. When the knowledge of the Living God is lost, Christianity becomes merely a name. Joseph Smith was thrown back upon one thing and that was to ask. A spiritual world dawned within the content of his soul. From his youth up, he sought for an understanding of the will of God and the way to attain the kingdom of God. It meant to possess the priesthood, and to possess this light and power meant to live the life true to his God. Man never reaches after the divine unless the divine works and is acknowledged in his own life.

From his life, his writings, his revelations, the Prophet had but two main ideas at heart: first, to establish within the minds of men the spirit, the knowledge of God's holy word; second, the dream to preserve the government of the United States and its divine Constitution, that man might find life and peace in its laws. In other words, religion can come to birth in the soul of man only through a conquest of the ordinary, natural world which surrounds him.

The Divisions of Christendom

The terrible persecutions which he had been called to withstand had made of him a man of God. He with his people had been driven

from place to place, their lands taken from them, and their families scattered and put to sorrow and want. There was no redress. An undying hope lay in his heart, and subsisted through all the adverse fortune and tragedy which he and his people endured. Their hope was founded on the new vision, and they were blessed with a forward outlook. His people clung to him. Not once did he utter a discouraging word, but kept his eye on the goal which would yet be attained. He had grown to manhood in a new age of the world's history. He had noted the divisions of Christendom. To him it was the most conspicuous reproach and its chief cause of inefficiency. How could the pure word of God be taught, for the different divisions were a denial of his spirit of love and fellowship. The whole Christian world was a dismembered condition of all groups and sects. Grotius, the Dutch historian, had said in the seventeenth century that the teachings of Christ were going from the world, and Leibnitz, the German scientist, declared that the teachings of Christ were lost in the varied teachings of such men as Luther, Calvin, and Erasmus. Today thinkers like Stanley Jones, Adolph Deissman, T. Z. Koo, Karl Barth, Ivan Lee Holt, and a host of other leaders in thought have been put to wonder just what the pure doctrines of Christ are. Herbert L. Willett, professor emeritus of Oriental languages at the University of Chicago, made this statement in 1939:

The church although weakened by divisions, has rendered important services to other generations, but today it is facing problems so serious that it is forced to realize the enormous liability which its divided condition involves.

Among these are the class hatreds which prevail, the exploitation of youth by commercialized amusements, the lure of vicious literature, and the yet unsolved drink problem. These are the present issues which the "dismembered church is unable to encounter with success." "Divide and conquer" were the words which Milton put into the mouth of Satan in the assembly of the rebel angels.

The Compensations of Hardship

They stood their sufferings with a feeling that the compensation would be a divine sweep of God's message. Cheerful, they accepted the heavenly call without murmur, and they "made their suppers of songs." What astonishes us still more was their resignation, their respect for government. With meekness, patience, and goodness, they left their homes to give the glad tidings of a new day.

This is why our history has been tragic. It is illustrated in the famous march of the seventies of the Church from Kirtland to Missouri in 1838, when six hundred men, women, and children started out amid the storms of persecution, plodding on day by day in cloud and sunshine and camping together at night with their prayers to God for protection and rest that they might continue their march on the

morrow. As President Joseph Young said after the long weeks of weary travel were over.

The compensation of this journey into the West will be seen and realized by our children some day.

God was their sun and shield. As the Psalmist said, he was the health of their countenance, and his presence put gladness in their hearts.

Sublime Moral Teachings

As one reads the Doctrine and Covenants, the revelations of God to the Prophet, one is overawed with the sublime teachings pertaining to the moral life of man. "The spirit and body are the soul of man," and the soul shall be purified by living the highest ethical laws that have been given to man: the Ten Commandments, the Sermon on the Mount, the Parables of Jesus, and the many examples of the way Jesus dealt with men. The fourth section of the Doctrine and Covenants tells of the characteristics of a pure soul. The spirit must be made clean; the body must be made clean. Wrong and sin must be overcome. To bring the teachings of the Prophet within the confines of a mere essay is impossible. There is a majesty to his teachings that requires faith in God, prayer, and a realization of the power of the Holy Priesthood which you and I here today realize in our very lives. The gospel to him were beauty, truth, and goodness. The farms and cities and homes which the Saints built on the frontier give testimony of their knowledge of the institutions of civilization. Around their temples, they planted their lawns and flowers; the homes were purified by their lives. Moral perfection was based on spiritual and bodily perfection. As they reached a juster appreciation of their human needs, the regard for a pure body and spirit took its place as one of the three requisites of human character, along with the love of truth and the love of goodness.

Civic Idealism of the Prophet

The Prophet directed his people to build their temples, and in that grand old edifice—the Kirtland Temple, and later in that other majestic temple at Nauvoo—their hopes were realized. They were erected to God and required the human constants of the people who built; hunger, and labor, seedtime and harvest, love and death all operated to build those noble and sacred houses. Little wonder that they could say:

O God, in every temple, I see people who
see Thee.
And in every language I hear, they praise
Thee.

The civic idealism of the Prophet of God is shown in the lovely

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old cities of Kirtland and Nauvoo, rising from town governments to civic centers. They exemplified the words of Isaiah of old:

... We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. (Isaiah 26:1,2.)

In the study of their fields and gardens, one is reminded of the story of the beautiful garden found in the *Odyssey* of Homer, which some say, is a reflection of the tradition of the Garden of Eden. Certainly they illustrate what Goethe said in the last scene of *Faust*:

I found God in trying to make the earth beautiful.

The Kingdom of God a Concrete Reality

And now to conclude. The Prophet established the Church of Christ as it was designed by the Master. As Jesus set forth the reality of the kingdom of God as spiritual and subjective—as “righteousness and peace and joy in the Holy Ghost,” it is also true that he set forth the establishment of this kingdom as a concrete, organic reality, small indeed at its beginning. So today is the Church separate from civic and political government and composed of the people who follow his teachings. This is a glorious part of my theme which time forbids my amplifying. We read in the gospel of Luke how Jesus chose twelve apostles who were willing to act as his heralds of the kingdom; and with the seventy, these were sent into the world to teach the gospel. So in this day, after the Church was organized, the Twelve and the seventy were sent forth to evangelize the world. The Church is a coherent organization, which can be coterminous with the nation or the whole world, but is not dependent upon, nor derived from existing forms of civilization. It is the organized concrete expression of the kingdom of God.

Paul the apostle made this point clear as recorded in the first chapter of Colossians:

And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:17,18.)

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

This morning we listened to the prophet of the Lord say that we are living in the time when the prophecy,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

is being fulfilled. This afternoon we heard Elder Joseph F. Merrill of the Council of the Twelve paint a word picture of some of the evil

things rampant in the world today. It is my firm conviction that if the Latter-day Saints are to go successfully through the crisis in which we now find the world, they must have in their hearts the certainty that the early pioneers had, to which Elder Widstoe referred this morning. We can have that certainty because we have the right to be taught by the same power which taught them.

"We Have the Holy Ghost"

On one occasion the Prophet Joseph Smith was in Washington talking to a President of the United States. I believe it was President Van Buren. The President of the United States said to the Prophet of the Living God, "What is the difference between you"—meaning the Church he had founded under the inspiration of God—"and the rest of the Christian world?" And the Prophet Joseph answered that question in one sentence, "We have the Holy Ghost."

The Saints who crossed the plains almost a hundred years ago obtained their certainty by the power that Joseph Smith referred to, the Holy Ghost. He teaches us direct from God.

Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the grove, following the first vision, he was the most learned person in the world in the things that count. When he came out of that grove, he knew more than all the world put together about the great question of the resurrection, which had been argued from the time man began to think seriously, because he had seen standing before him, the resurrected Christ. When he came out of that grove, he knew more about the nature of God than all the world. There had been many books written; philosophers had spent their lives trying to find out the nature of God, but when God took Joseph in hand to teach him he cut through all material things and taught Joseph the truth about these and many other important things.

Now, every member of this Church has had hands laid upon his head and has listened to words about like this, "Receive the Holy Ghost." And every Latter-day Saint has the right to receive the Holy Ghost and be guided, through these perilous times in which we live, by that Spirit.

There are two sources, and as far as I know only two sources, from which we may expect to gain guidance that will safely bring us through. One source is through our righteous living, so that we can have the dictates of the Holy Spirit, and the other source is from the words spoken by the men whom we shall sustain as prophets, seers, and revelators here in this conference.

Importance of Attending Sacrament Meetings

There are two or three things that are very necessary for Latter-day Saints to do in order to have the Holy Spirit, and I want to talk this afternoon about one of them. It is partaking of the sacrament. In the fifty-ninth section of the Doctrine and Covenants, where the

Lord specifies certain commandments especially applicable to the land of Zion, he says among other things:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

The Melchizedek Priesthood quorum presidencies throughout the Church are requested to report to the general priesthood committee of the Council of the Twelve the performance of their quorum members with respect to various Church activities. One of the activities reported is attendance at sacrament meetings; another is keeping the Sabbath day holy.

In reviewing some of these reports, my interest has been challenged by the great number reported to be keeping the Sabbath day holy, who do not attend sacrament meetings. Now, of course, I realize that there are circumstances under which Church members may and do keep the Sabbath day holy without attending these meetings, but in the absence of compelling circumstances, I feel that proper observance of the Sabbath day requires attendance at sacrament meetings.

I wish that more of the members of the Church would regularly attend them. It would be to their own spiritual well-being, and I fervently seek the sustaining power of the Holy Spirit while I attempt to tell you why.

In the first place, we are under solemn obligation to attend sacrament meetings, for the Lord has required all who believe and are baptized in his name to do so. It is evident that he also instructed the original Twelve when he first instituted the sacrament, for we read that following Peter's great Pentecostal sermon,

... they that gladly received his word were baptized: ... And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Acts 2:41-42.)

We learn from the Book of Mormon, where the record is more complete, that the resurrected Lord gave specific instructions to his disciples among the Nephites that they should administer the sacrament unto all those who should believe and be baptized in his name, and "... this shall ye always observe to do," (III Nephi 18:6.), he admonished them. "... Behold, ye shall meet together oft" (III Nephi 18:22), he said unto the multitude, and it is recorded that "... they did meet together oft to partake of bread and wine in remembrance of the Lord Jesus." (Moroni 6:6.)

In this dispensation, in the revelation in which the Lord pointed out the day on which the Church was to be organized, he also said:

It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus. (D. & C. 20:75.)

A little later he fixed the time and frequency of such meetings with this instruction:

... thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Ibid.*, 59:9.)

Obedience to Commandments Brings Growth

I believe that every time we act pursuant to a commandment of the Lord, we comply with some fundamental principles of growth, for he never requires us to do a useless thing. Rarely, however, are the purposes for which a commandment is given and the beneficial results which follow obedience thereto set forth with such clarity as they are with respect to this commandment.

In explanation of it, we are taught that the bread is to be eaten in remembrance of the body of the Savior, and that the water is to be drunk in remembrance of his blood which was shed for us. It follows, then, that this sacred ordinance is to direct our thoughts to the central and most important events of earth's history, the suffering, death and resurrection of the Lord Jesus.

It has always seemed significant to me that from the earliest times until today, there has been among all peoples who have believed and accepted the gospel, a frequently repeated ordinance pointing their minds to these great events. In the early morning of earth's temporal existence, at the Lord's command, Adam built an altar and offered sacrifice, although at the time he knew not why. As a consequence of his obedience and for his enlightenment, an angel appeared unto him and

... spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Pearl of Great Price, Moses 5:7.)

The sacrificing of the firstlings of their flocks by true believers in Christ, in contemplation of his great sacrifice, then future, continued until his death. The thoughts of his people were thus repeatedly pointed forward to his great atonement. Since his death, the minds of his followers have been turned back to that event by the sacrament.

Partaking of Sacrament a Spiritualizing Experience

Now partaking of the sacrament is not to be a mere passive experience. We are not to remember the Lord's suffering and death only as we may remember some purely secular historical event. Participating in the sacrament service is meant to be a vital and a spiritualizing experience. Speaking of it, the Savior said:

... And it shall be a testimony unto the Father that ye do always remember me. (III Nephi 18:7.)

In order to testify, one's mind has to function, and it must be concentrated upon the thing to be testified. And we are not only to partake of the emblems of the sacrament in remembrance of the Redeemer, testifying that we do always remember him, but we are also thereby to witness unto the Father that we are willing to take upon us

the name of his Son and that we will keep his commandments. This amounts to a virtual renewal of the covenant of baptism, for you will recall that candidates for baptism are, among other things, to

... witness before the church that they ... are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end. (D. & C. 20:37.)

Now there is a doctrine abroad in the world today which teaches that the physical emblems of the sacrament are transformed into the flesh and blood of Jesus. We do not teach such a doctrine, for we know that any transformation which comes from the administration of the sacrament takes place in the souls of those who understandingly partake of it. It is the participating individuals who are affected, and they are affected in a most marvelous way, for they are given the Spirit of the Lord to be with them. This is promised in the sacrament prayers. The sacredness and importance of these prayers is evident from the fact that they have always been given to the Church verbatim. In this dispensation they were dictated to the Prophet Joseph Smith by direct revelation from heaven. In them, in addition to the promise, the whole purpose of the sacrament is set forth. Let me repeat to you the blessing on the bread:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them: that they may always have his spirit to be with them. Amen. (D. & C. 20:77.)

Companionship of Holy Spirit Promised

While instructing his Nephite disciples with respect to the sacrament, Jesus twice repeated to them the promise:

... And if ye do always remember me ye shall have my Spirit to be with you. (III Nephi 18:7, 11.)

It is the overwhelming importance of realizing this great promise that makes regular attendance at sacrament meetings so imperative, for if we can but have the companionship of his holy spirit, we shall be able, as the Lord admonishes, to keep ourselves more fully unspotted from the world, and furthermore we shall be neither deceived nor disturbed in our faith by the evil about us.

Now, my brethren and sisters, may the Lord shock us into an appreciation of what it means to attend regularly sacrament meetings and acceptably participate in the sacrament service. If we will increase our attendance from about twenty percent to forty percent, we shall double our spiritual power for righteousness in the world, which, may the Lord help us to do, I humbly pray in the name of Jesus Christ. Amen.

The Singing Mothers and the congregation joined in singing the hymn, "O Say, what Is Truth?" Hymn Book page 2, L. D. S. Hymns No. 191.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved bretheren and sisters, I crave an interest in your faith and prayers for the short time that I shall stand before you. I feel that without it and without the Spirit of God, it would be useless for me to attempt to say a word of comfort to any of us.

Thus far in this conference I have enjoyed very greatly what has been done and said. I likewise enjoy very much the privilege I have had of shaking hands with so many of the men and women whom I esteem to be my friends, and I wish it were possible to shake hands with all of you and know you well. We get a great deal of comfort in moving among you as we visit the stakes and attempt to deliver a message that will be helpful.

The Two Great Commandments

These are very trying times, trying to all of us, I presume, and it has already been said in this conference that no man seems to be smart enough to tell us just what to do to correct our troubles. I wish I knew the answer. I believe, however, the Savior told us about what we should do if we would live in peace and happiness and live successful lives. Last night we listened to a statement of the work that is being done by our welfare organization in the Church, an expression of unselfish devotion to an ideal. Christ said the great commandment is to love God, and the second is to love our fellows as we love ourselves. I see in that the simple statement that we should drive out of our hearts all selfishness, for until we get rid of selfishness we cannot well love our neighbors as we love ourselves.

Spirit of God Needed in Affairs of Men

As I study history, I believe I see that every great war of aggression the world has suffered has been prompted by avarice and greed and selfish desire, sometimes not on the part of all the people but at least on the part of the people who have the power to bring the others into aggressive action against their neighbors; and I believe the war that we have just had and the war that preceded it were precipitated on the world by nothing but greed and avarice and selfishness. I do not expect to live to see the time when people will not do those things, but some day may come when an arrangement can be reached such as will prevent the aggression of one nation upon another, of a strong nation upon a helpless one. If that time ever comes, it will come because the Spirit of God shall inspire men to draft policies to prevent it.

We not only have international troubles of that kind, but we also have interstate troubles that grow out of the same motives, and they trouble us sometimes very definitely and personally. I believe that they also would vanish if people could gain the Spirit of God and act under its inspiration. If our legislators could give themselves to the duties of their office, if they would never have a selfish motive in what they do, perhaps better laws could be drafted. If the men who control the big business of the nation should realize that their own welfare rests upon the welfare of the people that they employ, perhaps they could in that way be helpful. And then if the employee likewise could realize that his welfare depends upon that of his employer, perhaps they could get together in a more helpful spirit, and some of these evils could be eradicated.

Unselfishness Vital in Church Service

Then if we in the stakes and wards could drive out of our hearts and our souls the spirit of selfishness, we could do our duty only with the thought of helping the great organization of which we are a part. We likewise could help to bring about that day; but we are human; we are intensely human; and self-preservation, we are told, is the first law of nature. There is selfishness in it, and it is because of the tremendous struggle that it will take to drive it out of our souls that the love of neighbor gained such prominence in the teachings of Christ. It is likely the greatest struggle we would have to make with ourselves to become absolutely unselfish. But the things we do, we expect to redound to our own honor and our own glory, and frequently we measure our willingness to perform them on that standard. It is not right.

I once heard a young man as he addressed a seventies' convention in Barratt Hall say, "There is no measure to the good that a man may do if he does not worry as to who gets the credit for it." That is a great and glorious principle of action. I think if nations would work for the welfare of the group, and if the governing elements within nations could work for the welfare of the group; if those who work could work for the welfare of the whole, the Spirit of God would have an opportunity to work upon their souls and make better men and better women of them, bringing peace and prosperity and the alleviation of all suffering. It is a wonderful task; it is perhaps the greatest task of all, and it will never be realized without the Spirit of God to prompt it. We will never get that Spirit until we weed out of our habits those vices of which Brother Merrill has spoken this afternoon. Perhaps if we could come to live chaste and upright lives, we would then have a right to claim from God his Spirit; and getting his Spirit would help us to become unselfish; and becoming unselfish we could love our neighbors as we love ourselves. I have a picture of this body of men and women going away from this building with a definite resolution to drive out from their hearts every vestige of

selfishness and to devote themselves with greater sacrifice to the well-being of their brothers and sisters, their fathers and mothers, their neighbors, and the nation at large. I wish that God would give us this Spirit. If all of us who are here and if all who are listening to the sound of the radio waves that go forth would devote themselves to that one purpose, then this conference would fill the measure for which it was called together. The world would be better, and God would reign in the hearts of men. That he may help us to do this, I pray in the name of Jesus Christ, Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters: This is an inspiring experience. I have listened with great interest to the testimonies and the remarks of my brethren. I am sure that today there are many hundreds of thousands of Latter-day Saints throughout the world represented by you and who, with you and us, are today bearing testimony of the divinity of this great work.

Some of the bretheren have mentioned our great heritage and our ancestors who have left us that heritage. Brother Widstoe mentioned members running into the many thousands who crossed the plains at great personal sacrifice. There were thousands of that number who died between Nauvoo and the Salt Lake valley and sealed their testimonies with their blood. They were martyrs to a great cause, as was their prophet, seer and revelator.

Martyrs for a Great Cause

I wish to say a few words about martyrs. Webster says a martyr is one who voluntarily suffers death for refusing to renounce his religion.

About one hundred fifty years before the birth of Christ, there came among the descendants of Lehi, a prophet named Abinadi. Fearlessly he preached repentance to King Noah and his faithless people who were guilty of all the crimes known to men. He boldly denounced their immoralities, and called them to repentance. "... Away with this fellow," the king had commanded, "and slay him; for what have we to do with him, for he is mad." (Book of Mormon Mosiah 13:1.) They attempted to lay hands on him, but he warned that God would not let them harm him until his message was delivered.

And he spake with power and authority from God. (*Ibid.* 13:6.)

Then Abinadi prophesied the coming of the Messiah, his life, ministry, and death. The king commanded that he be bound, cast into prison, and threatened:

... thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people. (*Ibid.* 17:8.)

Abinadi answered that he would recall nothing and, having been sent of God to deliver a message, he would continue until his mission was finished. When his testimony had been fully borne, they beat him and burned him at the stake, a martyr for a great cause.

Then there was Stephen, one of the seven men called by the apostles to look after the welfare work of the church. And he was "... full of faith and power, did great wonders and miracles among the people." (Acts 6:8.) But he was arrested. "And (they) set up false witnesses" who testified against him with all kinds of accusations. He spoke at length a warning, quoting scripture, calling to repentance and testifying of his Redeemer and Lord, reminding them of their part in his betrayal and crucifixion. Men cannot stand to be denounced for their sins. They cast him out of the city and stoned him.

There was Paul, who had given consent to the martyrdom of Stephen, who was also to seal his testimony with his blood for, tradition has it, that he was mobbed at Iconium; stoned at Lystra; dragged through the streets and left for dead; imprisoned and whipped at Philippi; abused at Thessalonica, arrested at Jerusalem and sent to Rome where he was in prison for two years. In the Mamertine prison he languished for nine months with Peter, and finally was beheaded with the sword, at the command of Nero.

Peter, who witnessed much of the Lord's ministry, his transfiguration, his death and resurrection, and became the leader of the church, was also to seal his testimony with his blood. Imprisoned many times and subjected to much physical abuse, writers say that he was crucified in Rome after nine months' imprisonment there and that he chose to be crucified with his head down since he felt he was unworthy to meet death in the same posture as did his Lord.

The Martyrdom of Jesus the Christ

The martyrdom of Jesus the Christ is well established—it followed closely the pattern. His life was the perfect life. His enemies, failing to find any guilt in him, resorted to mobocracy to end his life. He answered their every question, performed miracles which astounded them, did good everywhere, but chastised and rebuked them for their adultery, insincerity, drunkenness. He threatened their vainglorious way of life; he called them hypocrites, vipers, and murderers of prophets. He had restored the gospel and established his kingdom. It was inevitable that he should die to witness eternally of its divinity. His every word was criticized; he was accused of being a deceiver, a glutton, a winebibber, a common person associating with publicans and sinners. They called him a Sabbath breaker, a usurper of authority, a tax evader. They charged him with heresy and sedition. He was said to be an ignoramus, a blasphemer, and accused of being born of fornication. He was arrested, spat upon, torn with thorns, mocked and beaten. He was seized by a vile mob led by one from his inner circle who had maliciously planned to betray him.

Chief priests and elders took "counsel against Jesus to put him to death." Magistrates found no fault. The governor examined the prisoner but washed his hands saying:

... I am innocent of the blood of this just person: see ye to it. (Matthew 27:24.)

And Judas had finally repented and cried:

... I have sinned in that I have betrayed the innocent blood. (*Ibid.*, 4.)

The Savior had told his followers of his approaching death. He must die for the sins of the world and to seal his testimony. This he knew. His hour had come. They crucified him, the Son of God, on Calvary.

Joseph Smith's Testimony Sealed with His Blood

Another day dawns—a new dispensation; the heavens are opened. The Father and the Son bear witness again to earth. Other heavenly visitors restore priceless blessings to men, and another martyr gives his precious life to testify to a faithless, skeptical, and unbelieving world that a personal God lives; that Jesus his Son is the Redeemer; and that truth is again restored. The details of the life of Joseph Smith are familiar to us. He announced at once his glorious vision of the Father and the Son and was immediately oppressed and persecuted. Modern scribes and Pharisees have published libelous books and articles by the hundreds, imprisoned him some forty-odd times, tarred and feathered him, shot at him, and did everything in their power to destroy him. In spite of their every effort to take his life, he survived through more than a score of years of bitter and violent persecution to fill his mission, until his hour should come.

Twenty-four years of hell he suffered but also twenty-four years of ecstasy he enjoyed in converse with Gods and other immortals! His mission was finished—heaven and earth were linked again; the Church was organized; Brigham Young and other great leaders were trained to carry on; and he had conferred upon the heads of the Twelve every key and power belonging to the apostleship which he himself held, and he had said to them:

I have laid the foundations and you must build thereon, for upon your shoulders the kingdom rests.

And his hour had come to seal with his blood his testimony, so often borne to multitudes of friends and foes. His Judas came from his own circle—Governor Ford was his Pontius Pilate, Nauvoo was his Gethsemane, and Carthage his Calvary. There were also modern Pharisees to goad the mobs—and another martyr testified.

Martyrs Lived to Complete Their Work

Someone has said, "Anyone can found a religion," and Talley-

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rand answered: "Yes. If he is willing to die for it." And the martyr is willing to do exactly that. But the powers of earth and hell cannot take him 'till "the hour is come."

Abinadi when threatened by Noah's soldiery, cried out:

Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; . . . therefore, God will not suffer that I shall be destroyed at this time. (Book of Mormon, Mosiah 13:3.)

Ye see that ye *have not power to slay me*, therefore I finish my message . . . and then it matters not whither I go, if it so be that I am saved. (*Ibid.*, 13:7-9. Italics author's.)

Life had been pleasant, but even death was not bitter, for as God has said:

. . . those that die in me shall not taste of death, for it shall be sweet unto them. (D. & C. 42:46.)

It will be recalled that Peter was released from prison by an angel and protected in many ways 'till his work was finished. And Paul likewise. No violence could take his life until he had borne his testimony to Rome and Greece and other lands. But finally he made the prophetic statement to Timothy:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. (II Tim. 4:6,7.)

There was no fear in his approach to eternity—only assurance and calm resignation to the inevitable martyrdom which he faced. He did not want to die but was willing thus to seal his testimony of the Redeemer.

Though the Savior had numerous times been in most hazardous situations, it was clear that his life could not be taken until his work was finished. A large crowd of people had surrounded him, and there was much tumult in the temple.

. . . they sought to take him: but no man laid hands on him, because his hour was not come. (John 7:30.)

And again:

. . . Jesus walked into Galilee: for he would not walk in Jewry, because the Jews sought to kill him. (*Ibid.*, 7:1.)

His brethren dissuaded him and said:

. . . Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. . . If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come. (*Ibid.*, 7:3-6.)

But when the work was established, the Church organized, the keys delivered, the apostles trained, he had said to his brethren:

. . . Go into the city to such a man, and say unto him, The Master

saith my time is at hand. I will keep the passover at thy house with my disciples. (Matthew 26:18.)

Then the Lord had gone into Gethsemane to pour out his heart to God. Here he had said again to his beloved Peter, James, and John who sleepily sat by while he had prayed:

... Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. (*Ibid.*, 26:45.)

Joseph Smith had also recognized the inability of his enemies to end his ministry prematurely. He said:

All the enemies upon the face of the earth may roar and exert all their power to bring about my death, and they can accomplish nothing, unless some who are among us, who have enjoyed our society—called us brother, saluted us with a kiss—and by falsehood and deceit, stir up the wrath and indignation against us—we have a Judas in our midst.

His hour had come, his ministry finished. Now his enemies might prevail.

Lives of Martyrs Given Voluntarily

Into the pattern of martyrdom comes the voluntary phase. In every instance the martyr could have saved his life by renouncing his program. Abinadi had been told he would be put to death. But he answered:

... I will not recall the words which I have spoken ... for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands. Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day. (Book of Mormon, Mosiah 17:9, 10.)

The Savior had said:

... I lay down my life for the sheep. ... No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. (John 10:15, 18.)

When Peter in the garden had smitten off the ear of one of the servants of the high priest, Jesus said to him:

... Put up again thy sword into his place. ... Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:52, 53.)

Closing Events in Life of Joseph Smith

Joseph Smith did not want to die. He had so much to live for, with his family, his friends, with his interest in the expanding kingdom, and he was still a young man, but though he hoped and prayed that the cup could pass, he knew it was inevitable. He said:

I am going like a lamb to the slaughter. But I am as calm as a summer's morning; I have a conscience void of offense toward God and

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all men. I shall die innocent and it shall yet be said of me—"he was murdered in cold blood."

How he wanted to live! He lingered as he passed his farm and said plaintively:

If some of you had such a farm and knew you would not see it any more, would you not want to take a good look at it for the last time?

And as he left Nauvoo, his longing eyes surveyed the city beautiful.

This is the loveliest place and the best people under the heavens—little do they know the trials that await them.

His farewell to Brother Wells was full of pathos: "I wish you to cherish my memory." And while waiting the foul blow in Carthage jail he had said:

Lay your head on my arm for a pillow, Brother Fullmer— I *would* like to see my family again—I would to God that I might preach to the Saints in Nauvoo once more.

This was his Golgotha; he seemed to know. He had said:

Boys, if I don't come back, take care of yourselves. I am going like a lamb to the slaughter.

And a slaughterer it was! The shots rang out! And freely flowed the blood of martyrs, for Hyrum, his older brother, had chosen to remain with him. This precious blood soaked into the earth, sealing an undying and unanswerable testimony which continued to ring in minds and hearts.

He bore record:

I had actually seen a light, and in the midst of that light I saw two personages and they did in reality speak to me. . . . I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it and I could not deny it, neither dared I do it.

He approached and actually confronted his tragedy. His dying words were: "O Lord, my God!"

Testament Made Effective by Death of Testator

In the final hours of the life of the martyr comes a calm serenity that baffles all human explanations. It is an unanswerable challenge to those who would rationalize and explain away.

Abinadi faced his enemies triumphantly:

. . . [they] durst not lay their hands on him, for the spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while on the mount of Sinai, while speaking with the Lord. (*op. cit.* 13:5.)

They bound him and "scourged his skin with faggots" and when the flames began to scorch him he prophesied concerning them and cried:

"O God receive my soul!" He died and sealed the truth of his words by his death. (*Ibid.*, 17:13-20.)

And as the death sentence fell upon Stephen,

... all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. (*Acts* 6:15.)

As the bestial mob viciously hurled stones to take this guileless life, the young martyr looked up and saw the heavens opened and saw

(... the glory of God, and Jesus standing on the right hand of God. (*Ibid.*, 7:55.))

and as his bruised and bleeding body had reached the limit of physical endurance he fell to his knees and cried with a loud voice: "Lord, lay not this sin to their charge!" and another soul had sealed his testimony with blood.

The Savior stood the humiliation, the mockery, the physical pain with patience and tolerance, but he did not want to die. He loved life in spite of his persecutions. He prayed,

... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (*Matt.* 26:39.)

And then had come his betrayal, his trials, mockery though they were, and his execution.

Though his precious life was being taken by the unscrupulous degenerates yet,

... said Jesus, Father, forgive them; for they know not what they do. (*Luke* 23:34.)

As his life ebbed out he cried aloud:

Father, into thy hands I commend my spirit. (*Ibid.*, 23:46.)

Paul said later:

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. (*Heb.* 9:16-18.)

But they had borne witness; truth was established; blood had been spilled; and the testimony would stand eternally against those who rejected the truth and were the villains in the tragedies.

Blood of Martyrs the Seed of the Church

But martyrs do not die. They live on and on. When the Savior said, "It is finished," he referred to his mortal experience; for his crucifixion marked but a milepost in his ever-expanding power. Hundreds of millions have been influenced for good by this perfect life and martyr's death. He had said himself:

And whoso layeth down his life in my cause, for my name's sake, shall find it again. (*D. & C.* 98:13.)

His work continues to spread to this day.

The blood of martyrs is the seed of the Church.

Stephen *dead* is greater than Stephen *alive*. His sermons continue to inspire his readers.

When Nero sends the other Christians to the lions, it is said, he sent Paul the Roman citizen to the headsman and the block. Perhaps, but it is unimportant. Paul walks and talks in every house in Christendom. (Book of Courage.)

And Joseph Smith, our Prophet:

He could have yielded and perished, but standing resolute, he lives forever.

His work was not lost. His testimony goes steadily forward, on to infinity. As Alma had carried the torch for Abinadi, the apostles for the Savior, now came Brigham Young and the Twelve to continue the work of restoration.

Men do not give their lives to perpetuate falsehoods. Martyrdom dissipates all question as to the sincerity of the martyr. Personalities do not survive the ages. They rise like a shooting star, shine brilliantly for a moment and disappear from view, but a martyr for a living cause, like the sun, shines on forever. Great characters, students, businessmen, scientists, followed the youthful prophet to his death. They were not deceived. They lost him in martyrdom but inspired with the divinity of the Cause went forward without hesitancy. Thousands gave lives they could have saved, in Missouri, Illinois, and crossing the plains, and today a great people hailed for their education, practicability, and virtue, stand to bear witness that the martyrdom of Joseph Smith, like that of the martyrs before him, is another of the infallible proofs of the divinity of the gospel of Jesus Christ, restored in its fulness through that humble prophet.

I bear testimony, my brethren and sisters, that this is the gospel of Jesus Christ, that Joseph Smith is a prophet of God, and that he will continue to live on eternally. This testimony I bear in the name of Jesus Christ. Amen.

President George Albert Smith:

We have just heard from Elder Spencer W. Kimball of the Quorum of the Twelve. Elder Elbert R. Curtis, former President of the Western States Mission, will be our next speaker. While he is coming to the stand I want to call attention to one or two things.

I have a telegram here. This telegram is sent to Brother Harold B. Lee, who has been identified with the program of the Government in looking after our servicemen. It comes from a long distance—from Korea, and says:

"Greetings to all the Saints at home on this 116th anniversary of the restoration of the Church of Jesus Christ. We always shall think of being

there to attend General Conference to commemorate this great event. However, we are doing the next best thing here in Korea by holding a Korea-wide conference in Coon, April 7, to show our appreciation for the Lord's blessings. Sincerely your brethren in Korea.

Everywhere in the world is represented. I was just thinking as I sat here today: Where will you find a religious congregation such as this where are assembled prominent business men who have left their business and traveled hundreds, and some times thousands of miles, to be here, also mayors of cities, prominent men of affairs, the Governors of states and others? We have had with us the Governor of one of our largest states in Conference all day, sitting here like the humblest of our congregation. You will find here mothers, who have left their families and homes to come long distances to be in Conference. We have at this Conference representatives from nearly every state of the American Union, and the presidents of missions and their associates, who preside in various parts of the United States. Where will you find anything else like it? I would not be surprised if before the Conference is over, we will hear from other sections of the world. We have already heard from Hawaii this morning, and so we are connected very closely with the affairs of states and of nations and of the world.

We will now be pleased to hear from President Curtis, former president of the Western States Mission.

ELDER ELBERT R. CURTIS

Former President of Western States Mission

This great sea of faces is not only inspiring, it is awe-inspiring. I am very sure there is nothing in all the wide world quite like Temple Square at conference time. It always leaves me grateful for my membership in this church and my association with this people and for the priesthood with which I have been blessed.

I am reminded that the Prophet of the Lord who announced me just now, was my mission president twenty-five years ago in Europe. It was my privilege to live under the same roof, to kneel in family prayers, and to eat at the same table with this grand man and his family. President Smith was succeeded by Elder Orson F. Whitney and President David O. McKay, with whom I also had the privilege of being associated. I am grateful that through the years my appreciation for them as servants of the Lord and as prophets, which I know them to be, has not diminished.

I shall never live long enough to express my appreciation for the privilege which has now been mine for nearly four years to preside in one of the great missions of the Church, for the privilege of laboring with your sons and your daughters,—there were nearly one hundred eighty of them at one time prior to the war.

In and of itself, I believe the growth and the development, the unfolding that comes to a clean young man or woman is evidence and

testimony of the divinity of this great work. It was a privilege to meet with them in their report meetings where they bared their souls and testified in humility of the goodness of the Lord to them and of the power of the priesthood. At one such meeting, one of our missionaries testified that there were angels present in the room.

I believe that no greater work exists in the world than missionary work. I love it. I never tire of the story of Joseph Smith and the restoration, and the testimonies that are borne like Brother Kimball's. I had bread for my meal today at noon; I had it for my meals yesterday. If the Lord blesses me I hope to have it tomorrow. I love these testimonies; as they are the bread of life to me—I never tire of them. This is God's work. It is a wonderful privilege to preach it in the world and to assist those who do preach it.

The Western States Mission covers a large part of six states, extending from the southern extremity of the United States on into the Black Hills of South Dakota and from the Utah line into Iowa. It is peopled by a splendid people, many of whom have come from the Wards and Stakes of Zion, where they have been trained in the quorums and the organizations of the Church. They are giving a wonderful service in teaching and preaching the Gospel by their lives as well as helping in our organizations.

It would be impossible, I think, to properly evaluate the services that have been rendered by your young sons in uniform, and many of them have been accompanied by young wives. It has been a new experience to our people in the mission field to meet young men and women, other than missionaries, who come from the body of the Church. As we lost our missionaries, these young men have stepped into the harness, and carried responsibility in a wonderful way: their wives served likewise. We have been able to hold together our branches and organizations and continued to grow.

The Western States Mission, and I am thankful to report it, is ready for twelve new chapels, and for some remodeling in other branches. Our work has been limited in its growth only by lack of help. Some of our growth has been in finding our own people who have gone out from the body of the Church here.

I mentioned your young men in uniform. (We have had more military posts in our Mission than we have had Branches of the Church.) You have worried about your young people; you have prayed for them. It has been an inspiration to see them respond, to take part and to love and appreciate the Gospel more, I believe, sometimes than they were able to do at home. It has been an inspiration to visit with Chaplains, with Commanding Officers, to check on our boys' records, to help them to find themselves and to find the Lord—I believe after all that this is the most important thing.

One of our missionaries in reporting, completed what he had to say and sat down without having borne his testimony. I recalled him and said, "Elder, do you think that it is true?" He said: "President, I know it is true; it gives me goose pimples all up and down my spine."

I know that feeling; I have felt those pimples. It has been wonderful to help young men and women, and older ones, find the Lord.

One young man, just about to be released, bore his testimony and said: "I have found that in extremity I can get on my knees and talk to the Lord, and that testimony will go with me wherever I go in the world." And he has since been to the far corners of the world both as a soldier of the cross and as a soldier of his country, and has remained firm and true.

Another of our missionaries told of a difficulty he had been in, how he went around the corner and up the lane and talked to the Lord. As I have continued to correspond with them I find they are still "talking to the Lord" and that the testimony that He lives and is near us and that we are His children, as mentioned by President Smith this morning, will live with them as long as they live.

One of your sons who was called upon extemporaneously at one of our meetings said: "To the men of my company *I am the Mormon Church*. They may never know another member of our Church." And he is realizing that he is an Elder of the Church of Jesus Christ of Latter-day Saints and they must be different from other men and live differently and set an example.

Missionaries as soldiers—and that includes men and women in all branches of the service—are preaching the Gospel and have preached it and have prepared the ground, in our mission at least, for a glorious harvest. God speed the day now that they may change their uniforms and their calling and return to these spots to teach this wonderful message of the restored gospel of Jesus Christ.

I am thankful, my brethren and my sisters, for my testimony and the opportunity that has been mine to serve and for the way this work has gone forward with the blessings of the Lord. I pray that I may always be found worthy and that each of us may so be, to serve wherever called and in whatever capacity. I know that joy comes in the finding of souls for Jesus. God bless us, Amen.

President George Albert Smith:

I remarked that this is an unusual group. It occurs to me now that within the past few years men have given up business to go out into the world to preach the Gospel of Jesus Christ without compensation. I know of no other place in the world, no other community that produces such men and women. Ninety-nine years ago today Brigham Young and the Pioneers left Winter Quarters on their way to this land. They came across the plains ninety-nine years ago today. There was nothing but desolation in this valley; not even the Indians would live here; it was too dry and forbidding; but they came in obedience to the inspiration of the Almighty, believing that the Lord would open the way. We who sit here in this house today by the thousands, and who inhabit this section of the country today by the hundreds of thousands are enjoying the fruits of their faith and their devotion and their efforts.

Now today, at 5:00, on the brow of the hill up here at Emigration Canyon, ground will be broken for the monument that is to bring near to us these forebears of ours and those who came with them and before them. The mayor of our city, Mayor Glade, the Governor of our State, and a number of others—I shall not take time to read their names—will be there at the breaking of the ground, and the monument will be on its way. Granite is being placed, and it is remarkable to us how the way has been opened to complete this great monument that will be a part of the celebration that will occur next year, when we will all be grateful to our Heavenly Father and manifest it by coming together in goodly numbers. And so tonight all who have their conveyances, who can go up onto the hill, will be made welcome. And let us not go up there just out of curiosity. Let us go there with thanksgiving in our hearts to our Heavenly Father that we have lived to see the fruits of the lives of those who will be honored when that monument has been completed.

It is wonderful to belong to an organization that produces men and women such as have come out of this great Church under the inspiration of our Heavenly Father.

Now our session will be concluded this afternoon, and when we adjourn it will be until 10:00 tomorrow morning in this building.

The building has been filled and people standing all day long, in order that they might be present, not just to be with the crowd, but to feel the inspiration of our Heavenly Father as they assemble in his name to honor him and to worship him.

The Relief Society Singing Mothers of the Salt Lake Region will now sing "Song of the Redeemed," and the closing prayer will be offered by Paul E. Wrathall, President of the Grantsville Stake.

The Singing Mothers sang "The Song of the Redeemed," after which President Paul E. Wrathall of the Grantsville Stake offered the closing prayer.

Conference adjourned until Saturday morning, April 6, at 10 o'clock.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, April 6, at 10 o'clock, with President George Albert Smith presiding and conducting the services.

The music for this session of the Conference was furnished by the Manti Choirs, Elder Ellis E. Johnson, Conductor.

President George Albert Smith:

This is the third session of the 116th Annual Conference of the

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

There are present on the stand this morning all the General Authorities of the Church, except Elder Ezra Taft Benson, who is absent in Europe, presiding over the European Mission, and Elder Matthew Cowley, who is detained at home on account of his physical condition.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID at Idaho Falls.

We will commence the morning services by the Manti Choir singing, "Who's On the Lord Side." Elder Ellis E. Johnson is the conductor, and Elder Alexander Schreiner is at the organ.

After the singing, the opening prayer will be offered by President Ernest A. Strong of the Kolob Stake, Springville, Utah.

The Manti Choirs sang "Who's On the Lord's Side."

Elder Ernest A. Strong, President of the Kolob Stake, offered the opening prayer.

President George Albert Smith:

It is evident that we have more people in the building this morning than we had yesterday. We will appreciate it if those who are comfortably seated now will take a little less space, crowd toward the center of the benches, and I think we can probably make room for most of those who are now standing. There are probably 150 or 200 standing. We will ask the ushers to bring you to your places. I would like to suggest that there is room for twelve or fifteen people on the steps of the stand here, and for the information of those of you who are in the habit of sitting on the stand, I should like to suggest that that is where I sat a few years ago because there wasn't any place that I could see that somebody else did not have. I sat on the steps of the stand and before that Conference was finished, I was sustained as a member of the Quorum of the Twelve. (Laughter) We shall all be happier if everybody can be seated, and I am sure you are making good progress, and I thank you for it.

The music, as we have already been informed, for this session of the Conference, is by the Manti Choir, 120 voices strong. The hymns that are to be rendered by this choir have been sung by this organization for upwards of sixty years. Among them are the compositions and arrangements of Professor A. C. Smyth, the first leader of the choir. I remember Brother Smyth very well. He is one of the men who tried to teach me how to sing.

Their next number will be, "Lord, We Come Before Thee Now." after which President Oscar A. Kirkham of the First Council of the Seventy will speak to us.

Singing by the Choirs, "Lord, We Come Before Thee Now."

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I trust that I may enjoy the blessings of the Spirit of the Lord. It is indeed a great inspiration to meet with the Saints at this General Conference. Only a few days ago I met with eleven hundred young people, and then it was a great delight to see them stand in a testimony meeting, not one at a time, but five at a time, seeking the opportunity to bear their testimonies. Their testimonies were thoughtful. They were the answers to prayer, that they might express themselves before their brothers and sisters in a way that might be acceptable and that might express their deepest emotion and thinking.

Conference of Service Men in Korea

I was delighted yesterday to know that from far-off Korea we received a cablegram that our young men were meeting there in conference. I feel personally that this spirit is abroad in the land; that people are hopeful. They want the truth. They want the word of God. The great challenge to us is that we might be humble servants, laboring under the influence of the Spirit of God, to bring to thousands—yea, to perhaps millions, the blessed testimony of the gospel of Jesus Christ.

Answers to Vital Questions

Recently, I was travelling with a group of eight men from Salt Lake City to San Francisco. They came from different parts of the United States. We had many things in common, and we agreed that each man might propound a question and talk for a half hour or so on each question. When my opportunity came, I asked the question of the group of men:

"Why is the church? Why the religious life?"

I want to read to you the answers these men gave which expressed what was really, seriously, their desire in relation to a religious life and in relation to a church. As I read these statements, which I copied down as best I could, exactly as they were given, you may in your meditation see how the gospel of Jesus Christ answers their desires. Said one man:

I want something beyond me, for strength—spiritual strength.

Said another:

I want a true moral code which I may live by.

Still another said:

I want an opportunity to give service on high levels.

Another said:

I want the company of people with like ideals.

I want something that will truly satisfy what I feel in my life as a definite basic urge.

I want an opportunity to study spiritual values. . . . I want to know God and put myself in harmony with his will. I want to give satisfying purpose to my life. I want it to give me a chance to develop my talents and to give expression to the best within me.

Another said:

I want a safe, continuous tie, an anchorage in the hour of need. I want help that I might have greater faith, to connect life with eternity; to practice a real brotherhood of man; an opportunity where I can truly repent, feel forgiveness, and make high resolve. To enjoy and feel the strength of prayer. To know God's will, and live in harmony with it.

If men and women, across our land and across the world, have these desires, then we may look for a glorious tomorrow.

I have faith that they have them. Some apparently, by reckless living, or by conditions which have been brought upon them, by the great things that have recently happened, may be disturbed. But I feel it is only disturbance—that the realities still abide. They are waiting for the word of God. They are waiting for you and for me to come in humility to give them the simple truths, the gospel of Jesus Christ as revealed by the Prophet Joseph Smith. They do not say it exactly that way, but in their heart of hearts they are seeking for it. Each one of these queries might be taken one by one to show how the gospel has answered them.

Complete Satisfaction in Gospel of Jesus Christ

Let me just refer to one or two: This first great fundamental question that was asked: "Something beyond me for strength—spiritual strength." Well, we know the answer to that longing. When the Lord revealed himself to the Prophet Joseph Smith, and made known and declared again through the testimony of that great event, the truth of a personal God, a Father in heaven, one that could speak and understand the voice of a boy, then came new testimony that this is "something beyond man." We know how real and how helpful that glorious truth is, and what a great comfort it brings to all of us.

One said, "company of people with like ideals." One of my friends said recently that he had an opportunity to go to the University of London after he had graduated from one of our universities in the United States. But said he, "Oscar, I want to go back home; I want to go back and live with my people. I want to be with them, and enjoy with my children life with them." Where we, in our community life, are living in accordance to the gospel's teachings, there we have a lovely social order; there is a lovely neighborhood; there is that lovely companionship of friends, true friends, where they come to us and we go to them, in the hour of need.

Another one wanted "opportunity to develop his talents." I thought just a moment ago, when the Manti Choir was singing, and

I would not in any way disparage the fine talents and abilities of this choir, but just think, we could multiply this choir a hundred times throughout this Church. There is opportunity for men and women in many, many different ways, to develop the talents within them. It takes two hundred and fourteen people in leadership capacity of one type or another to run even a ward, *one ward*. Think how the Lord has provided in his plan a chance for men and women, if they take the opportunity and do their best, how it develops them.

An Illustration—The Lamplighter

May I say just this word in closing. I stood one day in far-off France with a group of boys about me. The colorful old lamplighter came with his interesting cape and his stiff-brimmed hat. He started to light the lamps. He lit this one; then he crossed the way and lit another. Then again, and this one did not burn very easily; he had to go up the post and clean it out. He was patient, and finally, the light came on. We smiled, and he crossed the way again. By and by down the highway he went, and over into the city, and came again on the distant hilltop. We watched with great interest to see this great pathway of light—one man lighting the highway. And so it may be with us in our missionary service. It may be difficult here or there. The light may not come on very easily, but with patience, with constant striving and with prayer in our hearts the highway will be made light, a safe place to travel.

God help us with the great task before us in our missionary service, that we may go forward in humility and with devotion and with thanksgiving, with a prayerful heart. May we study the word of God, to be prepared, that joy and light may come again to a heartsick world, then into our own hearts will come more and more the strength to give and help.

I humbly pray for these blessings in the name of Jesus Christ, Amen.

President George Albert Smith:

President Richard L. Evans will be our next speaker. While he is coming to the stand I shall read a message to you from Stockholm, Sweden, dated April 6:

"Saints assembled at conference today, Stockholm, Sweden, sustain their beloved Prophet and leaders. Rejoice in having missionaries from Zion. Greetings to all."

Eben Blomquist, President of the Mission."

President Evans will now address us.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

First of all, I should like to express my gratitude to my Father in heaven for my membership in this Church, and for my fellowship with you who are here, and with those whom you represent, throughout the world.

There has been running through my mind a phrase from the Doctrine and Covenants, accentuated by some phases of the statistical report given here yesterday morning, which I shall refer to in a moment. This phrase appears in a number of places:

. . . trouble me no more concerning this matter.

And in one place it is followed by the further reminder:

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D. & C. 59:22-23.)

This phrase "trouble me no more concerning this matter" which, as stated, appears in a number of places, would seem to have been an indication from the Lord to the Prophet Joseph Smith and his associates that when principles had been given, when the mind and the will of the Lord had been made known to the Prophet, he and his people should proceed in accordance with those principles without unnecessarily seeking further instruction, or further troubling the Lord concerning things which they already knew.

This thought ties in with another oft-quoted series of verses from the Doctrine and Covenants:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

"Be Anxiously Engaged in a Good Cause"

It is a great satisfaction to parents, it is a great satisfaction to men in places of leadership, when our children, or those who are working in some assignment for which we are responsible, do precisely what they are asked to do, in the manner in which they are asked to do it. But there is an even greater thrill than this that comes to parents and to those in positions of leadership, and that is, when our children or our associates do a good thing of their own free will—a thing which they haven't been asked to do, specifically, but which they undertake in accordance with the principles which have been

taught them, which they know to be true. That is one of the great thrills of being a parent—when a child who has been taught correct principles proceeds to act in his own behalf in accordance with those principles, and to bring to pass good works and righteousness.

I believe if we should ask the leaders of industry and of business and those who are responsible for the economic well-being and other activities of our nation, what is one of the most difficult things to find, that among those which would be high on the list, if not in highest place, would be the difficulty of finding young people, and old ones too, for that matter, who are willing to take leadership and responsibility, to make decisions, and to see things to their final conclusion and disposal with integrity, with ability, and in accordance with principles which have been pre-determined and agreed upon. And I believe further than any young man who will take leadership and responsibility with integrity and intelligence can have about what he wants.

Obligation to Govern Ourselves Under Correct Principles

Now, as always, there are two forces at work in this world, as there were in the heavens before time began. There is that force which would condition men for servility and regimentation, which would discourage them from thinking and acting for themselves. And then there is that force which, having established sound principles of conduct, would make it possible and encourage men to be free agents, and to use their intelligence and their God-given energies in the accomplishment of good works and righteous purposes.

To bring this down to its application in the Church today, we heard in the statistical report yesterday that there are one hundred fifty-five stakes, thirty-eight missions, more than twelve hundred wards and independent branches, and nearly a million people, and we know that the time is already here (and has long been here) when men holding office in the wards and stakes must more than ever assume responsibility, make decisions, follow through with their assignments to a successful conclusion, proceeding with good works, and bringing to pass many things in righteousness of their own free will, in accordance with the plans which have been laid down, and without importuning too much concerning principles which have already been established and agreed upon.

As the Lord on a number of occasions instructed the Prophet to "trouble him no more" concerning certain matters, the Prophet likewise, even with the Church as small as it was in his day, did virtually that same thing to his associates. He advised that he taught his people correct principles and let them govern themselves. And frequently, as recorded in the *Documentary History of the Church*, when someone from another branch or from another part of the Church, distant somewhat from the place where the Prophet happened to be at that particular time, would write him and ask him

how to proceed with a certain problem or situation (and they had many grievous problems and difficult situations), he would often reply by reminding them of the principles by which they should be guided, answering some of their questions directly where he thought they needed answer and then advising them to proceed in accordance with their own best judgment and to handle the situation themselves.

Use of Free Agency

This generation, in many places in the world, has been deliberately conditioned for regimentation, and I am sure that those forces which are committed to the principle of the free agency of man and his intelligent action and responsibility in his own behalf must be more vigorous than ever before in counteracting this contrary influence. I do not know anything, for example, that is more wasteful of time or more destructive of individuality, than making it necessary for people to wait long hours in long lines. I wouldn't say that it was always avoidable, but certainly it must not become our way of life. Certainly these things must not be permitted to be perpetuated beyond actual necessity, lest our lives become reduced to an inflexible pattern.

I would plead with you, my brethren and sisters, and pray our Father in heaven, that, as individuals and as people and as a nation, we may give our full energies to bringing to pass much righteousness; that we may not withhold our labor; that we may get in and do the job that needs to be done, and work and give our strength constructively for the creation and the production of those things which the world so badly needs; that we may proceed with full purpose of heart in accordance with the principles we know to be true; and that we may take responsibility and make decisions and bring to pass much righteousness of our own volition, not waiting to be commanded in all things, for the way is clear before us, and our duties and obligations and responsibilities are not hidden from us. May God help us so to proceed, I ask in the name of the Lord Jesus Christ. Amen.

ELDER JOSEPH F. SMITH

Patriarch to the Church

My brethren and sisters, will you give me your faith, and will you join me in my prayer that I may be equal to this assignment?

Night before last in the welfare meeting the President of the Church called attention to the fact that we as a people had suffered relatively little during the war, and he suggested that we think on this. I have been thinking about it since he called it to our attention. This country has suffered relatively little. Grievous as have been our bereavements, the people in this country have not wanted for food;

they have not suffered deprivation. It is well that we think on these things, and think upon the reasons therefor.

The Key to True Education

In the great revelation which contains that famous "Mormon" axiom, "The glory of God is intelligence," we read this:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; And no man receiveth a fulness unless he keepeth his commandments. (D. & C. 93:26,27.)

That, it seems to me, is the key to true education. No man can receive a fulness of truth unless he keeps the commandments of our Father in heaven. Learning is not wisdom. We have been misled into thinking that learning is the ultimate in education. True education must result in wisdom. The learning in the world is great. We stand breathless before the myriad of marvels of science. The wisdom of the world is puny. Witness the devastation of war. May I take a moment to read a verse from II Nephi which I have often quoted regarding this matter of learning? We have had reference made in this conference to the foolishness of so-called wise men.

... O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (II Nephi 9:28.)

Amidst the greatest learning that the world has ever seen, we have seen the greatest perishing the world has ever seen, and our greatest learning has been utilized for the destruction of God's children. "But to be learned is good if they hearken unto the counsels of God." (*Ibid.*, 29.) Again, no man receiveth the fulness of truth—no man may be truly educated—except he keep the commandments of our Father in heaven. This great revelation concludes with this statement:

And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen. (D. & C. 93:53.)

Historical Events

I should like to take a few moments this morning to give consideration to some historical events. As I go about among young people I find, tragically, that among high school students, the two subjects most heartily disliked by the greatest number of persons, are, first, English, and second, history. Our educational system would do well to think upon that. If we would be wise, we should know how we got the way we are. Only a genuine study of real history

can bring that about. This country, a land choice above all other lands, and the people thereon have enjoyed tremendous blessings. This country was long in preparing. I can't outline the whole story. I'd like to touch just one or two important events.

Way back in 1215 when the barons wrung from King John the Magna Charta, we had the modern beginning of true democracy. Sometime later, in 1517, Luther nailed his famous theses to the door of his church in Wittenberg, and not a great time after that, in 1555, the famous Peace of Augsburg gave freedom of worship to Protestants—breaking the tyranny of Rome. Still later, a band of Puritans, finding themselves persecuted in England because of their religious beliefs, went to Holland, and after twelve years in a foreign land, amongst a foreign tongue, they decided to set out for the new world—for real religious freedom—and in 1620 headed westward across the Atlantic Ocean. The great governor, William Bradford, said of them:

So they left that goodly and pleasant city which had been their resting place for twelve years, but they knew that they were pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.

Their reliance upon the Lord was their greatest safeguard.

The Mayflower Compact

After that memorable and tedious voyage across the ocean, as their little ship lay at anchor in Cape Cod Bay, they were faced with insurrection. They were faced with possible anarchy, because there were those among their number who were determined that there should be an anarchy. The wiser ones among them knew that anarchy must inevitably lead to chaos. But in the cabin aboard the ship they gathered together, and with reliance upon their Father in heaven, brought forth that famous document, the Mayflower Compact,—“the beginning of American democracy.” I would like to take just a minute to read it for you. Notice well the first words:

In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread sovereigne Lord, King James, by ye grace of God, of Great Britaine, Franc & Ireland king, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancement of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation and furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our sovereigne lord, King James, of England, Franc, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano Dom. 1620

Declaration of Independence

There you have the beginnings of truly democratic government, people bound together to frame just laws for their own observance, under the guidance of the Lord. And later the Declaration of Independence was drafted. After setting forth the reasons for the separation, by setting forth their grievances, Jefferson, speaking for the colonies, concludes thus:

We, therefore, the representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be free and independent states; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britian, is and ought to be totally dissolved; and that as free and independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, We mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

"God Governs in the Affairs of Men"

This country has enjoyed the blessings that it does, because of reliance upon the Lord. Only a year later—1787—our great Constitution was drafted. I wonder how many in this congregation have read the Constitution in the last ten years? I want to tell you, brethren and sisters, it is the charter that stands between us and slavery, and it would be well for us to think upon that. May I read what Benjamin Franklin said about it. He said this at the time when debate was acrimonious, and there was dissension in the Congress:

I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without his aid?

We have been assured, sir, in the sacred writings, that "except the Lord build the house they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

I, therefore, beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

The Lord's Appraisal of the Constitution

Now there are those in the country who are telling us and particularly our children, that the Constitution was very fine in its day but that it is old-fashioned. "We have passed 'the horse and

buggy days; it is time we were becoming modern." I would like to take a moment to read what the Lord has to say about the Constitution of the United States:

... again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

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; That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. (D. & C. 101:76-78.)

When the Prophet offered the dedicatory prayer in the temple at Kirtland, a prayer which was given to him by revelation, he said this:

Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever. (*History of the Church*, Vol. II, p. 424.)

And in the ninety-eighth section of the Doctrine and Covenants, the Lord has this to say about the Constitution:

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to the law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98:5-7.)

Support Men Who Will Protect the Constitution

Now, those are the Lord's words. There has been a tendency among some Latter-day Saints, even when the Constitution is mentioned, to say, "There he goes talking politics." I am not talking politics. I am quoting the words of the Lord. Certainly, it is not meet that we should bring politics into the Church of Jesus Christ of Latter-day Saints, but just as certainly, it is meet that every member of the Church of Jesus Christ of Latter-day Saints take the doctrine of Christ into his politics, and that he evaluate every candidate and every platform under any and every political banner in the terms of the gospel of Jesus Christ. If there be any one who would destroy or weaken the Constitution of the United States, oppose him to the limit of your constitutional rights! Obversely, we should support candidates and foster platforms of whatever parties who will protect the sacred Constitution of the United States—that just document of government which was divinely inspired.

In our various councils today I am wondering how often the Lord is asked for aid? I would like to know if there has been one single instance in the whole history of American labor-management

Saturday, April 6

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disputes when industrialists and labor union leaders, coming together to solve their problems, have asked the Lord for guidance. I would like to know if there has been one single instance. Goodness knows, prayers are rare in civic and national conferences. It is time we learned that the wisdom of men is foolishness, when they think they know of themselves and refuse to rely upon the Lord.

May I turn to the second inaugural address of Abraham Lincoln? I read towards the end:

... "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

Rely Upon the Lord

The Civil War was fought for the preservation of the Constitution, for the abandoning of slavery, and yet slavery is creeping upon us in this day—anno Domini 1946. Through the wars we did not want but now there is beginning in this country real want. I have heard a number of recitals in the past two or three days of persons destitute, without clothing and without food, because they are suffering economic slavery. Now, brethren and sisters, certainly as Latter-day Saints it is time that everyone of us in all his work: in his vocation, in his exercise of his civic rights, in his presiding at the head of his family, in all he does, that he rely upon the Lord. It is time that civic bodies, economic bodies, national bodies, start relying upon the Lord, even as did our forebears. May I conclude with those famous words of Abraham Lincoln, peculiarly appropriate at this moment:

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. (Second Inaugural Address.)

I pray that certainly the Latter-day Saints at least shall do all in their power to preserve that kind of government, that kind of reliance in government upon providence which to this moment has assured us our blessings and which if we abandon, will bring us into ever increasing slavery, in the name of Jesus Christ. Amen.

The congregation and Choirs sang the hymn, "Come, Come Ye Saints," Hymn Book page 47, L. D. S. Hymns No. 194.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I could ask for no preface more fitting for what I desire to say this morning, than the singing of that grand hymn, "Come, Come, Ye Saints." As I sit through the conferences from year to year, I contemplate the great effort and sacrifice that have gone into the efforts you have made in coming to these conferences and the seriousness with which you attend, regularly and faithfully, and in listening to all that is said and the actions taken. I have asked myself the question as to the purpose, after all, of a general conference, and I am reminded of the words of the Lord when he gave us, in a revelation, the pattern by which important matters pertaining to his Church should be presented to the people. This is what he said

... let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time. (D. & C. 58:56.)

Will of the Lord Again Revealed

As in olden times, so in our day, holy men of God speak as they are moved upon by the Holy Ghost, and whatsoever they 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 voice of the Lord, and the word of the Lord, and the power of God unto salvation. It should be a great comfort to the Latter-day Saints in this day of which the Lord foretold, when peace should be taken from the earth, and the devil would have power over his own dominion, to hear the Lord say in revelation that in that day he would reign in the midst of his people and would have power over his Saints. But in this day when the arm of the Lord shall be revealed, they who will not listen to the voice of the Lord, neither to the voice of his servants, neither give heed to the apostles and prophets, shall be cut off from among the people. Some of the most profound thinkers in our generation, other than Church members, have realized the need for revelations from the Lord in order to give vitality to the teachings of a church. It was Ralph Waldo Emerson who said:

The Hebrew and Greek scriptures contain immortal sentences that have been the bread of life to millions, but they do not have epical integrity, are fragmentary and are not shown in their order to the intellect. . . . Nor can the Bible be closed until the last great man is born. . . . Men have come to speak of revelation as somewhat long ago given and done, as if God were dead. That injury to faith throttles the preachers and the goodliest of institutions become an uncertain and inarticulate voice. The need was never greater for revelation than it is today.

The Purpose of Revelation

In our day the Lord has given us the reason and the purpose for which revelations are given. He said to us in one of the earliest revelations in this day of the restored Church:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., . . . and gave him commandments; And also gave commandments to others, that . . . The weak things of the world shall . . . break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—But that every man might speak in the name of God the Lord, . . . That faith also might increase in the earth; That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed. . . . Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred, it might be made known; And inasmuch as they sought wisdom, they might be instructed; . . . And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time. (D. & C. 1:17-28.)

And so, obedient to that purpose, there have been in this day, our day, men commissioned of the Lord with power and authority, and he has given them the inspiration to teach and proclaim these things to the world for the purpose the Lord has set forth, and he has done it here in this conference and will continue to do so until the end of the conference, that the important things might be counseled by the elders of the Church to this people according to the inspiration and revelation they receive from time to time. As the Latter-day Saints go home from this conference, it would be well if they consider seriously the importance of taking with them the report of this conference and let it be the guide to their walk and talk during the next six months. These are the important matters the Lord sees fit to reveal to this people in this day in the year 1946.

Foresight of Church Leaders

The divine nature of the activities of this Church was never more attested than in the developments of this last decade, when, under the inspiration of heaven, our leaders have been trying to prepare this people against the calamities which were shortly to come upon the inhabitants of the earth. At the time when the nations of the world were fomenting hate and racial prejudices, this, the Church of Jesus Christ, was sending missionaries to many of these nations, preaching the brotherhood of man and the fatherhood of God. We were exemplifying that brotherhood here at home by the teamwork of priesthood quorums and by ward and stake groups working on welfare projects and in missionary activities. When a false and inflated prosperity was abroad in the land, caused by the demands of the recent war, this people, largely by volunteer labor, were filling storehouses with surpluses that would otherwise have

gone to waste. They were building a grain elevator and storing grain at the time when wheat was being destroyed because it was not needed. They were, in obedience to the counsel of the leaders of the Church, filling their own cellars and their own basements with the commodities necessary to meet the needs that were foreseen in a day to come, and in order to reduce the drain on the public supply that would otherwise be needed for the prosecution of the purposes of this government. The things, it seems to me, that we need most in the world today, are, first, a recognition of the "modern Josephs" represented in the leadership of the Church today, because of the prophetic vision they have exercised in seeing this day of want and destruction; and second, we need "modern Pharaohs" in this and other nations, who will recognize the statements of these leaders of the Church as the mind of the Lord and the word of the Lord to the world in this day.

An unintentional testimony was given to us recently in the nation's capital by a high-placed government official when he said after we had explained to him the welfare activities of the Church "You have done the very thing in your Church that the government is now trying to do in its present program to provide food for the starving nations of Europe."

As the carloads of foodstuffs and clothing and bedding move down to the seaports to be transported overseas to feed our needy people, and as the truckloads in our country go to meet similar needs in that distressed area, I have felt in my heart that surely this is sufficient evidence of the hand of the Lord being laid bare in behalf of his people.

Tenth Anniversary of Church Welfare Program

Today marks the tenth anniversary of the inauguration or the announcement of the churchwide activity known as the Church welfare program. I cannot come to this day without looking back over the days that have passed. I have remembered some of those who fathered this work, since its inception, who have been called to their eternal home: President Heber J. Grant, Melvin J. Ballard, Nicholas G. Smith, Campbell M. Brown, J. Frank Ward, Robert L. Judd, Elias S. Woodruff, Byron D. Anderson. As I think of their passing, I can't help contemplating what their interest is in the welfare program wherever they are today. I can't believe that it is less than it was here; and if the Lord gives them the opportunity to exercise that influence, I am certain they will be exercising it. What of us here? In paying due honor to what they attempted to build, I wonder if we have remembered their words. We have repeated often the statement that was given to us by President Grant when this program was launched. These were his words and you heard them repeated, time and again, when he said:

Our primary purpose is to set up, insofar as it might be possible, a

system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, and thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership. (*The Improvement Era*, April 1946, p. 209.)

Foundation Stones of Welfare Work

I traveled over the Church by request of the First Presidency with Elder Melvin J. Ballard in the early days of the welfare program to discuss with local Church leaders the details essential to its beginning. There were three favorite passages of scripture that he frequently quoted to the people. One statement that he often repeated was this "We must take care of our own people, for the Lord has said that all this is to be done that:

. . . the church may stand independent above all other creatures beneath the celestial world." (D. & C. 78:14.)

And again he taught, after quoting from the one hundred fifteenth section of the Doctrine and Covenants:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations, (verse 5.)

this is the day of demonstration of the power of the Lord in behalf of his people. And again quoting the one hundred fourth section:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (v. 18.)

I read these quotations to you today to remind you of the foundation stones on which the welfare work of the Church has been laid.

Obligation to Care for Our Own

As I have recalled the experiences of the last ten years, I have thought of the welfare work as a kind of temporal turning of the hearts of the fathers to the children and the children to the fathers.

You who may think that a far-fetched statement, may I remind you of one or two scriptures? To Timothy, the Apostle Paul said:

But if any [man] provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim. 5:8.)

And again the commandment from Mt. Sinai, and interpreted by the Master, you will remember, to mean the taking care of aging parents by children:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

From these two scriptures I make these two conclusions: In the

first place those who refuse to care for their own are subject to a judgment more severe than that which would be meted out to one who lost his faith and had become as an infidel; and second, that those who refuse to honor father and mother in the way the Master explained, are jeopardizing their tenure upon this land which the Lord has given us. I have thought a great deal about that. I wonder whether that tenure shall be jeopardized because of the burdensome taxation that shall increase and grow until we are virtually displaced in our ownership, if we don't take care of our own, or I am wondering whether the Lord will withdraw his blessings, as Amulek declared in the thirty-fourth chapter of Alma, if we refuse to succor those who stand in need of help.

And on the other hand, so far as children are concerned, I have remembered what the Apostle Paul said about that: He predicted a time that would come in the last days, a perilous time when men should be lovers of their own selves, covetous, disobedient, unthankful, unholy, without natural affection. That sounds strangely familiar to the language of the Lord in this day, when he declared:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them. (D. & C. 68:31,32.)

I have asked myself if the failure of children to take care of their aging parents, when they come to a day of want and are in need of sustenance, is due to the failure of parents, in the day gone by, to teach those same children to avoid the curse of idleness, and to be responsible in righteousness before our Heavenly Father. Unless we teach our children today correct principles, they, like some children today, will be thankless and without the natural affection necessary to cement this society upon a firm, determined foundation. Yes, it seems to me that in very deed, the welfare plan has been a kind of turning of the hearts of the children to the fathers and the fathers to the children, that we might be prolonged upon this land which the Lord our God has given us.

The Lord's Plan for Security

The Lord has given us in this day the greatest organization upon the face of the earth, with his power and his authority to direct it. He has given us sound principles; he has shown us the plan and the way by which want and distress may be done away among us. He has shown us the way to brotherly love. If the afflictions which have been predicted do come upon us, they will come upon us because we have not kept the faith and because we have been disobedient and have thrown away the opportunities that our Heavenly Father has given us to prepare for the day of calamity which he foretold, over one hundred years ago, would come in this generation.

I remember at the dedication of the grain elevator in 1940 hearing President McKay in an inspired and prophetic prayer utter these words:

May this be an edifice of service, a contribution of love, and as such we dedicate it unto thee and ask thy blessings to attend all who have contributed to its erection and all who may contribute to the keeping of these bins filled with the wheat which is considered necessary to be preserved preparatory to the judgments that await the nations of the earth.

My prayer is today that those who contribute, and those who receive as well, shall so live in the bonds of brotherhood and unity and oneness, that the Lord can reign in the midst of his Saints and be a power over them and a shield, as he promised in the ninety-seventh section of the Doctrine and Covenants he would be, if we his Saints would keep his commandments in the day when the judgments were about to descend upon the earth.

God help us so to live and to keep in harmony with his Spirit that these things may be with the Saints in our day, I pray humbly in the name of the Lord Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, Jr.

First Counselor in the First Presidency

My brothers and sisters, I sincerely trust that I may have your sustaining faith and prayers that what I shall say today will be uplifting, upbuilding, and encouraging. If I cannot achieve that, as an instrument in the hands of the Lord, then my time spent will be wasted.

TESTIMONY OF JOB

These are troublous times, times that try the souls of all of us. We all need help, even the most happy of us. There is a pall of sorrow, apprehension, and anxiety that overshadows us, and there is only one way in which we can get relief therefrom. Job of old, replying to the cruel accusations of his three friends, said:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

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

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19: 25-27.)

In that great declaration Job gave us a complete picture of Jesus the Christ, the Messiah, the Redeemer, of his death, of his atonement thereby, of his resurrection, all of which were made fully operative upon Job, and even as upon Job, so upon all the rest of mankind. All shall die, all shall lie in the tomb; all shall be resurrected, save only those who may be "caught up" at his coming. That is the message; that knowledge of Job is the knowledge which

in these sorrowing days will give us peace and comfort. As the Savior said:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

We may all have the knowledge which Job had. Indeed it is the right not only but the duty of Latter-day Saints to gain that knowledge. As we fail to gain that knowledge, we fail to reap the fruits, enjoy the blessings which the gospel has for us, and they will come to us, that blessing, those fruits, if we live as we should.

TESTIMONIES OF FORMER-DAY SAINTS

I have often thought of a number of instance which indicate the possession of that testimony of Job, instances connected with the life of the Savior in the Old World; instances where men and women knew who Jesus was and his mission. One of the earliest, after his birth, following the vision and visit of the shepherds, was that which occurred in the temple when Jesus was taken there to fulfil the requirements of the Mosaic law. There came into the temple, at that time, one Simeon, to whom the Holy Ghost had revealed that he should not see death before he had seen the Lord, Christ. And when he came into the temple and saw the infant Jesus, he took

... him up in his arms, and blessed God, and said,
Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles, and the glory of thy people Israel.
(Luke 2:28-32.)

Thus to him came a testimony like unto Job's.

Anna on the same occasion, that good woman who had dwelt in and about the temple for years, came in and declared that she saw the redemption that was to come to the world.

Shortly after Jesus began his mission, you remember, he chose certain of his apostles, and among them Simon, afterwards called Peter, and Andrew his brother. He had met them before he chose them. But on that day he came by them as they were casting their nets into the sea, for they were fishermen, and he said to them, as apparently they walked out into the water:

... Follow me, and I will make you fishers of men. (Matt. 4:19.)

And unquestioning, filled with the same testimony which Job had, they put aside their nets and followed Jesus, even until the day, after his death, when Peter and others, thinking the work was done, went fishing.

FAITH OF THE CENTURION

I think of the experience of the centurion whose servant was

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ill. Apparently scarcely knowing the Savior, yet he sent to him, telling the Savior, through the Jews whom he sent to carry the message, that his servant was ill and he wanted him healed. Jesus started toward the home, but the centurion sent word to him:

... Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another come, and he cometh; and to my servant, Do this, and he doeth it.

and Jesus said to those about him:

I say unto you, I have not found so great faith, no, not in Israel. (Luke 7:6-9.)

The servant was healed. Another testimony having in it the elements of Job's!

I remember, too, the story of the Greek woman, the Syrophenician whose daughter was afflicted. The colloquy between the Savior and this woman constitutes, I think, the only instance where a question was put to the Savior to which he did not have some reply. She asked him to heal her daughter. At first he answered her not a word. Then she worshipped him, and he said:

... It is not meet to take the children's bread, and to cast it to dogs.

She replied:

... Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

And Jesus said:

... O woman, great is thy faith: be it unto thee even as thou wilt. (Matt. 15:26-28.)

She, too, had a testimony like unto Job's.

PETER'S TESTIMONY AT CAESAREA PHILIPPI

And then later comes the incident with Peter, the great Peter, as I estimate him, to whom the Savior gave the name Cephas. After Jesus and the apostles had been out in Galilee, visiting, they came to the coast of Caesarea Philippi, and, apparently stopping to rest. Jesus said to them, seemingly addressing Peter:

... Whom do men say that I the Son of man am?

And they said:

Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

Peter, apparently without hesitation or equivocation, answered, and said:

... Thou art the Christ, the Son of the living God.
 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:13-17.)

THE BLESSINGS OF A TESTIMONY

From that time until this, that message has rung down through the centuries, pointing out to us how we may get that comfort and that consolation to which each and every child of God is entitled, and without which we may not be happy or gain our exaltation. That was the testimony that was behind those who founded this Church, from the Prophet Joseph down, and to all that believe, even the last ordained among us. It is the testimony that buoyed up the Saints as they traveled through the wilderness to come to this desert — all through their trials, their tribulations and persecutions in Ohio, Illinois, Missouri; it is the testimony that is buoying up our Saints today in Europe under all their hardships and desolations, and these are as grievous as any that have come to any of the children of men, so far as physical suffering and woe are concerned. Our reports indicate that many, and most in some sections, are without homes. Many, indeed all in some sections, are hungry, and without clothes. Yet they have held to their testimonies, out of which have come cheerfulness and resignation, and faithfulness. They have worshiped the Lord; they have kept his commandments, even under the most dire circumstances.

THINGS OF GOD KNOWN BY SPIRIT OF GOD

It is our right, as I have already said, it is indeed our duty to gain that testimony for ourselves. Some may scoff, some may doubt, some may declare that our principles are false, but truth is never made error because somebody denies it. I commend to you to read what I had intended myself to read, but there is not time, the eleventh and following verses in the second chapter of I Corinthians, in which Paul says:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (I Cor. 2:11.)

We must be prepared, as Paul there indicates to the Corinthians, to be considered as foolish, for he tells us that the things of God are foolishness to men. But we who have the testimony of the spirit, we know that foolishness to men may be the greatest wisdom to God; and we know we may enjoy that spiritual blessing and knowledge if we shall but so live that the Holy Ghost may reveal to us the Father and the Son, and the testimony thereof, and bring to us that peace to which I have already referred, which Jesus promised:

KNOWLEDGE OF GOD BRINGS PEACE

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

That the Lord will give us this testimony, which I declare to you is my testimony, so that we may live in peace and happiness, that our hearts may be encouraged in this time of stress and trouble, that we may look with confidence to the future, serene and secure in the knowledge that God knows us, that we are his children, and that he will bless us if we keep his commandments, I humbly pray in the name of Jesus. Amen.

President George Albert Smith:

You have just listened to President J. Reuben Clark, Jr. of the First Presidency of the Church. He was our last speaker this morning.

We have had a wonderful time. There are still two or three hundred people standing who have not been able to get seats, and I am sure that all of us, even those who have been standing, have been edified by the services this morning. It is beautiful to be in the house of the Lord, filled by his sons and daughters seeking to know His will.

I have had a number ask question with reference to something that was done last evening on the hill east of us. A great monument is being prepared to be dedicated on the 24th of July one year hence, 1947. Yesterday the Governor, the Mayor of our City, President David O. McKay—and I might go on telling of a number of other people who were present up there, to see from that particular point what the view would be when the monument is completed. It will be a very wonderful structure, and the view from that point is as fine, I think, as any place you could go anywhere to see a view. Since the publication in the paper of items pertaining to the monument, quite a number of people have been complaining that they have had no opportunity to participate in the fund that has been and is being accumulated for the monument. It is true we have done no advertising with reference to it, but everybody will be given an opportunity in the near future to make that investment if desired. Every soul, even our children with their five and ten cents, will have their names inscribed on the record, the name of every person who makes that investment, will be deposited in a box that will be a part of the monument. Some people were afraid they were being left out, and that is the reason I am making this announcement today. Anybody who may desire to participate may do so and the word will go out in the not far distant future how that may be done. I thought you might wish that information.

Now our choir, the Manti Choir, that has sung to us so beautifully this morning will now sing our concluding number, "O Divine

Redeemer." The benediction will be pronounced by President C. Lloyd Walch of the Union Stake, LaGrande, Oregon, after which the Conference will stand adjourned until 2:00 this afternoon.

The proceedings this afternoon will be broadcast over KSL, KSUB, KID, and KFXD, the latter at Nampa, Idaho.

Brethren and sisters, be careful as you go from this building. Do not expose yourselves to unnecessary accident, and, after you have had a little relaxation and have refreshed yourselves, we will be glad to be with you here in the house of the Lord again to wait upon him.

The Manti Choirs sang the anthem, "O Divine Redeemer."

Elder C. Lloyd Walch, President of the Union Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held Saturday afternoon, April 6, at 2 o'clock.

President George Albert Smith:

This is the fourth session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the big Tabernacle on Temple Square, Salt Lake City. The house is packed and hundreds of people are standing.

There are present on the stand this afternoon, all the General Authorities of the Church, except Elder Ezra Taft Benson, who is absent in Europe, acting as President of the European Mission, and Elder Matthew Cowley, who is detained home by order of his doctor.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, KID of Idaho Falls, and KFXD of Nampa, Idaho.

The first thirty minutes of this session will not be broadcast owing to the fact that all the networks of the nation are carrying an address by the President of the United States.

We will begin the afternoon service by the Manti Choir singing: "May We Know the Gospel Sound." Elder Ellis E. Johnson is the conductor, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President J. Harold Mitchell of Mt. Graham Stake.

The Manti Choirs sang "May We Who Know the Gospel

Sound," after which the opening prayer was offered by President J. Harold Mitchell of the Mt. Graham Stake.

Following the invocation, the Choirs sang the number, "Holy Lord God."

President George Albert Smith:

For the comfort of those who are standing and who would like to be seated, there is still room in the Assembly Hall, and the loud speakers are operating there. If any of you desire to go over there, you may know that you will be able to get seats and also be able to hear the program. We hope, however, that those who have seats and are as comfortable as they know how to be, will make themselves just a little more comfortable by crowding up and making some other people comfortable who haven't seats. There are seats on the steps and other places, and we hope you will feel right at home. This is the Lord's house and we are His children.

President David O. McKay of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers for the sustaining vote of this General Conference.

President McKay then presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

COUNCIL OF THE TWELVE APOSTLES

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widstoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Matthew Cowley

PATRIARCH TO THE CHURCH

Joseph F. Smith

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

ASSISTANTS TO THE TWELVE

Marion G. Romney
Thomas E. McKay

Clifford E. Young
Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
John H. Taylor
Richard L. Evans

Oscar A. Kirkham
Seymour Dilworth Young
Milton R. Hunter

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop.
Marvin O. Ashton, First Counselor
Joseph L. Wirthlin, Second Counselor

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YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
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Lucy T. Andersen, Second Counselor
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PRIMARY ASSOCIATION

Adele Cannon Howells, President
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with all the members of the board as at present constituted

President McKay: As far as I have been able to see the voting has been unanimous in the affirmative in each case.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

I am very happy, my brothers and sisters, to have the privilege of attending this conference. I think we have been wonderfully blessed of the Lord in the outpouring of his Spirit, and, above all other things in this world, I thank the Lord for my membership in this Church, and fellowship with the Latter-day Saints.

JOY IN MISSIONARY WORK

It has been forty-one years this month since I left Salt Lake to fill my first mission in Holland, and I have been thinking while sitting here that from that time to this the gospel has meant everything in the world to me. I remember when I gave my report at the close of my first mission in the ward to which I then belonged. I made the statement that I hoped the Lord would send me on a mission often enough so that I could retain the spirit that I had enjoyed in the mission field. The gospel with all its teachings and its promises and its blessings has become a real thing in my life, and with all my heart I know it is true, and I hope to do all I can as long as I live to help to promote faith in the hearts of my fellow-men.

Jesus said in that marvelous Sermon on the Mount:

Blessed are they which do hunger and thirst after righteousness for they shall be filled. (Matt. 5:6.)

And I want to bear testimony to you that I know that promise is within the reach of every man and every woman who does hunger and thirst after righteousness.

EXCERPT FROM A LETTER

About ten years ago, while I was president of the Southern States Mission, I received a letter from a woman in the South telling of the number of books and pamphlets she had read regarding Mormonism, since the elders called at her door. (By the way, she is here in Salt Lake, the first time she has had an opportunity of visiting the headquarters of the Church, and I imagine is present in this meeting.) In this letter she said:

Since I have come to the conclusion that "Mormonism" is the most wonderful thing I have ever heard of (and I have always thought I could never be anything but a Baptist), I would like to know what the members of your Church read. I have read books on philosophy, psychology, psychiatry, Christian Science, etc., in search of answers to my own life's problems, and needless to say, the problems remained unanswered, but now I have hope.

And I am grateful to the Lord that in the gospel we teach there is an answer to life's problems. I have wondered just what one could really want to know that he cannot find an answer to in this glorious gospel, and I wonder if those of us who are here today feel that "Mormonism" is the most wonderful thing we have ever heard of. I wonder if we have the faith that the early members of the Church had when they made such sacrifices in order that the missionary cause of this Church might be carried on in the world. Their hearts were touched; they were led out of darkness; and they realized the glorious truths the Lord had revealed to the Prophet Joseph Smith.

ADAM TAUGHT BAPTISM

There was another in the earliest days of the history of the inhabitants of this earth who hungered and thirsted after righteousness. That was our Father Adam, and he went to the Lord. He wanted to know from the Lord why it was that men should be baptized in water and receive a remission of their sins. And I would like to read to you the statement of the Lord to Adam in answer to his question. He said:

... Inasmuch as ye were born into the world by water, and blood, and of the Spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even

immortal glory; . . . Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment. (Pearl of Great Price, Moses 6:59, 61.)

Now the Lord gave Adam to understand that it was by being born again of the water and the Spirit that it was given to abide in him the record of heaven. I wonder just what the Lord meant by the "record of heaven," and I thought that it meant that it reveals unto us who we are, where we come from, why we are here, where we are going, and that great eternal truth that we are in very deed sons and daughters of God, the Eternal Father. Is there any truth that men could acquire through their faith and their obedience that would mean more than to know that every man born into this world has the possibility to grow and develop and become like unto our Heavenly Father?

In our relationship to each other we are in very deed brothers and sisters, and Christ was the Firstborn, the Elder Brother, who offered himself as a ransom for sin of all the inhabitants of the earth. Then it tells us the purpose of our creation, that we are here to gain knowledge and intelligence and experience and prepare ourselves that we might go on and become as he is.

THE 76 SECTION OF THE DOCTRINE AND COVENANTS A GUIDE

I like to read the seventy-sixth section of the Doctrine and Covenants which we have been wont to refer to as "The Vision." To me that is one of the most marvelous scriptures that has ever been revealed to men, and as far as we know it never was revealed until this last dispensation, and when it was given to the Prophet Joseph he was told that it was a transcript of the record of the eternal world. Paul was privileged to see it, for he was caught up into the third heaven and the paradise of God, but he was not permitted to write the things that he beheld. This revelation indicates who are worthy or will be worthy to obtain a place in each of the three degrees of glory as described in that revelation, one like unto the sun, one like unto the moon, and one like unto the stars. Is there any man or woman in all Israel who loves the Lord and loves the truth and hungers and thirsts after righteousness who would not desire this information to guide him in his life and to indicate what his life must be in order to be worthy of the glory which we know as the celestial glory, likened unto the sun?

And then we are told in the song written by Eliza R. Snow, "O, My Father":

For a wise and glorious purpose
Thou hast placed me here on earth
And withheld the recollection
Of my former friends and birth.

BLESSINGS FOR THOSE WHO DESIRE THEM

When I think of the information that comes to us individually as Latter-day Saints through the patriarchs of this Church, when I think of what my blessing has meant to me that I received at the hands of my father when I was eight years old, I realize that in the sight of the Almighty we are in very deed individuals, each one with a destiny and a purpose and a mission in life to fill, and I can think of no greater disappointment that could come to one of our Father's children than to finish his life and then be told that he had failed to accomplish the things for which he was sent into this world.

Then Adam was told that it should be given to abide in him, the Comforter; the Comforter that makes known all things, things which are present, things which are past, and things which are to come. Jesus explained that it would be necessary that he should go away or the Comforter could not come, that he should teach us all things, bear witness of the Father and of the Son. President Clark this morning related the testimony of Peter which he received because of that witness.

Adam was told that it should be given to abide in him, the peaceable things of immortal glory, and I wonder if anybody can understand the peaceable things of immortal glory without understanding the glorious promise of the eternal duration of the marriage covenant and the family unit and our association with each other beyond the veil. Senator Beveridge said in his book, *The Young Man and the World*, in a chapter devoted to "The Young Man and the Pulpit," that a prominent railroad man in America said that to know that he would live again, with a conscious identity, knowing who he was and who other people were, would be worth more to him than all the wealth of the United States. This knowledge we gain through hungering and thirsting after righteousness; and also we learn that we will be resurrected and that we will lose nothing through our death, but that it will be a gain to us. In the words of Paul:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.)

Then he was told that it would be given to abide in him, the truth of all things.

We are not only to know that Joseph Smith was a prophet of God; not only to know that Jesus is the Christ, the Redeemer of the world, but to understand the truths of heaven, the principles by which we might live that will guide us in our thinking, guide us in our living, give us power among men because it is given to abide in us, the truth of all things.

"That which quickeneth all things, which maketh alive all things, that which knoweth all things," the understanding of scripture, to know the truth of the Book of Mormon, the truth of the Bible, to know the truth of the revelations that God has revealed in these

latter days. I tell you, brothers and sisters, it was well said when Jesus said:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

Adam received an answer to his inquiry from the Lord, and the woman from the South, through finding "Mormonism," was able to say that she now had hope of finding an answer to her own life's problems.

When you see these glorious temples, when you see this great assembly of the Saints of God, when you see the priesthood of God, when you see apostles and prophets such as the primitive church had, which God placed in the Church,

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:14.)

I ask, is there anything more we could want to know? If we understood all these things, then we could understand why Isaiah, when he saw the temple of God builded in the tops of the mountains in the latter days, saw people all over the world, and heard them say:

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. ... (Isaiah 2:3.)

And may God help us to do it, I pray, in the name of Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I feel the need of your faith and prayers, my brethren and sisters, as I stand before you this afternoon. I desire to add my testimony to the many forceful testimonies of this conference.

History of Nauvoo Period

Recently I was reading a biography published during the year, covering the war years of Abraham Lincoln. This biography was written by J. G. Randall, professor of history at the University of Illinois, and in laying a background for the war period of Lincoln's life, he goes back into the Illinois period of the early forties, a period that was known to the Latter-day Saints of that time, and in it he makes one or two pointed observations:

In 1840 few towns of Illinois had more than two thousand people. It is a curious fact that the largest Illinois settlement by far in the middle forties was the Mormon city of Nauvoo, beautifully situated on the broad Mississippi about a hundred miles northwest of Springfield. Here in the 1840's, when Chicago was a stripling village of less than five thousand,

and Springfield a muddy little town recently planted on the prairie, stood the largest City in Illinois, a community of more than twenty thousand. . . . Center of Mormonism. Nauvoo possessed thousands of dwellings, and a great temple into the construction of which had been poured a million dollars. (*Lincoln the President*, J. G. Randall.)

He further describes some of the conditions that existed at that period, and says, quoting one of the historians of Illinois, that this was a lawless period in the history of our nation, and that Illinois partook of that lawlessness. Governor Ford in his *History of Illinois* (written in the forties) deals at length with the "mobocratic spirit" in Illinois, and Lincoln speaks of it and warns of its dangers in these words: "Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty." (Randall, page 22.) As I read this I thought, surely our people knew what that meant. They, too, suffered because of these conditions.

Beveridge in his biography of Lincoln describes some other things that are interesting, showing that at that time the standards were not as they are today. He writes:

Quantities of whiskey were consumed, everybody, women and preachers included, indulging. Men were quick to fight, and combats were brutal. Profanity was general and emphatic; yet an innate love of justice and truthfulness and fair-dealing permeated many of the communities, and generous and ready hospitality was of the highest order. Notwithstanding these things, religion, too, was a vital part of their lives. Churches were organized as soon as there were settlers enough to form small congregations. Preaching was crude, direct and vociferous, but it was an effective force for good. Schools, although crude, were started almost as soon as churches. In fact church and school were companion influences for decency, knowledge, and morality in pioneer life. Many times, social relations were loose and undisciplined.

And then he goes on and speaks of the dialects of the time which were extremely crude. Beveridge makes reference to a charge that was made against Lincoln, as Lincoln carried on his debates on states' rights with Stephen A. Douglas, in which Lincoln was charged that he was advocating the marriage of whites with negroes. Lincoln, of course, resented this and in his reply said that because he sought the freedom of these people and advocated that they might eat the bread that they earned was no reason why his motives should be questioned.

Motives of Joseph Smith Misunderstood

As I read this, my brethren and sisters, my mind went back to the Prophet Joseph. He, too, was the victim of motive questioning. It was a time when people questioned people's motives, when many times they were vicious in their imputations, and the Prophet and our people became the victims of that very thing; and as we look back today, it is no wonder that people misunderstood the Prophet Joseph. They failed to interpret truly his motives; they failed to

feel the impulse of his righteous living, and when he advocated practices and doctrines that were in contravention to the then known times, men questioned that which he advocated and particularly the motive back of it. And thus the Prophet Joseph became the victim of this impugning of motives, and much of this was a contributing factor to his martyrdom. Men did not know him then, and men and women have failed, in our day, to try to know him. That is unfortunate.

True Appraisal by Early Converts

If I may be a bit personal, my grandfather with his four brothers and their father joined the Church in 1832. My great-grandfather was then nearly seventy. All of these five brothers, with the exception of Lorenzo Young, were older than Joseph Smith, and yet when they came into Kirtland they recognized in him a Prophet of the living God. They were men of intelligence; they were men capable of analyzing the Prophet Joseph Smith and appraising the things for which he stood. They believed implicitly in him, and when they accepted the truth as it had been taught to them by the early missionaries, to the day of their deaths they never wavered. All of them were true to the faith. That was typical of many. John Taylor stands out as a beacon light. He had come from England as a young man. It is true that he was younger than the Prophet for he was born in 1808. He had come from England in 1832 and settled in Canada. And in 1836, Parley P. Pratt found him and preached the gospel to him, and he subsequently embraced it. Later he came to Kirtland to visit the Prophet. It was a time of apostacy; it was a time of persecution, but he never wavered, because the Lord had borne witness to him that here was a Prophet of the Living God.

After this visit John Taylor returned to Canada and subsequently in company of others Joseph Smith visited him. Later in 1837, in the fall, John Taylor was asked and instructed to wind up his affairs and join with the body of the Saints. Coming to Kirtland he found the Prophet was in Far West and so continued his journey down into Missouri. You can well imagine what it would mean in that day, slow travel and no roads, under crude and primitive conditions, similar to the ones to which I referred in the beginning as described by Professor Randall. And yet, coming into Far West, where also there was apostacy, it made no difference with John Taylor. He knew, and that was all that was necessary, and from then on he consecrated his life to a life of devotion and service that is almost unequaled in this new dispensation. He was with the Prophet at his martyrdom and never wavered. His life reads like a romance, and yet it rings true because of his loyalty and his faith.

And so, my brethren and sisters, as I read of these primitive conditions, I thought how easy it was to question motives; how easy it is today when men do not know and feel the human soul to fail to respond to that soul as it breathes testimony of the divinity of this great work.

Oliver Cowdery's Return to the Church

Two more things I would like to mention before I close. I have always been impressed, as you have, in reading of Oliver Cowdery and David Whitmer. It was through the instrumentality of Phineas Young that Oliver Cowdery came back into the Church. They were brothers-in-law, Phineas having married Oliver's sister. Oliver Cowdery left the Church in 1838 and was cut off with David Whitmer. He drifted around and finally came back to Richmond, Missouri. Phineas Young wrote to Oliver pleading with him to come back to the Church. Oliver replied feelingly, that he had been wronged, that the brethren had misjudged his motives. Our people in Missouri had suffered persecution. They had lost their lands and in many instances their homes. One marvels as one reads about it that there was not more of a falling away, because that part of the Church was so far removed from the leaders of the Church, and it was easy for men to get off the track.

Well, Oliver Cowdery felt that his motives had been questioned, and so he wrote to Phineas Young that he felt that the Saints would not receive him. Phineas replied that Oliver should come back into the Church, that he knew it was true and that this was where he belonged. In 1848, while a conference was being held in Council Bluffs, Oliver came to the conference, and in the course of one of the meetings he asked to speak, and you know the story. He proclaimed again his witness of the Book of Mormon and his faith in the Prophet Joseph.

After the conference he appeared before the high council. "I do not ask to be restored to my former position," he said. He had been the second elder in the Church. "All I ask is that I may come back into the Church, because I know it is true." A vote was taken by the high council which had excommunicated him, and that was in the proper order, and it voted to receive him into the Church and he was subsequently baptized and ordained an elder. Preparations were made for him to come out to Utah, but before this could be accomplished he was taken seriously ill and passed away. But he passed away, as David Whitmer afterwards said, the happiest man he ever saw, because he was back in the Church where he belonged.

David Whitmer True to His Testimony

And so with David Whitmer. Among the announcements of deaths read here yesterday was that of the passing of James H. Moyle, the father of Henry Moyle, the chairman of the welfare committee. It was my good fortune as a boy to come under the influence of Brother Moyle, working in Mutual with him, and I have since that time had a love in my heart for him and an appreciation for his devotion to the Church. I recall his telling of his interview with David Whitmer, how he, just out of college, wanted to know—he was a young man and the challenge was before him—he wanted to know. His parents

had joined the Church in England and emigrated to Zion, but he, himself, wanted to know whether or not there was anything in this thing called "Mormonism." Learning that David Whitmer was still alive, he went down to Richmond to interview him, and Brother Moyle writes that he never in his life cross-examined anyone so vigorously as he did David Whitmer.

As Brother Moyle related it, it strengthened my faith, and as I have contemplated it since, I have thought how easy it would have been for David Whitmer to say: "My boy, that was fifty-two years ago. We were mistaken; we were young. Joseph Smith had an influence over us, and we were mistaken." But he did not say that. He could have said it because he had previously been quoted by the Encyclopedia Britannica as having denied his testimony. He did not say that, but he did say: "I want to say to you once and for all that the testimony that I bore then is as true today as it was the day we uttered it." That was in the eighties, over fifty years since the testimony of the three witnesses had been inscribed on the flyleaf of the Book of Mormon.

Joseph Smith a True Prophet

My brethren and sisters, my time is up. The Prophet Joseph lives as real a living Prophet today as he ever did. His motives were misunderstood then; they are misunderstood now, but there is no question about his integrity or his divine calling. When men like John Taylor and the Youngs and the Kimballs and others came to him and associated with him, Oliver Cowdery and David Whitmer, who were cut off from the Church, who knew him and associated with him intimately—I repeat—when men such as these associated with him and recognized in him a Prophet of the Living God, then we may say that critics of the Prophet today need also to take cognizance of these testimonies as well as of men who questioned his motives and who vilified him and maligned him as did apostates of his time and as is done in our day by those who do not have the spirit of the gospel.

God bless us and help us to appreciate that he was a Prophet of the Living God, I pray in the name of Jesus Christ. Amen.

The congregation and the Choirs joined in singing the hymn, "Redeemer of Israel," Hymn Book page 194, L. D. S. Hymns No. 231.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

Some of you will never know what volumes of humility encompass some of us about twice a year. I sincerely trust that whatever I say will be in keeping with this conference and the spirit that is here. Someone has said something about "goose flesh". I have been so thrilled in this conference, that I think the above expression is a good

one. I wish to express my appreciation at this time to my Heavenly Father for the gospel and for the thrill that we get in its contemplation.

SUGGESTIONS MADE BY BISHOPS

The last few conferences that I attended in the stakes, I have taken the liberty, if you please, of calling on each bishop in the leadership meeting and of putting the question to him this way: "If you were in our position, that is, we who are conducting this conference, what would you like discussed in the meetings that are to follow?"

One made one suggestion and one the other. One bishop said this: "Once in a while I think it is a good thing to remind members how much the Church appreciates what they are doing." Now, I suppose there is nothing new about that; but it is very, very timely.

PRAISE FOR CHURCH MEMBERS

We have all come here to have our "batteries charged," as the common expression goes. I want you folks in the stakes and the wards to know that we who go out to see you get our batteries charged from you. Inspiration comes up the ladder, and it comes down the ladder. We get inspiration from you in your lives when we see the tithing you people pay, the meeting houses you build, the fast offerings you make, donations to the welfare, and whatnot and whatnot. It goes on and on. But may I say this: Don't ever worry about that. I was talking to a railroad man the other day. He said: "The most dangerous thing on the track is an engine and a coal car." What he meant by that was this—I suppose he was referring to the observation that has been made by Brother Callis—we sometimes run light and that is where our trouble is. An engine and a coal car trying to make the curve at fifty or sixty miles an hour can't do it, and they tip over.

Don't worry if you are loaded too heavily. It will do you good. That is what the world needs. You will always find those people that come up to you and sympathize with you, and a lot of people who do nothing themselves but go around with a chip on their shoulder. Someone has said:

You can bet your life when someone goes around with a chip on his shoulder, there is more wood farther up.

MESSAGES FROM LEADERS

The meeting yesterday morning impressed me emphatically in two ways: first, the message of our dear President—that message which he generally gives. He is the embodiment of it. I am not trying to compliment him too highly—I do not believe in that stuff. I mean his message of good will—that this is one great big world, a great big stage, and all the people on it are God's people. If we could just eternally burn that into ourselves, we would all be better off. That is the spiritual side of things.

Second, as you heard President Clark read the financial statement, he read it as if he knew what he was talking about. And he does. His message to us breathed stability. It emphatically indicated watchdog care in the spending of Church funds. In the message of our two leaders we were reminded of a balance of the spirit and the temporal. When this Church thinks of nothing but money, it is a "goner." When this Church thinks of only spiritual things, and we haven't our feet on the ground and we won't hold water financially, we are on dangerous ground. Thank the Lord for that balanced condition of this Church, and may it always be that way.

PRACTICAL BALANCE NECESSARY

What is true of the Church is true of an individual. Are you balanced? Am I balanced? The man that thinks of nothing but the hereafter and stumbles over the practical things of life is really a picture. It is sad. I am not talking about the man that has his troubles financially—I am talking about the man who eternally looks over the horizon and never watches his feet below. That fellow, in an exaggerated case, is a leech. He is like the cuckoo bird that lays its eggs in another bird's nest. Yes, others have to hatch the eggs and raise these additional children. What gumption this impractical fellow lacks has to be furnished by someone else.

You know there has been nothing so interesting to me the last two months as this thing they call mistletoe. Mistletoe you find largely in Texas, New Mexico, and Arizona. I guess you find it up this way sometimes, too. But you see some trees festooned with the mistletoe; that mistletoe is a leech. I don't know why they ever connected the mistletoe with affection, because every time that mistletoe gives that tree a kiss, if enough mistletoes do the same, the tree is a "goner." Yes, in using mistletoe language you can kiss the tree goodbye. And that is going to be the trouble with our nation if we are not very careful. I saw some trees down in Texas that were just a mass of mistletoe. A tree so burdened is going to get the ten count. Those things are leeches. A man that is not practically balanced is like the mistletoe; he is like the cuckoo bird. A man, on the other hand, who thinks nothing but money, money, money, is also a "goner".

ADVICE AGAINST GREED FOR RICHES

The observation I would like to make here to you is that many people holding positions in our Church are getting this money bug. I take my hat off to the man who has insurance and provides for a rainy day. A man is a coward if he doesn't do that. I am talking about the man who has accumulated plenty and gets the disease or bug so that he eternally chases after more, more, more, and in that chasing he neglects his duties. Some men take the cream of their energy for making money, and when they come to the Lord's work, they've got nothing but skim milk, and some of it is awfully blue.

He who longs to be rich is like a man who drinks sea water; the more he drinks the more thirsty he becomes and never leaves off drinking until he perishes.

I remember a story in the scriptures. It was an observation of the Christ. A certain man built huge barns and jammed the barns with grain and the necessities of life. He had enough to last for years. He shut himself off from the world and sat down and chuckled to himself that he had so much. I think that it was then that God said this unto him:

Thou fool, this night thy soul shall be required of thee. (Luke 12:20.)

You know, I like a cartoon—it says so much without talking unmercifully. Down in Arizona I saw this cartoon:

It was of an elderly gentleman on his deathbed. I guess he had placed for his comfort his stocks and bonds and his money all around his bed. You can scarcely see him for his accumulations. The whole picture told the story that the end was near. The doctor with watch in hand held the old fellow's pulse, and the nurse from the expression on her face was ready for the ultimate. In that tense moment so vividly pictured, the old man, with his hands on his gold, tenaciously blurted out: "Doc, I'm not going to go until I can take these with me."

Now, when you go, you will leave everything. Some men get their minds so much on cattle, so much on stocks and bonds, so much on sheep that they crowd everything else out. Some of our leaders in our organizations get that disease. I once heard of a fellow that got so in love with sheep that he just kept grabbing, grabbing, grabbing, and finally a bishop's court was held to settle to whom a certain herd of sheep belonged. And the court decided against him. When the trial ended, he shook his fist and said: "Well, you've got the sheep, but I'll have those sheep in the next world." Well, now, I don't know too much about those things, but I'll bet that if he has those sheep in the next world he'll have to put some asbestos blankets on them so they will stand the heat..

Some people get this grabbing habit so intensified in their systems that it becomes second nature for them to grab, grab, grab. It so permeates their being that it works with them like reflex action. May I be pardoned for a little repetition? Let me illustrate what I mean:

A fellow of this grabbing disposition was working on a rip saw in a lumber mill. In the course of his ripping a two-by-four; "bingo," off came a finger. Instead of letting his companions in the mill rush him to first aid, he persistently dug into the sawdust to find the lost finger. But in his efforts to repossess the one finger, "zip," away went another. Notwithstanding the efforts of his companions to pull him away so that he wouldn't bleed to death, he now persisted more feverishly than ever to find the two lost fingers in the sawdust.

At this point in the story a workman came to the scene that knew of his grabbing friend's potentiality. He asked them what was the

matter. They told him. He said, "If that's all you are worried about, I can get that for you very easily." The newcomer to the scene put his hand in his pocket, pulled out a quarter, flipped it into the sawdust, and both lost fingers came up and grabbed the quarter. That's what I call reflex action.

Some organizations succeed in spite of the men at the head, in spite of what they do and what they don't do. I remember a cartoon of an old negro fishing. They sometimes say the operation of the gospel is like fishing. He was fishing, half asleep. The line jerked and the colored man was brought to his feet with a terrific pull. He felt the boat pulling in the direction of the large fish on the end of the line. The fish was so big that our colored fisherman was really being taken for a fast merry-go-round around that lake. In his bewilderment, he looked down at the splash the fish was making and cried out: "Am I fishin' or am you niggerin'?" Some of you people who hold high positions, you are not fishin', you are just niggerin'. Some of you want titles, the honor, but you go to sleep holding the line.

HELPFULNESS A DUTY

I want to come back to this thought again, the things that count in this world are written over the horizon. Let us be kind to one another and think of something besides money and ambition. That is the trouble with the world.

Ike Eisenhower, the beloved general, was giving a talk to the navy boys the other day, and he made this observation:

Cultivate mutual understanding of anyone you have to get along with.

Some good writer commenting on it—I wish I could recall his name so I could give him credit—told this little parable I leave with you. The parable is as follows:

A newspaper man interviewed a farmer who had won many blue ribbons in raising corn. The newspaper man said: "I understand you are the winner of some blue ribbons." "Yes." "But," he said, "what gets me is that when you win a blue ribbon you take your select corn and pass it on to your neighbors, and they are competing against you for the ribbons. What is the sense in it?" The old man replied: "These neighbors all around me have been raising corn, and if I don't give them select corn, their bad corn is going to pollinate my good corn."

I read a strange story of a man by the name of Pheister. While experimenting in the raising of a hybrid corn, when the corn was in the flower or tassel stage, he tied paper sacks around the tassels so he could govern the pollinating of it.

You can't do that in life. Your neighbors are there scattering their pollen, as it were, or influence, and so are you—you are living with them. As you help them they help you.

... give to the world the best you have, and the best will come back to you. (*Life's Mirror.*)

A month ago, going down towards the Mexican line, down where the lizards, as the boy puts it, lay on their backs and fan themselves, we stopped in a little food shop. We didn't get much bodily food, but we did come away with some food for the mind that was hanging on the walls. First:

What a wonderful world this would be if I loved others like I love me.

The one that went right with it read:

Some people think when they cast their bread upon the water it should return toasted and buttered.

Now wait a minute. You may think that is rather ridiculous. That man who sent his corn, his select corn to his neighbors, was casting bread upon the waters, but he got it back toasted and buttered.

May the Lord help us to be kind. Let us remember what is ahead of us. Let's not look gloomy these days. Let's face our problems. Our grandparents did it. Let's keep our chins to the sun and face whatever is ahead of us. We play our greatest tunes in time of trouble, and the challenge is there. You do your duty; let me do mine; and let's smile—smile if it kills you, and if some people smiled it would kill them.

May the Lord bless us. Amen.

PRESIDENT GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Last Sunday was fast day. I attended fast meeting in one of the wards in this city and heard some faithful testimonies borne. One young woman in her testimony intimated that she did not know so very much about the gospel but this one thing she did know, that the gospel brings peace to the soul. I thought that was a wonderful testimony, and I concluded that that woman is living her religion, for those Latter-day Saints who are living their religion do have peace to their souls, and those who are not living their religion I am afraid that their souls are frequently very much disturbed. This is one of the great blessings that the Lord has for the faithful of his children, peace to the soul.

As this congregation stood up to sing, I thought what an awe-inspiring sight this is. It is inspiring as we sit, but when we stood it seemed that there were more of us, and then I thought, "Why, we are only a sprinkling of the faithful members of the Church," and I thank the Lord for them, and I certainly do pray that he will bless them and reward them for their faithfulness. And there are some who are not faithful for which we are sorry. God bless them that they may see their mistakes; that they may take advantage of their opportunities of receiving the saving ordinances of the gospel they have not yet received; and that they may learn to know that the Lord

needs them in his service; and that an opportunity is afforded them if they will live so that they can be used, to pay in part the debt of gratitude they owe to him, which they will never be able fully to do.

Then if I am informed correctly, there are some members of the Church who are not only indifferent to their religion but who have committed sin, and violated the rules of chastity. I pity them. God bless them that they may understand their true situation and repent of their sins and make peace with the Lord while they have opportunity. The Spirit of God will not always strive with man.

ANNIVERSARY OF ORGANIZATION OF CHURCH

* This is a wonderful work in which we are engaged. The annual general conference of the Church is of particular significance and deep interest to Latter-day Saints. The members of the Church, far and near, in great numbers are assembled in this general conference of the Church on the anniversary of its birth, a most suitable way in which to commemorate that exceedingly important event, affecting as it does the lives of many thousands of pure-minded, clean-living men and women for their good and their salvation. The organization of the Church and the restoration of the gospel spell "Mormonism," for which many faithful souls have suffered persecution and death, but the reward to all such, exceeds in glory any conception had by mortal man.

One hundred sixteen years ago today the Church of Jesus Christ of Latter-day Saints was organized, by direct command of God, in Fayette, Seneca County, New York, under the laws of that state. Since its organization, the Church has been the object of bitter opposition and persecutions. This has come at different periods, from different sources, and in various forms, but always instigated by Lucifer, the devil, through willing emissaries, with the object and intent to destroy the Church, and defeat the purpose of God in his planning for the salvation of the children of men.

PERSECUTION, A HERITAGE OF THE SAINTS

For the comfort of the Saints, let me quote to you from the sayings of our Savior:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:10-12)

Persecution is, and always has been, a heritage of the Saints of God. Men and women have gone about the country, in this and in other lands, lecturing against the Church and its leaders. Magazine articles and books by the score, of a venomous and libelous character, have been written, published, and circulated against us. Apos-

tates from the Church have opposed it in various ways, while the work of the Lord against which their fiery darts have been directed, goes steadily forward.

Mormonism has for more than a century, been thus pelted with vituperation, deceit, and falsehood, but by every attack it has become more widely known. The work of the Lord thrives under opposition and persecution. "Truth is mighty and will prevail."

We do not court opposition and persecution, but when it comes, we are not so greatly disturbed, for we know our ground, that this is the work of the Lord, and that God is at the helm, guiding the good ship into a safe harbor.

TWO MAJOR POWERS IN OPERATION

There are two major powers operating upon the minds and hearts of the children of men—the one for good, and the other for evil.

Quoting from the Book of Mormon:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. (Moroni 7:12.)

Quoting from the Doctrine and Covenants:

... for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—Wherefore, he maketh war with the saints of God. (D. & C. 76:28-29.)

The Holy Ghost is a member of the trinity of the Godhead, a personage of spirit non-tabernacled. Lucifer also is a non-tabernacled spirit. The Holy Ghost is an inspirer of good. The devil is an instigator of evil. Each is striving for the souls of men; the one to save and the other to destroy.

... choose you this day whom ye will serve. (Joshua 24:15.)

Man has his free agency and is responsible to God who gave it for the way he exercises it. The whispering of the Holy Ghost removes all doubt and fear, and brings conviction to the soul, so that we can say, conscientiously, that we know the truth of that which we have received.

Said 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. (John 7:16-17.)

BORN OF WATER AND OF THE SPIRIT

Let us see how this works: Jesus taught the will of him who sent him, and did his will in all things. He said to Nicodemus:

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

What happens when one is born of water and of the Spirit? Jesus has set us a worthy example in all things. Let us see what happened to him:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16, 17.)

That is, he was immersed in the waters of Jordan by John the Baptist, and went up straightway out of the water, and thus he was born of the water. Then the heavens opened and the spirit of God, the Holy Ghost, lighted upon him as a dove, and thus he was born of the Spirit.

Now note what followed his having been born of water and of the Spirit:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (*Ibid.*, 3:17.)

That is the approval which the Father gave to his Son. Similar approval is received through the power of the Holy Ghost, by every worthy person who is baptized as was Jesus, by the same authority of priesthood, and who receives the Holy Ghost by the laying on of hands by the elders of the Church. In this way members of the Church have received a testimony of the truth.

... no man can say that Jesus is the Lord but by the Holy Ghost. (1 Cor. 12:3.)

After the individual has received the Holy Ghost by the laying on of hands, it is his right and privilege, through faithfulness, to have his constant companionship, the significance of which only the faithful know.

HOLY GHOST OPERATES FOR SALVATION OF MAN

The Holy Ghost operates in many ways for the blessing and salvation of man. For example: when Jesus asked his disciples—

... But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

How did the Father reveal it to Peter? By the power of the Holy Ghost, through whom the Lord has contact and communication with man on the earth.

Hear what Moroni, a prophet of God of Book of Mormon days, has to say about the operation of the Holy Ghost:

And when ye shall receive these things [the records], 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. (Book of Mormon, Moroni 10:4, 5.)

Many people have put this promise to the test and have received the witness of the spirit, that the things contained in the Book of Mormon are true.

This promise is true with respect to all the scriptures. As I read the account given by Joseph Smith of the visitation of the Father and the Son to him, while he was yet a boy fourteen years of age, the Holy Ghost bears record to my soul, that what he says is true, and I rejoice exceedingly in this testimony. I feel that I know by the revelations of God through the operations of the Holy Ghost, as well as did Peter, that Jesus is the Christ, the Son of the Living God, and by the same power, which is the power of God, I do know that Joseph Smith was and is a true prophet of God, as were all his successors in the presidency of the Church of Jesus Christ of Latter-day Saints, down to the present, including the present President of the Church, George Albert Smith. I also know that this work in which we are engaged is the work of God, and that it will endure forever

EFFECTIVENESS OF THE ATONEMENT

I here quote the words of the Savior:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

The burden of sin and remorse is something to be dreaded and to be avoided. The Savior has provided, however, a means by which the sins of deepest dye may be forgiven, and that, by repentance and obedience unto the laws and ordinances of the gospel, made effective through the atonement of our Lord and Savior, Jesus Christ.

The third article of our faith reads:

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

In this way we rid ourselves of our sins and prepare ourselves for salvation.

Baptism is a natural sequence to faith and repentance. It is the door into the kingdom.

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (*Ibid.*, 10:1.)

Baptism is also for the fulfillment of the law.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. (Matt. 3:13-15.)

which could not be fulfilled without baptism.

Baptism is for the forgiveness of sins which have been repented of.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

"GO ON UNTO PERFECTION"

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

And this will we do, if God permit. (Heb. 6:1-3.)

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (II Peter 1:5-8.)

to know whom is life eternal.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Articles of Faith XIII.)

May the Lord help us to be orthodox in our thinking, in our teaching, and in our living, and be in the image and likeness of God in all things, in the name of Jesus Christ. Amen.

ELDER RICHARD W. MADSEN, JR.

Former President of the Western States Mission

When any commandment or call comes to a member of the Church of Jesus Christ of Latter-day Saints, it at once becomes all-important, vital, and a great opportunity and blessing to him who is called. There is no service or call that may come to us that is mean or trivial or of little importance, because we realize that we serve the Lord Jesus Christ, and all of our activities are intended for the blessing and uplift of our fellowmen.

I have recently returned from a mission amongst the hospitable, kind and God-loving people of the Rocky Mountain western states, those states that lie east of us from almost Canada on the north to Mexico on the south, and far east beyond the Missouri river. A great many of those splendid people are here in this audience today. I have labored with a handful of very faithful young men and women and older men and women who have had that same call as a missionary, and as I return I have had many people, as every active member of the Church has had, ask me this question: "Why is it that the Latter-day Saints will leave their homes, their businesses, their professions, their farms, and go out all over the world without remuneration, without hope of earthly reward, to preach the Gospel, and sustain themselves for one, two or three years as the case might be?"

Well, I would like to answer that question for you as it appears to me today. The Church of Jesus Christ of Latter-day Saints is not a creed, is not a sect, is not a branch of any earthly organization, but this is the Church of Jesus Christ, the established kingdom of our Lord in the earth; and there are two great significant blessings in it that are obvious to any of us, in or out of the Church, who investigate this great Gospel of the Lord Jesus.

One of those things that I refer to is the priesthood of Almighty God, and the other is the Holy Spirit. We have felt that Spirit in this Conference, and all of you wherever you have gone in Europe, all over this country, South America and in the Islands of the Sea, wherever the Latter-day Saints have gathered they have felt the Spirit of the Lord. If this organization, no matter how perfect it may be, did not have the Spirit of God within it, it might be like a great tree whose branches reach to heaven and whose branches spread out over the whole earth and whose roots found themselves deep and broad throughout the earth, yet if that tree did not have the sap of life within it, it would be dead. Just so with this Church or any other organization, if it did not have the Spirit of God within it. If the membership of the Church did not have the Gift of the Holy Ghost to direct them, to lead them, and the leadership did not have that Spirit to guide the people of the Church, this Church would be dead as that tree would be dead.

It has been said by our Savior, that the promise was to last forever, that when there was faith in the earth, when the priesthood was on the earth, these great things should follow those who believe. In His name they were to heal the sick. In His name they were to cast out devils. In His name were they to speak in divers tongues and have the interpretation of those tongues. In His name were they to prophesy, and in His holy name would come the testimony that Jesus was the Son of God, the Head of the Church.

I want to testify to you, my brethren and sisters here assembled, and especially to my friends out on the radio air, who are many more thousands than are here, I have witnessed with mine own eyes

these very same promises following in this Church to those who believe. I have seen the sick raised by the power of the priesthood as a blessing from God. I have heard young men and women speak in tongues, and I have heard the interpretation. I have a testimony, as you have, and thousands of others, that I shall bear humbly this afternoon. God has made it known in answer to my humble, fervent prayer, that this truly is the kingdom of God on earth, that his holy priesthood has again been restored to the earth, and I know beyond any question of a doubt that these Brethren who sit before us today hold the holy priesthood, as do many of us, and that these blessings that are to follow the faithful, those who believe, are in the Church today. I testify to all of the people who know, our neighbors, and those who do not know, that this is the Truth, that is the kingdom of God. Investigate it. Read the Book of Mormon, and then after you have read it, humbly and sincerely, get down on your knees and ask God, as I have done and as thousands of others have done, whether this be his Church and kingdom. I testify that if you will do that, and really seek the Truth, God will make it known to you, and we will share with you the blessings that have come to us. A great and wonderful blessing will come to those who keep the commandments of God in this earth, while they live in this world. We do not have to wait for the other side to get our blessings. We will find here that peace that passeth all understanding. We will find here the love of the Lord. We will find here satisfaction in keeping the commandments, because we will be blessed of Him.

In closing I wish to bear my testimony to this fact again, that any man or woman who joins this Church, comes in at the gate after repentance, is born again of the water, will come into a newness of life that is far beyond all blessings that he has known before. And I humbly pray that we may all be clay in the Lord's hands, that He may make of us what He will, that we may truly be His servants and His children, and I ask it in the name of the Lord Jesus Christ, Amen.

President George Albert Smith:

We have just listened to Elder Richard W. Madsen, Jr., former President of the Western States Mission. We will now listen to the Manti Choir sing for us, "Now Thank We All Our God," after which, President Eldon G. Luke of the Emery Stake, with headquarters at Orangeville, will offer the closing prayer. The Conference will then stand adjourned until 7:00 this evening, when, in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held, the General Priesthood Meeting. Because of the general character of the service, we have arranged to broadcast it over Station KSL of Salt Lake City, KSUB of Cedar City, and KID of Idaho Falls. Because of the change of time in the Tabernacle Broadcast tomorrow morning, which now comes from 9:30 to 10:00,

those desiring to attend the broadcast must be in their seats by 9:15 tomorrow morning. As the Choir will be rehearsing during the time the audience is gathering, it is necessary that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast. We hope the brethren and sisters who desire to listen to this broadcast will be here in their seats at 9:15 a.m. The regular session of the Conference tomorrow will begin at 10:00 a.m. in this building.

The Manti Choirs sang "Now Thank We All Our God."

President Eldon G. Luke of the Emery Stake offered the closing prayer.

Conference adjourned until 7 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held Saturday evening, April 6, with President George Albert Smith presiding and conducting the exercises.

President George Albert Smith:

This is a General Priesthood Meeting of the Church. Since this session is in its nature a general session of the Conference, we have arranged to broadcast it over Stations KSL, KSUB, and KID. There are present on the stand this evening all the General Authorities of the Church, except Elder Ezra Taft Benson and Elder Matthew Cowley, whose absence from the sessions of this Conference has already been explained.

The singing at this session will be by the men of the Tabernacle Choir, Elder J. Spencer Cornwall, director, and Alexander Schreiner, organist.

The opening song by the choir and congregation will be "Do What Is Right," hymn book 151, L. D. S. Hymns, 185.

The opening prayer will be offered by President Rodney S. Williams of the Humboldt Stake, Elko, Nevada.

The congregation and the men's chorus of the Tabernacle Choir sang the hymn, "Do What Is Right," Hymn Book page 151, L. D. S. Hymns No. 185.

Elder Rodney S. Williams, President of the Humboldt Stake, offered the invocation.

President George Albert Smith:

This is a wonderful sight again, and I see before me now hundreds of people standing, and every seat apparently taken.

You have done such fine teamwork during the day, brethren, you have collapsed sufficiently two or three times, by moving closer

together so that many people who were standing could have seats. I am going to ask you if you will do that tonight, if you will all move to the center of the seats. And when I say move to the center, I do not mean just to go through the motion, I mean move. (Laughter) Now if those ushers who are seating our people tonight will point the way, I think we can seat another two or three hundred people in this building. I would like to suggest to you that you can sit on the steps leading to the stand here, and that will make a number of seats, and then if any of you become tired, those who have not obtained seats, you will find that the radio is working in the Assembly Hall. But we would like to have you all here if you can stay here. Vacant seats here in front are available now. I am not sure, but I think this may be as large as any priesthood meeting we have ever held in this building.

We will now have pleasure in listening to the Men's Chorus. They will sing: "Come, O Thou King of Kings," after which President S. Dilworth Young, of the First Council of Seventy, will address us.

The men's chorus of the Tabernacle Choir sang "Come, O Thou King of Kings."

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

As I look over this vast number of Latter-day Saints, I begin to understand and to have some comprehension of why it is that I do not know people when I go up the street during a conference. I have met so many of you during the past year, and have been so kindly entertained that I have made some effort, some struggle, to know you when I see you. It is almost a hopeless task. May I say thanks for your many kindnesses and express a hope that you will understand when I meet you on the street if I do not remember your name. If I look a little blank, I wish you would be like Earl J. Glade, who said that he never goes up to a man he has met without greeting him thus: "I know you. I met you at this place." So with me. If you will say: "I know you. This is where I saw you," then I think I can remember better.

I should like this evening to be articulate for some of the inarticulate; I should like to speak for the boys of twenty, twenty-one, twenty-two, and twenty-three. I should like to speak to them also, if I may, and if the Lord will give me wisdom, because they need speaking to as well as speaking for.

AN INSPIRING SERMON

A good many years ago I read some things with a great uplift of spirit. I read in a book where a man by the name of Wilford Woodruff said that he was in a meeting once in which Parley P. Pratt was

present. Brother Pratt said that he had ridden for a long distance to reach the meeting place. His subject was: "Will you join us in Zion's Camp and go and rescue the Saints in Missouri?" When he asked for the privilege of speaking, he stated that he would speak for only a few minutes, as he was very tired. He started at early candlelight, as they called it in those days, and he spoke until after midnight. Brother Woodruff sat through the long sermon, thrilled and inspired. He said, in about these words:

I was so thrilled that all the gold in the world could not have kept me from going with that company.

I thought to myself I would like to have been thrilled that way too.

CONVERSION OF WILFORD WOODRUFF AND LORENZO SNOW

And I read again where a man by the name of Lorenzo Snow was going to Oberlin College in Ohio. He wrote to his sister and said:

If there is nothing better than is to be found here in Oberlin College, good-bye to all religions.

He told her that there was nothing at all for him there, but later, when he heard the elders speak, and recognized in their testimony the words of salvation, he was thrilled, and he could not join the Church rapidly enough.

As a boy I looked at the pictures of Wilford Woodruff and Lorenzo Snow, gray-bearded men in their last years, and I thought to myself: "That would be easy for them. They knew the gospel is true. It would be really easy for them to accept it." When I learned later that Wilford Woodruff was only twenty-six years of age when the experience with Parley P. Pratt happened to him, and that Lorenzo Snow was only twenty-two, then I could begin to see some hope for the young men.

Those men made their decisions when they were as young as you boys are. They did not wait and have a testimony come to them gradually. They had been investigating the words of Christ in the Bible for some years, as very young men, and when the time came for them to hear it, they were willing to accept it. They prayed earnestly for a testimony, for the Holy Ghost, and it came to them. To Lorenzo Snow it came with such a rush and power that for several nights he said he could hear the whisperings and the rustlings, and he seemed bathed in fire. His mind was uplifted, and he understood the scriptures as he never had before.

SEEKING FOR A TESTIMONY

I like that, and I say to you young men you can have the same experience if you want it. All you have to do is to want it badly enough because you can't "see-saw" around with it; either it is so

or it is not so. If you make up your minds it is so and ask the Lord to give you a testimony, if you ask in sincerity and truth, you will receive that testimony. Those men obeyed the prophet of God. You may obey the present-day prophet of God, and you may get the same thrill and happiness out of doing it. He needs courage to go on, the same as you do, and the men who have been sustained by this conference as prophets, seers, and revelators—sixteen in number—need it also. They have their discouraging moments, but the thing that gives them courage to go on is your faithfulness.

A TRIBUTE TO MARK AUSTIN

We have all respect for the aged. We young men know that they have been tried and not found wanting. They will stand and support the tabernacle as long as it shall need supporting.

I have learned one lesson in the past year, and I am going to pass it on to you: It has seemed to me, as President Smith moves about this Church, that there stand staunch men with their arms outstretched, holding the ropes of the tabernacle tight, so the winds cannot blow it away. All their lives they have shown by their works that they support the President and the Church. I have seen such a man, and I should like to point him out. I am going to be personal, and I hope the person about whom I am going to speak will forgive me if I embarrass him.

I have watched Brother Mark Austin go about in the welfare work. He is past eighty. For years and years he has been a bulwark to the brethren who preside over this Church. No matter what they told him to do, he did it. As I, a young man, have watched him, I have taken fresh courage that somehow I might measure up as faithfully as he has done and is doing. He does not let age interfere when Brother Romney assigns him to go on a mission over a week end to a conference. He is right there, no matter how far away it is, no matter how much discomfort he suffers. He is a true gentleman. He never interferes; he never gets in anybody's way; but he goes about quietly doing what he is assigned to do, for the glory of God and for the honor of the priesthood of the Church, in the name of the prophet of God.

We young men, and those of you who are twenty, twenty-one, and twenty-two, can learn to copy that kind of example. It does not come easy; it takes about sixty years to get there, but once arrived, you have a serenity of conscience and a happiness which cannot be equaled on earth.

These sixteen men that we sustain are honored. They are sustained as the prophets of the Living God. You men may also be honored just as much if you obey the words of the prophets of God. You see, a prophet cannot do very much prophesying without someone to whom he can direct his words, and he cannot ask for any help unless he has someone of whom to ask it. You are they. It is you who must hear the word and then go forth and obey it.

EARLY DAY MISSIONARIES SET AN EXAMPLE

We mention Brigham Young a good deal of the time, and we mention Heber C. Kimball, two men who were as close to each other as brothers. We often speak of Parley P. Pratt, Orson Pratt, David W. Patten, the first great martyr, and others as examples of great men. But there are those among you who are also great.

Have you ever heard of Zera Pulsipher? Many of you have not; some of you may have. As I read in the *History of the Church*, I learn about many of the great ones who have risen and whose biographies have been written, but if one reads in the books carefully, he will see that a large proportion first heard the gospel through Zera Pulsipher, and, as likely as not, he was the one who baptized them. His name is mentioned repeatedly in the histories as a man who was out preaching the gospel. Do you know anything about him? Nobody does. It was not his job to become the president of the Church; it was not his prerogative to preside over any of the great councils of the Church, but as a young man, about twenty-two years of age, hearing the Prophet's voice, he obeyed and went out spreading the glad tidings to the children of men. Because he believed it, because he was sincere in it, the Lord blessed him, and he was the instrument by which many great ones came into the Church.

You have heard it said in this conference, and you will hear it, I suppose, a number of times that blessed is he, and how happy will be he who makes one convert in the kingdom of our Father. If I remember correctly, Heber C. Kimball and his companions converted about three thousand, the very first months they were in Preston, England. But do you know the names of the five young men who took the gospel to Brigham Young, and to Heber C. Kimball? One was named Eliot Strong. Another one was named Eleazer Miller. The other three were Alpheus Gifford, Enos Curtis, and Daniel Bowen. How much joy they will have in the kingdom of their Father with the great prophets of the Lord and the three thousand converts from Preston, and the many thousands more from England that these converts made in their turn. Such is the lot of every young man who faces me this evening, and every young man in the Church if he chooses to obey the call. He may have like pleasure in going forth, and if he never does become great in the Church as an organizer, he can become great in the Church by the people he converts to the gospel.

CALLING YOUNG MEN ON MISSIONS

Blessed is the boy, who, believing, goes out into the world at the call of the prophet and seeks out the honest of the earth. There is hardly a man in this room but whose parents or grandparents are the result of such work. I should like to make a plea to the young men, backing up what I heard at the last conference. President Smith made a blanket plea that the young men of the Church respond

to missionary calls. A large number of those young men have been taught in the past by their parents and by their ward authorities that calls do not usually come by blanket request. I mean by that, that they believe that they ought to remain quietly at home and wait for the inspiration of the Lord to inspire the bishops to come over and call upon them. If I understand it correctly, I think that President Smith wants every young man to feel that he can go to his bishop, and volunteer, saying: "I am willing to go." I believe that is the way to interpret it. In any case any young man does not feel that way and thinks he ought to wait until the bishop comes, I think the bishop ought to go to every clean living, righteous young man in the ward who is home from war, no matter how long he has been home, and talk to him about it, counseling with him and his folks.

Every worthy young man in this Church has a right to be called upon a mission, every one. I think it is not the right of any man who has a presiding place in any ward or stake to neglect any boy for the reasons that we usually give and have given during this year. I have heard many say, in many places where I have been, "Well, our boys have been away for a long time; they ought to be home for a little while. Give them a rest. Let them have a few months at home before they are called out again." I say to you there won't be many boys left at home, no matter whether you call them or not. They are not going to stay home. They have left home forever. They will come back and visit at home, it is true, but they are going to school, or they are going to marry, or they are going to do any number of things. But they are not going to stay home. So that is no reason. If a boy is able to go on a mission, he ought to be given a chance. Let him turn it down if he wants to, but don't make his decision for him. Make certain that he does not want to go before you cease to call upon him.

Do you think there is no need? Do you think we can't use them? In the mission of which I was a member twenty-five years ago, a year after World War I, there were two hundred missionaries. That many had gone out to the mission field. In that same mission today, there are fewer than forty, one year after the end of this war. Many boys are responding, it is true, and some of our facilities are taxed right now to take care of them, but they are not responding fast enough, and they are not being asked fast enough. A great many of the boys are getting away without being invited to go on missions. They have it in their minds and hearts to go to school, and they should go to school. They can go to school, but I do believe there is not any school on earth but can wait two years while the Lord's word is sent over the earth. I don't know of any finer school for any boy than to go into the world seeking out the humble, defending his Church, learning how to get along with people, teaching the things of the kingdom of God to his heart and in other people's hearts. He will come back a stronger and a finer man. He can go on to his school then and get a great deal more out of it, knowing that he has done

the will of the Lord and has acted as his servant on the earth at the request of the prophet of God.

THE DESIRE FOR MISSIONARY SERVICE

That is the lot of any young man who wants to do it. I don't care who he is. But I will give to you young men over this Church one sentence: You've got to *want* to do it. I repeat: You've got to *want* to do it. The Lord can put it into the hearts of the Presidency of the Church and of the Quorum of the Twelve to call you on missions if you will accept it, but you've got to *want* to accept it.

I have talked to any number of young men lately who want to accept the call. Wilford Woodruff wanted to accept. He wanted to join Zion's Camp; he was warned that he might die, that he would probably lose his life. He said: "I don't care. I want to go anyhow." Lorenzo Snow wanted to go on a mission. The moment he was baptized and confirmed and had the Aaronic Priesthood conferred upon him, he packed his grip and went on foot to the missionaries, you've got to want to go.

My young friends, if we get enough missionaries you've got to want to go, too. Not half-heartedly, no, not with the feeling that: "I'll go if I'm called; perhaps I'll enjoy it, perhaps I won't," but rather, "In the name of the Living God I'll take his word and with his power on my shoulders I'll go to the whole earth, wherever I am sent, and bear witness to the world that the gospel has been restored and that Joseph Smith was a prophet, and that President George Albert Smith is a prophet, and that this Church is the true kingdom of God." If you do that, you will never regret it as long as you live, and the Church will grow by leaps and bounds. Before you know it, it will fill the whole earth. God grant that may happen soon. I ask it in Christ's name. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren, no one can rise on an occasion like this without feeling a thrill of emotion. I was impressed yesterday when President Clark read the financial and statistical report of the Church. It was a calm recital of figures, but those figures told a story of growth and progress. I was deeply stirred a few minutes later when Elder Widstoe reminded us that just one hundred years ago the Latter-day Saints were leaving the beautiful city of Nauvoo. They were then scattered along the fringe of the great desert that extended westward to the slopes of California. By what combination of circumstances could these men and women hope to survive? It required a great faith and certainly a great courage to undertake the great task that lay ahead.

Accomplishments of Church During Last Century

During that century of time, the Church has asserted itself and carried forward the truth brought to earth by Joseph Smith the Prophet. Since that day the foundation of a great intermountain empire has been laid. Cities, towns, churches, temples, public buildings have been built. Deserts have been subdued; schools colleges, seminaries have been established. Missions have been opened in foreign lands and on the islands of the sea. Branches, wards, stakes have been organized, and missionary work at home and abroad has gone forward. The gospel has been explained, and the name of Joseph Smith the Prophet as a restorer of divine truth has been heralded to all the world. Surely a good beginning has been made in the "marvelous work and wonder" spoken of by ancient prophets, and surely the leaders of the past have made their names secure on the pages of history. These leaders, all of them, referred to by President S. Dilworth Young, were great in character and in good works. They were great in their foresight and in their achievement. They were great in their perseverance and mighty in their faith. "Mormonism," so-called, was not the outgrowth of fraud and deception. The Latter-day Saints have not been led astray by a wicked pretender or an unscrupulous imposter. We think of these things whenever the name and character of Joseph Smith are being as-sailed. It was Charles Francis Potter who said:

If we are to accept the dictum of Jesus, "By their fruits ye shall know them," we must rate Mormonism high.

Faith in God Sustained Pioneers

Reference has been made to the pioneers. How can we account for the constructive faith of the sturdy, dauntless, courageous pioneers of Utah and neighboring states and for the unconquerable spirit which possessed them? What motives, what urges actuated them as they left their homes in the East and moved westward over the trackless waste? These men and women in the solitudes of the desert had time to think and pray and to ponder and weigh carefully their responsibilities. What power sustained them in their hardships and in their difficulties? What prompted each one of them to cast his lot with a persecuted and driven people? Was it not his faith in God and his conviction that a new dispensation of the gospel had been committed to man through the divine calling of Joseph Smith? History will one day deal fairly and intelligently with these questions. The unprejudiced student, the searcher after truth will see in Mormonism the counterpart of primitive Christianity. His investigations will discover in it the same spirit, the same energies and fortitudes, the same type of leadership and the same far-reaching objectives. He will see in Joseph Smith the characteristics of a true prophet of God like the prophets whose names and deeds glorify the pages of Biblical history. He will find that Joseph Smith is not

easily dislodged from his position as a prophet of God. The Prophet's claims will never be nullified by the declarations of traitors and blasphemers.

I read from the Doctrine and Covenants:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors. (D. & C. 122:1-3.)

A Good Tree Bears Good Fruit

Those words were reassuring to the Prophet when they were given. They are reassuring to us today. There is no way to account for Joseph Smith outside of his own explanation. Someone has said: "Truth is harmonious." It is consistent with itself today and always. Jesus said:

... Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 7:16-19.)

Wicked and degraded men do not bring light and hope and joy to their fellow men. A mind darkened by evil could not attract God-fearing men and women of faith, integrity, and intelligence whose lives have reflected good work and worthy achievements. Would a church founded on fraud and falsehood go forth with eagerness and determination to uplift humanity? Would such a church array itself against evil in all of its manifestations? Would it teach faith in God and repentance of sin as preliminaries to church membership? Would it adopt doctrines and ordinances and standards established by Jesus Christ and his apostles? If so, for what purpose? We are told that evil begets evil, and good begets good.

Joseph Smith's Work to Stand Forever

Finally, let it be remembered that Joseph Smith and Hyrum Smith, brothers and companions in the cause of truth, gave their lives as a testimony of their sincerity. Not only they, but others left a similar testimony, sealed and certified, and therefore binding upon the world. While he lived, Joseph Smith baffled his fellow men by his teachings, which were so profoundly creative. The keenest minds were perplexed and puzzled before his demonstration of power and leadership. But the fury of so many against him is proof even today that he is not dead in the hearts of men; that he is well-fortified and will continue to stand out boldly and clearly in the religious world. He will loom bigger and bigger on the human horizon as the years come and go. The correctness of his views and

the soundness of his principles and doctrines will be vindicated fully and completely. He cannot be removed or explained away by slander or vilification. He presented a plan which provides for the exaltation of the individual, the perpetuity and the coherence of the family, and the safety and security of the nation. He put divine approval upon the establishment of our republic and proclaimed freedom and equal rights as essential factors in man's progress and advancement. He declared that America was a land of promise, held in reserve by the Almighty for the fulfilment and the accomplishments of God's purposes. No one has sounded a higher note of patriotism than did Joseph Smith. In his veins flowed the blood of the Revolutionary Fathers, and to him the Constitution was an inspired instrument of government.

Joseph Smith gave to the world a foundation for intelligent faith, and he has also given to honest, sincere doubters a kindly light to lead them forward and upward to a higher goal and a more satisfying life. His testimony to the world still stands. God bless his memory. May his words and teachings be preserved to bless the human family forever, I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

When, on one occasion, the Prophet Joseph Smith was asked the meaning of the strength of Zion, he replied:

The strength of Zion is to put on the power of the priesthood.

You, brethren, radiate that strength tonight. No one can be in your presence as the priesthood of the Church filling this building, and representing thousands of others, without feeling heartfelt gratitude for the privilege of being numbered with you. God bless you!

THE SACRAMENT

I desire, tonight, to say a few words regarding the administering of the sacrament. In so doing it is not my purpose to repeat the excellent sermon delivered yesterday by Elder Marion G. Romney on that same subject, but if I may be blessed with the spirit of this gathering and the inspiration of the Lord, I desire to supplement that timely address.

The greatest comfort in this life is the assurance of having close relationship with God. I am speaking to men who know what that experience is. The sacrament period should be a factor in awakening this sense of relationship.

... the Lord Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, Take eat:
this is my body, which is broken for you: this do in remembrance of me.
After the same manner also he took the cup, when he had supped,

saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of that cup. (I Cor. 11:23-28.)

No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament. It was initiated just after Jesus and the Twelve had partaken of the last supper; and the Saints in the early days followed that custom. That is, they ate before they administered the sacrament, but that custom was later discontinued by instructions from Paul to the Saints to eat their meal at home so that when they met for worship they might meet as a body of brethren and sisters on the same level to partake of the sacrament in remembrance of the life and the death, particularly the death of their Lord.

THE PURPOSE OF THE SACRAMENT

There are three things fundamentally important associated with the administration of the sacrament. The first is self-discernment. It is introspection. "This do in remembrance of me," but we should partake *worthily*, each one examining himself with respect to his worthiness.

Secondly, there is a covenant made; a *covenant* even more than a promise. You have held up your hand, some of you, or if in England when signing a document, put your hand on the Bible, signifying the value of your promise or of the oath that you took. All this indicates the sacredness of a covenant. There is nothing more important in life than that. Until the nations realize the value of a covenant and promises and conduct themselves accordingly, there will be little trust among them. Instead there will be suspicion, doubt, and signed agreements, "scraps of paper," because they do not value their word. A covenant, a promise, should be as sacred as life. That principle is involved every Sunday when we partake of the sacrament.

Thirdly, there is another blessing, and that is a sense of close relationship with the Lord. There is an opportunity to commune with oneself and to commune with the Lord. We meet in the house that is dedicated to him; we have turned it over to him; we call it his house. Well, you may rest assured that he will be there to inspire us if we come in proper attune to meet him. We are not prepared to meet him if we bring into that room our thoughts regarding our business affairs, and especially if we bring into the house of worship feelings of hatred toward our neighbor, or enmity and jealousy towards the Authorities of the Church. Most certainly no individual can hope to come into communion with the Father if that individual entertain any such feelings. They are so foreign to worship, and so foreign, particularly, to the partaking of the sacrament.

THE VALUE OF MEDITATION

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is the meditation. Meditation is the language of the soul. It is defined as "a form of private devotion, or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in *Hamlet* who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."

The poet, contrasting the outward form of worship, and the prayer of the soul, said:

The Power incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well-pleased, the language of the soul,
And in His Book of Life the inmates poor enroll.
(Burns, "The Cotter's Saturday Night.")

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized and received the Father's approval, "This is my Beloved Son, in whom I am well pleased," Jesus repaired to what is now known as the mount of temptation. I like to think of it as the mount of meditation where, during the forty days of fasting, he communed with himself and his Father, and contemplated upon the responsibility of his great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter:

. . . Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. 4:10.)

Before he gave to the Twelve the beautiful sermon on the mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning, after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when they sought him they found him alone. It was on that morning that Peter said:

. . . All men seek for thee. (Mark 1:37.)

Again, after Jesus had fed the five thousand he told the Twelve to dismiss the multitude, but Jesus went to the mountain for solitude. The historian says, "when the evening was come, he was there alone." (Matt. 14:23.) Meditation! Prayer!

I once read a book written by a very wise man, whose name I cannot now recall, which contained a significant chapter on prayer. The author was not a member of the Church, but evidently had a

desire to keep in close communion with God, and he wanted to find the truth. Among other things he said in substance:

In secret prayer go into the room, close the door, pull down the shades, and kneel in the center of the room. For a period of five minutes or so, say nothing. Just think of what God has done for you, of what are your greatest spiritual and temporal needs. When you sense that, and sense his presence, then pour out your soul to him in thanksgiving.

SACRAMENT PERIOD FOR COMMUNION WITH GOD

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was in a group of over eight hundred people to whom the sacrament was administered, and during that administration not a sound could be heard excepting the ticking of the clock—eight hundred souls, each of whom at least had the opportunity of communion with the Lord. There was no distraction, no orchestra, no singing, no speaking. Each one had an opportunity to search himself introspectively and to consider his worthiness or unworthiness to partake of the sacrament. His was the privilege of getting closer to his Father in heaven. That is ideal!

Brethren, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon his goodness and silently and prayerfully express appreciation for God's goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. President Wilford Woodruff had that gift to a great extent. He could respond; he knew the "still small voice" to which some are still strangers. You will find that when these most inspirational moments come to you that you are alone with yourself and your God. They come to you probably when you are facing a great trial, when the wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

FATHER'S TESTIMONY

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when, as I have told some of you before, he prayed to God to remove

from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a prophet of God!" The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

There are those in this audience who knew my father and can testify to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is the privilege of those who hold the Melchizedek Priesthood.

ELIMINATION OF DISTRACTING THOUGHTS

Now I know that some of you are saying to yourselves, "music helps to intensify that feeling of communion." When you stop to consider the matter, you realize that there is nothing during the administration of the sacrament of an extraneous nature so important as *remembering* our Lord and Savior, nothing so worthy of attention as considering the value of the promise we are making. Why should anything distract us? Is there anything more sublime? We are witnessing there, in the presence of one another, and before him, our Father, that we are willing to take upon ourselves the name of Christ, that we will always remember him, *always*, that we will keep his commandments that he has given us. Can you, can anybody living, who thinks for a moment, place before us anything which is more sacred or more far-reaching in our lives? If we partake of it mechanically, we are not honest, or let us say, we are permitting our thoughts to be distracted from a very sacred ordinance.

I was speaking recently to one man about this. He said: "Oh, but the beautiful music of the choir helps us to concentrate." Concentrate on what? The more beautiful the music, the more your attention is attracted to it, to the player, or to the composer. If it is beautiful music poorly played, then the discord detracts your attention. Have that music in preparation up to the moment, yes, but when the prayer is said, and that young priest speaks for us, as he does, then remember that we are placing ourselves under covenant. It will be ideal if, during the fifteen minutes, every man, woman, and child will think as best as he or she can of the significance of that sacred ordinance.

There is one other point which might be associated with the passing of the sacrament. It is a beautiful, impressive thing to have our boys administer it. They are the servants; they are waiting upon us and waiting upon the Lord; and have come there because they are worthy to officiate if the bishop has spoken to them properly.

... be ye clean, that bear the vessels of the Lord. (Isaiah 52:11.)

If every boy could sense this, quietly and with dignity he would pass the sacrament to us. Sometimes they pass it first to the organist, as if no moment should be lost before she starts to distract our attention. The music starts at once. No matter how good it may be, the tones of the organ, if we are respectful to the organist, divert our attention from the prayer that has just been offered.

PRESIDING OFFICERS TO RECEIVE SACRAMENT FIRST

Rather should that young man carry the sacrament to the presiding officer, not to honor him, but the office, as you honored our President tonight. That presiding officer may be the bishop of the ward; if so, let the young man carry the sacrament first to the bishop. After that pass it to one after the other who sit either on the left or the right of the presiding officer; not going back to the first and second counselors and then to the superintendent. The lesson is taught when the sacrament is passed to the presiding officer. The next Sunday, the president of the stake may be there, who is then the highest ecclesiastical authority. Do you see what the responsibility of the deacons and the priests is? There is a lesson in government taught every day. It is their duty to know who is the presiding officer in that meeting that day. Next Sunday there may be one of the General Authorities. Those young men will have in mind the question, "Who is he today, and who is the presiding authority?"

COMPANIONSHIP OF HOLY SPIRIT

But the lesson I wish to leave tonight is: Let us make that sacrament hour one of the most impressive means of coming in contact with God's spirit. Let the Holy Ghost, to which we are entitled, lead us into his presence, and may we sense that nearness, and have a prayer offered in our hearts which he will hear.

My thought is partially expressed by Edwin Markham in the following lines:

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So may we send our little timid thought
Across the void, out to God's reaching hands—
Send our love and faith to thread the deep—
Thought after thought until the little cord
Has greatened to a chain no chance can break.
And we are anchored to the infinite!

God help us, brethren, so to live that we may sense the reality, as I bear you my testimony tonight it is real, that we can commune with our Father in heaven, and if we so live to be worthy of the companionship of the Holy Spirit, he will guide us into all truth; he will show us things to come; he will bring all things to our remembrance; he will testify of the divinity of the Lord Jesus Christ, as I do tonight, and of the restoration of the gospel, in the name of the Lord Jesus Christ. Amen.

The Men's Chorus sang "Unfold Ye Portals Everlasting."

PRESIDENT J. REUBEN CLARK, Jr.

First Counselor in the First Presidency

Brethren, I renew to you a sentiment that I think I have expressed every time I have met this great group of priesthood, since I have had the opportunity to address you. It is a great joy to be with you, to feel your spirit and to enjoy the inspiration which comes from your presence. I renew again the thought that I have so often expressed that if we could bring real unity, the unity of one man, into the priesthood of this Church, we would wield an influence that would affect the course of world affairs. We cannot do it and will not do it until we are so united. It is my belief that it is our opportunity, not only, but also our duty and responsibility to come, as the old expression went, "to a unity of the faith." I cannot believe that the Lord will hold us guiltless if we do not do this. It is the obligation of those who bear the Holy Priesthood of God.

NEGLECTIBLE PERCENTAGE OF FINANCIAL MISHAPS

Yesterday, in an aside comment I made, as I was reading the financial report, I did you brethren an injustice. I think that I said that our financial mishaps in carrying on all this tremendous expenditure and collection of funds would not exceed one tenth of one percent. In the last ten years there has been just a little over in mishap, eight ten-thousandths of one percent, and out of all those who handle these great funds there is not one man who is under bond. I dislike to boast about ourselves, but I think we may challenge the world on that record. I am grateful to you brethren for your integrity, your honesty, and your truthfulness which represents a long step toward the unit to which I have already referred.

SCRIPTURES REFERRING TO ONE TRUE GOSPEL

I thought tonight that I might read a little scripture to you and then refer to a matter to which I have referred before and which is very near to my heart. I am reading from Second Nephi, 26th chapter and 20th verse:

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

Paul, writing to the Galatians, said in verses oft quoted by us:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. (Galatians 1:8-10.)

I will now read from Second John:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

For he that biddeth him God speed is partaker of his evil deeds. (II John 7-11.)

When Paul wrote to the Corinthians in his First Epistle, he used these words:

For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . .

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:2, 4-5.)

Then going on to the eleventh verse, to which I briefly referred this morning:

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God.

Now we have received, not the Spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself is judged of no man.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (I Corinthians 2: 11-16.)

Those scriptures are clear; they need, from me, no explanation.

DESTRUCTIVE DOCTRINES BEING TAUGHT

I have said on other occasions, and I repeat now that there are being taught amongst us, unfortunately, doctrines which are utterly destructive, not only of Jesus the Christ, but even of God himself, and we must be on our watch that neither we nor our children be influenced, debauched, or polluted by such doctrines.

Recently a man of education (he holds a high scholastic degree), a worthy member of the Church, sent to me a statement of some of the teachings that now are somewhat mooted amongst some of our Latter-day Saints—a few only, I trust. I am going to read this statement to you and make some comment upon the points as I proceed. There are some ten points.

I wish to say to you as earnestly as I may, that, as you will see when I have read them, if they shall attain credence amongst us, particularly amongst our young people, they will destroy our faith.

The first of these statements reads:

"1. God is not an anthropomorphic being,"—

that is, he does not have hands, or eyes, or feet, or ears, or a voice—

"and not a personal God, nor a Living God."

I remember when Dr. Talmage used to say something not dissimilar from what I shall say, but he made an actual quote, as I recollect which I can only summarize after these many years. It went about this way:

"Thrust God out of the back door, and he comes in at the front door as the First Great Cause. Thrust the First Great Cause out of the back door, and God enters the front door as a Great Force. Push him out as a Great Force, and he comes back in as a Great Intelligence."

No sane man who can think at all can deny in his heart the existence of God, the God of the Bible, and of the New Testament, and of modern revelation.

The next point:

"2. Man is a creature of the Universe and draws intelligence and ideas (inventions) from the Universe by being in harmony with it."

This statement is not only indefinite, but meaningless. It does, however, seem to postulate a Universe Intelligence, and thus we are back to our great concept of God.

"3. There is no such thing as supernatural experience among men—at any time in history. No revelation directly from God."

This denies all scripture. It denies all divine manifestations

to man. It denies his goodness and his mercy and his love. It gives the lie to the commonest experience of man, recognized from the savage to the most highly civilized man; indeed, it gives the lie practically to our very existence.

"4. Jesus Christ was a revolutionary leader—but not divine."

This, of course, denies the divinity of Jesus. It falls squarely within the observation of John who declared, as I have already read:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. (II John 7.)

"5. Joseph Smith did not see God nor really experience any supernatural phenomena. He wrote the Book of Mormon without divine assistance. He also gave revelations to suit his purpose and the situation without divine assistance."

No man can honestly read the Book of Mormon and then say that this boy Prophet wrote it himself, and the most persistent search has failed to reveal that he stole the book. There is too much in the book to have been written by a boy whom his hostile critics brand as an ignoramus. And it should be said here, he had no opportunity for consulting either the little-known sources, which hostile critics have disinterred in trying to destroy him, or the more widely-known sources of which he probably had no knowledge whatever because they were inaccessible to him. No man of his age could have had in his mind, no matter how much he had studied, merely the allusions contained in the Book of Mormon to the holy scriptures, and all that we have of his that came from him when speaking or writing normally, gives not even a suggestion of his power to compose or to utter those great gems of majestic literature which are so plentifully found in the Book of Mormon and the Doctrine and Covenants.

"6. The value of Mormonism is in its practice and in its system. Its origin need not be basic to one's belief in or acceptance of Mormonism for its value."

Many of us have heard this heresy before. No shallower view of Mormonism can be taken than is thus expressed. The achievements of our people, the growth of the Church, the people's endurance of hardship, misery, penury, persecution, and even martyrdom itself, would have been wholly impossible without the spirituality which lay behind and vitalized their whole lives. This people of ours had the Spirit of God to direct them. Take away from us that Spirit, take away the divinity which lies behind the gospel, and there is nothing left. Had our work not been divinely fathered, we would not have outlived our first ten years of life.

"7. The three-degrees-of-glory story is a myth."

That is, Paul was mistaken, the Prophet Joseph was mistaken.

all who have thought and taught that glory might come to those who live righteously and die with a testimony, some of them as martyrs, were all mistaken and all they believed in was a myth. Such a concept destroys the teachings of the restored gospel. The words of Paul and the words of the Prophet Joseph were divinely inspired and are the eternal truth.

Here is another mean thrust:

"8. Temple work may occupy old people in pleasant pastime but it is absurd and foolish in its objectives."

Thus these antichrists would not only abandon the living but discard the dead, their ancestors and loved ones; nothing would be saved, indeed salvation would for no one be a reality. Every instinct of justice and mercy, every really rational concept of man and his being cries out against any concept such as this. Temple work is part of the restored gospel.

"9. The belief that man might become as God is equally foolish."

This doctrine would, of course, wipe out the great truth of eternal progression. It would thus cut off from man even the hope of advancement hereafter; it violates every concept of the future brought to us by the restored gospel.

"10. Practically every theological idea advanced by Joseph Smith can be found in some ancient religion or in some current beliefs contemporary with his time."

There is truth in the conception that the restored gospel does contain among its truths beliefs held by ancient religions and by modern ones. However, the Prophet Joseph never had the opportunity, never had the books, never had the time to search out from these sources all these various truths from the paganism and the Christianity of the past. It was not humanly possible for him to do so at his age and with the meager facilities at his command. But we know how it came to be that these partial truths were found in pagan teachings of pre-Christian eras: the gospel was on the earth from the time of Adam, and from then on down, there appeared here and there in the world, among this people and that, recollections of the doctrines and principles of the gospel as they were taught to Adam. Some of the truths of the gospel have always been on the earth.

ADMONITION TO TEACH THE TRUTH

Brethren, this whole brood of false propaganda is an insidious approach and attempt to destroy the gospel plan and to overturn the Church. We must be on the lookout for it. We must fight against it wherever we find it. Hunt out those who preach it, seek to win them to a knowledge of the truth, seek to bring them really into the Church, because as they now stand and as they teach and

believe they have no place among our membership; pretending membership they are worse than wolves in sheep's clothing; they are as it were, Satan trying to appear as an angel of light.

Let us care for our youth. Let us not be parties in any way to the paganism, the atheism that is abroad in the world and that is expressed in these statements that I have read, for they will destroy our civilization if they shall come to be the belief of the people and to direct their lives.

God give us the power and the strength to combat these evils. I humbly pray, in the name of Jesus. Amen.

President George Albert Smith:

Is William L. Warner, former President of the Texas Mission, in the audience? We would like to hear from as many of our former mission presidents as possible, and will ask Brother Warner to come forward now and tell us how he feels, whether he likes it as well at home as he did in the mission field. He has not been home very long, and he performed a fine work in the Texas Mission. President William L. Warner will now speak to us.

ELDER WILLIAM L. WARNER

Former President of Texas-Louisiana Mission

This has completely taken the breath out of me. I rejoice, my brethren, in having the privilege of attending this great conference.

Since the opening session of this conference, and listening to the wonderful report read by President Clark, and by Brother Anderson, and the report attested to by the Chairman or a member of the Auditing Committee, many thoughts have passed through my mind. There is one particular item, however, that I would like to make reference to, and that is, as I remember the figure, it was a little less than twenty-one percent of the membership of the Church who paid fast offerings. When I listened to that great report of the amount of money being expended and the provisions that the Church is sending to the war torn countries of Europe, I marveled at the integrity of the people, the response of the Saints in gathering this vast amount of food and clothing. I thought if we could and would accept the instructions given us at this conference, and could double that, how much more this food and the clothing would help those who are destitute in Europe.

To me that was fast offerings in action. All my life I have been taught to pay fast offerings. Today we see it in action.

I had the privilege of presiding over the Texas-Louisiana Mission for the past four and a half years. It is a great country. It was stated by someone, yesterday, in reporting his mission, that he covers the greater portion of six states. The Texas-Louisiana Mission

does likewise. If you don't believe that, I can only say that you have not been in Texas.

The Lord has blessed us wonderfully. We were able during this war period to dedicate nine houses of worship. We have the funds sufficient, waiting for the building ban to be raised, to start building fifteen more chapels. We have a membership of about eight thousand members in that fine mission.

Since coming home I have visited a number of our meeting houses, and I have enjoyed being in this historic building.

I call to mind and am going to tell you of one incident in that mission, because I have thought of it many, many times. A few years ago our missionaries, two of them, wrote me and wanted permission to set apart a young girl seventeen years of age as the Superintendent of a Sunday School. There were six children that she would like to teach. They would go out into the woods in Louisiana. I granted them permission. They still meet out in the open spaces in the woods, the canopy being the high heavens. This good girl, through her efforts, converted her friend, a member of the Catholic Church. Since that time they have both married and both of their husbands have been converted to the Church. The husbands were given the Aaronic Priesthood and before I left they were given the Melchizedek Priesthood. They have a membership in that little place now of some 68 members. They still hold their meetings and their Sunday School out in the open. They don't have the lovely meeting houses that we have here in the Rocky Mountains, but they do have the same spirit that we have here.

I rejoice, my brethren, that I have had this privilege of going into the mission field, and for the confidence that has been placed in me by the General Authorities of the Church. I can think of no finer work for any of us to be engaged in than that of missionary work. I am happy to be back. I stand ready to accept, if another call should be made of me.

May the Lord be with you and may we accept that call that President Smith gave us six months ago, that was referred to by President Young here this night, and encourage our young men to go on missions. From a high peak of 140 missionaries in that mission we went down to an all-time low of 10, but through the goodness and the testimonies of the Saints and the fine work of our service men, the work was carried on.

May the Lord bless us I pray, through Jesus Christ, Amen.

PRESIDENT GEORGE ALBERT SMITH

I am sure, my brethren, this has been a joyous experience to all of us, to be here in the house of the Lord and rejoice in his blessings. I want to emphasize what President Clark has said to the effect that this is the gospel of Jesus Christ, that it is the power of God unto salvation, that Jesus Christ was our Elder Brother and lived upon the earth and died that we might live again, that he

brought about the resurrection and has appeared to the children of men since that time. I marvel how some of our people can lose their faith and go off on a sidetrack when the evidences are as great as they are as to the truth of the gospel.

DIVINITY OF THE CHURCH

Among the strongest evidences of the divinity of the work in which we are engaged, and of the mission of the Prophet Joseph Smith are the facts that the Church exists today, more powerful than it ever was, and that the predictions that were made by Joseph Smith as a prophet have been fulfilled and are still in course of fulfillment. There are no people in the world anywhere, who enjoy the blessings that we enjoy, physically and spiritually. The majority of people do not know God; they do not understand the purpose of life. They have been sidetracked by some of the men whose philosophies have taken the place of the truth. That is the reason that the world is in the condition that it is.

THE VALUE OF A TESTIMONY

I am grateful to be here. To look into your faces is a testimony to me of the divinity of this work. Go where you will, you will find no other group assembled, each of whom has faith in God; and if we were to ask all of you how many have a testimony, not a belief because somebody else has said so, but how many of you have an assurance that this is God's work, that Jesus is the Christ, that we are living eternal lives, that Joseph Smith as a prophet of the Living God, you would answer that you have this testimony that buoys you up and strengthens you and gives you satisfaction as you go forward in the world. And just to test my belief in regard to that, all of you who have this testimony, raise your right hands. Thank you. It is evident by this show of hands that most of you who are here tonight, have received a testimony and know that the truth is upon the earth. Of course the adversary will try to blind the human family. He will try to lead them into by-and forbidden paths; that is his business. However, if we will live the teachings of Jesus of Nazareth, if we will observe the advice and counsel of the prophets of God, if we will carry out the program that the Lord has given to the Church with which we are identified, we will lead all the world in knowledge and intelligence and in power, because we may have all that the world has, plus the inspiration of the Almighty.

I know that it will not be very long before my work will be finished, in the natural course of events. I have had many experiences and have traveled in the world and mingled with many wonderful men and women, and I would like to say that I learned when I was a boy that this is the work of the Lord. I learned that there were prophets living upon the earth. I learned that the inspiration of the Almighty would influence those who lived to enjoy it, so we are not

dependent upon one or two or a half dozen individuals. There are thousands of members of this Church who know—it is not a question of imagination at all—they know that God lives and that Jesus is the Christ and that we are the children of God. He is the Father of our spirits. We have not come from some lower form of life, but God is the Father of our spirits, and we belong to the royal family, because he is our Father.

ARISTOCRACY OF RIGHTEOUSNESS

We talk about the philosophies of men and hold them up sometimes as a pretty picture, but when they conflict with the teachings of our Heavenly Father as contained in Holy Writ, they are valueless. They will never lead anybody into eternal happiness, nor help him to find a place in the kingdom of our Heavenly Father. We cannot retain that testimony unless we keep the commandments of God. A knowledge of truth will not remain with us unless we live as our Heavenly Father desires and advises us to live.

We sometimes hear people speak of the aristocracies of the world, the royal families of the world. I want to say, the only true aristocracy in the world is the aristocracy of righteousness, and the only families that will persist are those who keep the commandments of our Heavenly Father.

OUR MISSIONARY OBLIGATIONS

So tonight, let me say, brethren, our missionary field is before us. Our Father's sons and daughters need us. We are grateful for the responses being made to the call that has gone out for missionaries. Some are anxious to go, but because they are not physically able or other conditions are unfavorable we cannot accept their offer. There are in this Church thousands of men and women who are capable of teaching the gospel and who can become more capable by doing their duty in the mission field. They will be blessed with means, sufficient to take them to perform the work that the Lord wants us to perform. I would like to say to the men who would retain their means in preference to laying up treasures in heaven, their wealth will decay in their hands, and their opportunity to gain eternal life in the celestial kingdom will pass them by.

PREPARATION FOR THE CELESTIAL KINGDOM

This is the Lord's work. It is his Church. It is his way of preparing us for eternal happiness in the celestial kingdom, and surely not any of those who have seen the result of the gospel of Jesus Christ in the world will question its divinity. Judge the tree by its fruits, and you will find no other tree in the whole world that compares with the gospel of Jesus Christ. There is no other plan in all the world that leads to the celestial kingdom of our Heavenly Father; knowing that, surely we will not be misled by the philosophies and the

sophistries of men who pretend to know that which they do not know.

In conclusion, let me say, I am grateful to be here. I want to thank you for your kindness to me, one of the weakest of all our Father's sons. I know my limitations. I don't stand here with the idea that I am more than an ordinary individual, but I thank you for your faith and your prayers for me and for my associates and the brethren who lead this Church. I thank you for the manner in which you stand for that which is righteous and put aside that which is not righteous. I hope that in the near future when another opportunity will be given to the people of this state to manifest their desire to observe the Word of Wisdom and keep the commandments of God, that this group of men here will not be afraid to stand for what our Heavenly Father has advised us to do, regardless of what the habits of the world may be.

DISOBEDIENCE DESTROYS FAITH

I would like to say that the loss of faith in this Church, in many cases, is traceable directly to a violation of the Sabbath day, failure to observe the Word of Wisdom, the advice of our Heavenly Father, failure to attend to our prayers and to thank him for the blessings we enjoy, refusal to give of our substance to those who are less fortunate than ourselves. All these things that are intended to uplift us, if we observe the teachings of our Heavenly Father, become a pitfall for us if we fail to keep his commandments.

God does live; Jesus is the Christ; Joseph Smith is a prophet of the Living God; and the authority of the priesthood is with this Church today and will continue to administer to those who are willing to be ministered unto under the inspiration of our Heavenly Father. I bear you this testimony tonight, knowing the seriousness, if it were not true, of saying it, and I bear it in love and kindness and gratitude to God, and say that I know these things are true, and I bear you that witness in the name of Jesus Christ our Lord. Amen.

President George Albert Smith:

Now brethren, the Men's Chorus will sing for us: "Sound An Alarm." The closing prayer will be offered by President Ephraim Stanley Miller of the Raft River Stake, after which the Conference will be adjourned until 10 o'clock tomorrow morning.

Because of the change of time in the Tabernacle Choir and Organ broadcast, which will be from 9:30 to 10:00 o'clock tomorrow morning, those desiring to attend the broadcast must be here in their seats by 9:15 a.m. As the Choir will be rehearsing during the time the audience is gathering, it is necessary to suggest that the audience come in and take their seats quietly and refrain from making any noise of any kind, talking, whispering, or scraping of feet, during the broadcast. The regular session of the Conference will begin at 10:00 a.m.

Selection by the Men's Chorus, "Sound An Alarm."

Elder Ephaim Stanley Miller, President of the Raft River Stake, offered the closing prayer.

THIRD DAY CHURCH OF THE AIR

The *Church of the Air* program was presented Sunday morning, April 7, at 8:00, over Radio Station KSL and the Columbia Broadcasting System.

Announcer (Richard L. Evans): The Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. This series, which is broadcast on time reserved by Columbia and its affiliated stations, has presented two devotional programs each Sunday since its inauguration. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you through the facilities of Station KSL in Salt Lake City. The speaker will be Dr. John A. Widtsoe of the Council of the Twelve Apostles of the Church. Dr. Widtsoe will speak today on: **FAITH UNDER-THE ATOMIC BOMB**. The Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Alexander Schreiner is at the organ.

Selection by the Tabernacle Choir, "Prayer of Thanksgiving."

The Choir then sang the hymn, "I know that My Redeemer Lives."

ELDER JOHN A. WIDTSOE

of the Council of the Twelve Apostles

A new age began when the atomic bomb was dropped upon the deserts of New Mexico. Thenceforth, man could set free the forces which, under the creative power of God, become our material world. For the first time the solid earth could be made "to fail beneath our feet." An apparently impossible dream had come true.

A POWER THAT BEWILDERS

This occurred in the midst of the madness of murder we call World War II. The hearts of men were already bleeding from the wounds of long years of warfare. Now, the new power seemed as an added unspeakable horror that promised a new type of destruction so awful that the hearts of men failed them. The rising ashes of Hiroshima and Nagasaki appeared as burnt offerings to the incarnation of the world's evil.

Before the possible consequences of this power, we stand bewildered. We imagine our cities, homes, and loved ones, laid low by an irresistible, merciless force. A helpless, hopeless gloom clouds the future. A fear never known before stalks the footsteps of thinking people. True, there is no danger of the whole world exploding into nothingness. So far only uranium 235 can be dissolved into imponderable forces, but the energy that may be released from the limited quantities available, is sufficient, if so directed, to destroy all mankind. In future wars, it is reasoned, since the secret of the atomic bomb will soon be common knowledge, the importance of armies and armaments will fade away. In all disputes, he will be victorious who reaches the enemy first. In view of the history of mankind, filled with contention and bloodshed, can such power be safely entrusted to the world of men? That is the lingering question that disturbs us today.

FEARS ROOT IN DISTRUST OF MAN

Such a question and such fears root in a distrust of man. We are really afraid of ourselves. We have lost faith in humanity and look with suspicion upon every human act. We forget that man was made in the image of God—not merely in bodily form, but in his very nature. The sparks of divinity lie within every human soul, waiting to be kindled into flame. Remember the words of the Lord God, "... Behold, the man is become as one of us, to know good and evil." (Gen. 3:22.) And, in the depths of all of us, we prefer to live under the will and loving kindness of God. Could we recover faith in ourselves, the terror of the atomic bomb would vanish.

We have also been inclined to forget God or to give him lip service. Too many of us accept him as a mysterious force or figure, distant from us, who demands appeasement one day a week, in competition with our golf and baseball. We do not believe him to be concerned with our daily needs or the constant issues of our lives. If that be faith, it is spindly, bloodless, useless.

Yet there is nothing more certain than that God in heaven watches over his children on earth; and is concerned with our every act. He permits events to happen, but there are limits beyond which mankind in all its folly may not go. God remains the governor of the universe. His work on earth is not yet finished, and he will not allow his children, here, to perish, despite any discovery or invention of man. Full faith in God banishes all fear.

THE NEED FOR RE-ESTABLISHING FAITH

Our problem then, mine and yours, is how, under the atomic bomb to re-establish faith in God and man; and how to re-educate, regenerate, if you prefer, the will of man, so that the fierce power of the shattered atomic nucleus may be used only in the constructive service of mankind.

We should really be glad that the atomic bomb has come; that we know how to loosen the energies of the universe, to compete with the lightnings of the sky. It should be as a challenge to us. If a new danger has come, then we must gird ourselves with the corresponding strength to meet it, and to compel it to serve us. Really, the coming of the atomic bomb merely calls with increased emphasis for a revision of human ideals, action, and faith.

Re-education or regeneration for faith, may not be easy. To turn a race of men from evil to good, from error to truth, from hate to love, means a battle with many an opposing force. The battle will often be against false but well-established, moss-covered traditions, hiding or obscuring eternal truth; and as often against unsound appetites of body or mind, catering to momentary pleasures, or temporary satisfactions, but leading away from spiritual realities.

THE IMPORTANCE OF THE HOME

The work of world regeneration for faith must begin in the home. Every man lives out in spirit and in deed the teachings of his childhood. In the home, faith is born and made alive, or unbelief is sown. As the homes of a nation are, so the generations of men therein will be. For good or for evil, there is no efficient substitute for the home. Life and the safety of life in the age of atomic energy will depend upon the full acceptance by the home of its responsibilities and obligations. That homes may do so is the clamoring demand of a world starving for peace and the enjoyment of the earth's bounties.

Sadly, it must be admitted that in these restless times, the home has fallen upon evil days. Its purpose is too-often forgotten. Parents look more and more to other instrumentalities to perform their natural duties. The family circle has shrunk, by limitation of children and the multiplicity of assumed activities, until it seems incapable of its natural functions. Especially under the threat of the atomic bomb, the careless assumption of home obligations becomes perilous.

Here we must face about. In the home must be taught the most important things of life; faith in God, faith in self, and our proper conduct toward others. There must be a daily outreaching to God. That will engender a trust in him and a desire to love him. By daily family prayer, every member upon his knees, there will be established the habit of communing with the powers of the unseen world, to which atomic energy and all other powers are subservient. To be in touch with the author of all things will do more than all the governments of earth to change the hearts of men from evil to good, and to protect weak humanity. He who thinks of God, and appeals to him daily, has no room for thoughts of destruction.

But one cannot love God without loving the children of God, and trusting them. Let a home make it a practice to speak well of others,

and to seek out their virtues. Soon, such a family will discover the virtues, and speak well, of other nations. Inevitably, were this done everywhere, the sun of goodwill would warm the hearts of men; and peace would cover the earth. By such people, and perhaps only by such methods, will the atomic bomb be tamed to useful ends.

SCHOOLS TO TRAIN YOUTH FOR LARGER LIFE

The school, likewise, a close ally of the home, must turn its face toward the greater light. It must courageously train our children for the larger life. During the long years of childhood and youth, our children have been taught every kind of knowledge, from atoms to star clusters, from amoebas to monkeys. But their proper conduct among their fellows and before God is mentioned, if at all, casually, in occasional assemblies. Geography and arithmetic have been raised to the warmth and dignity of required disciplines of the mind, but ethics, not to speak of religion, which determine human behavior, and which always act as restraints upon evil, stand, unwelcomed, shivering before the closed schoolroom door. Such a dangerous taboo was not intended when it was agreed that, in our land, sectarian religion should not be taught in public schools. By the present method, our schools are sending out generations of men of little faith, who are unmindful of their eternal obligations.

The home and the school together could soon eliminate fear from the hearts of men, and in the face of any new power man could discover, establish the day of peace on earth.

THE CHURCH SHARES RESPONSIBILITY

The church also carries blame. It could have given us more courage to meet times like these by teaching the true dignity of the human being as a very son of God, with a divine destiny. Pride of ancestry has saved many a soul from wandering away into forbidden paths.

What is our true relationship to God? We are told, somewhat glibly, that we are the children of God, of his image and of his nature. Divinity lies within every one of us. Then, says modern man, looking into his own soul for eternal answers, we must be more than figures moulded from clay; we must be of God's very substance. Our history must go back into times not understandable to the human mind, into the region of pre-existence. Our bodies may be of the dust, but the essence of us is of God. That conception explains man's divine nature. That changes the whole outlook upon life. As very sons and daughters of God, we feel new nearness to God, a new responsibility for our actions. Our works must be of godlike character, else we are untrue to our divine origin. Then, looking upon the atomic bomb, with clear eyes, we know what to do—it must be used as God would use it, for we are his very children.

We may also have failed to give to striving man, wrestling with

the deep questions of the soul, a clear comprehension of his destiny. We shall live after death. What then? In that other world we shall possess in a greater degree all the powers we have enjoyed on earth. They will be used actively in an endless, progressive existence. If used properly on earth and in the eternities of the hereafter, we shall by small steps, grace for grace, approach more and more the likeness of God, our very Father. To rise towards such heights, from the dim beginning, has ever been our destiny. Every righteous act has promoted that progress; every unrighteous act has retarded it. The knowledge of our divine destiny, and the conditions of it, would tend to regulate our course on earth. We are to be leaders against all evil, the final conquerors of earth. We dare not hinder our progressive, ascending destiny. Therefore, sober answers are found to the questions of life. Will this act help me in my eternal progressive existence? Then I will perform it. Does it hinder me? Then I will have none of it. I cannot use atomic energy to destroy or murder men, for that would set me back in my eternal advancement towards the likeness of God.

ACCEPTANCE OF THE WORD OF GOD VITAL

Perhaps it is all said in one sentence. The acceptance of the word of God as laid down in the Christian gospel will turn fear into joy, will make the atomic bomb our humble servant.

To that end, home, school, and church must cooperate.

But, it is protested, it cannot be done; it is an idle dream. That is the answer of those who will not accept and prove the truth. The earnest desire for good in every human heart may be covered with uncertainty and the indifference that follows uncertainty; but it is there. No matter how far we have strayed, in every one of us is a feeling of revulsion against evil. The very children of God cannot feel otherwise. If but a few will live the law, they will leaven the lump.

We have the right to believe that man, who learned to release atomic energy, and who made the atomic bomb, will use it for our benefit. It is our task to teach faith in God, ourselves, and our fellow men, in home and school and church. Then we shall remake the world for peace. Remember the subtle power of words. Ignore war in our speech. Raise our voices everywhere in faith for peace. Then the hearts that now fear the future will be at ease. In time the atomic bomb will become our servant to beautify the life of man on earth.

May it be so, I pray in the name of Jesus, the Christ. Amen.

The Tabernacle Choir sang "Hallelujah Amen"—Handel.

THIRD DAY

MORNING MEETING

TABERNACLE CHOIR AND ORGAN BROADCAST

From 9:30 to 10:00 a.m. the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment 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. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City.

The great Tabernacle was crowded to capacity long before the hour had arrived when the broadcast was to commence, people from all over the Church having assembled to listen to the broadcast and the sessions of the General Conference.

The following program was presented:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise," singing words to end of second line of that hymn, from which point choir hummed the announcer's background to end of verse.)

Announcer: Again, with music and the spoken word, we welcome you to the Crossroads of the West, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 873rd presentation of this traditional broadcast from Temple Square in Salt Lake City.

J. Spencer Cornwall conducts the singing of the Tabernacle choir. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

(Choir sang "America"—arranged by J. Spencer Cornwall)

Announcer: In the Welsh tradition of stirring sacred music we hear the hymn "Cwm Rhondda" by John Hughes, with the words of Robert Robinson: "When the earth begins to tremble, bid our fearful thoughts be still; when Thy judgments spread destruction, keep us safe on Zion's hill." "Guide Us, O Thou Great Jehovah."

(Choir sang "Guide Us, O Thou Great Jehovah."—Hughes)

Announcer: With Alexander Schreiner at the Tabernacle Organ we recall now from Temple Square the devotional phrases of the "Adagio—from the C Major Fantasie" by Ceasar Franck.

(Organ presented "Adagio from C Major Fantasie"—Franck)

Announcer: One of many sacred songs of Hosanna comes from the pen of E. W. Leinbach, with antiphonal voices giving echoing answer to other voices: "Hosanna, blessed is He who cometh in the Name of the Lord."

(Choir sang "Hosanna"—Leinbach)

Announcer: The words of Eliza R. Snow are voiced with the

music of James McGranahan in a hymn which is known and sung on Temple Square as "O My Father." It is a searching hymn, flashing back to man's premortal past—and looking beyond to those scenes which we shall one day behold. It is a hymn of man's eternal journey.

(Men sang "O My Father"—McGranahan)

Announcer: It is not uncommon to hear an impatient parent deliver an ultimatum to a wilful child, perhaps with the familiar threat: "That's the last time I'm going to tell you." What is to follow may be specified or left to the imagination, but the note of finality is there. Weariness and impatience often drive us to do or to say things we don't fully mean, and it is highly probable that it isn't the last time the parent in question is going to tell the child in question. Children have a way of needing to be told often, and parents have a way of telling them often, far beyond that so-called "last time." From this common experience, it would not be difficult to imagine a justifiable impatience on the part of our Father in Heaven who has so long labored with His children and who has so often caused to be repeated the great truths of life, by His own voice and by the prophets He has raised up, and by the written record. And yet generation after generation His children are as heedless as some of ours sometimes seem to be. But the office of parenthood is not so much one of issuing ultimatums as it is one of long-suffering, striving and teaching, to the end not that children will be warned and disowned, but rather should be. It is relatively easy to say "Do this, or else"—but suppose they choose "or else?" Warning a man and letting him take the consequences is a grim though sometimes necessary way of doing one's duty, but persuading him to conduct himself so that he won't have to take such consequences is the real measure of success and satisfaction—with parents as to their children, and with men as to all other men. Conversion is a longer labor than mere warning—but the sweetness of its fruit is worth it. Indeed, the avowed purpose of God is to "bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39) And surely man himself can have no greater purpose with respect to himself, his children, and to all mankind. To warn is a solemn obligation, but to save is a God-like achievement.

(Organ selection: "High On the Mountain Top"—Beesley)

Announcer: We have heard from the Tabernacle organ a fantasia on the hymn by Ebenezer Beesley: "High On the Mountain Top a Banner is Unfurled."

And now we close this day from Temple Square with a chorus from the "Creation" by Haydn, which envisions the Lord God looking upon the world, His handiwork, and the angels of heaven singing: "Achieved is the glorious work; our song let be the praise of God; Glory to His name forever."

(Choir sang "Achieved Is the Glorious Work"—Haydn)

Announcer: Until we beckon your thoughts again unto the hills, may peace be with you, this day and always.

This concludes another presentation in the 17th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia Network and its affiliated stations, originating with Radio Station KSL in Salt Lake City, at the Crossroads of the West.

J. Spencer Cornwall conducted the singing of the Tabernacle choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

The Sunday morning session of the Conference convened at 10 o'clock. President George Albert Smith was present and presided; President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services at the request of President Smith.

The Tabernacle was crowded to capacity, the Assembly Hall immediately south of the Tabernacle was filled with people, and scores of others assembled on the Tabernacle grounds, loud-speaking equipment having been installed in the Assembly Hall and on the grounds, so that those who were unable to find accomodation in the Tabernacle could listen to the services as they were broadcast from the Tabernacle.

President J. Reuben Clark, Jr.

President Smith has asked me to conduct these services. This is the sixth session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are present on the stand this morning, all the General Authorities of the Church as sustained yesterday, except Elder Ezra Taft Benson and Elder Matthew Cowley, whose absence has been already explained.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID of Idaho Falls.

We will begin the morning session by the Tabernacle Choir and congregation singing: "Praise to the Man Who Communed with Jehovah." Hymn Book p. L.D.S. Hymns No. 167. Elder J. Spencer Cornwall is the conductor, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President Claude B. Peterson of the San Francisco Stake.

The congregation and the Tabernacle Choir sang the hymn. "Praise to the Man Who Communed with Jehovah," Hymn Book page 282, L. D. S. Hymns No. 167.

The opening prayer was offered by Elder Claude B. Petersen, President of the San Francisco Stake.

President J. Reuben Clark, Jr.

By special request the Tabernacle Choir will now sing, "The King of Glory," Elder Spencer Cornwall conducting. Sister Jessie Smith will sing the solo part. After the Choir has sung, President David O. McKay of the First Presidency will address us.

The Choir sang an anthem, "The King of Glory," Jessie Evans Smith, soloist.

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

My brethren and sisters, as there is now scarcely remaining a year in which to complete preparations for the Utah Centennial Celebration, it has been suggested that I take this occasion to make a few comments on that important event. In the month of August 1842, the Prophet Joseph Smith recorded the following:

I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go on and assist in making settlements and build cities and see the saints become a mighty people in the midst of the Rocky Mountains.

THE MORMON EXODUS

One hundred years ago February 4, in partial fulfilment of that prophecy, the Mormon exodus commenced from Nauvoo.

One hundred years ago today, the vanguard of the Camp of Israel camped at Garden Grove, one hundred and fifty miles from Nauvoo. Referring to conditions which brought about that exodus, President Brigham Young said:

Our homes, gardens, orchards, farms, streets, bridges, mills, public halls, magnificent temple, and other public improvements, we leave as a monument of our patriotism, industry, economy, uprightness of purpose and integrity of heart; and as a living testimony of the falsehood and the wickedness of those who charge us with disloyalty to the Constitution of our country, idleness, and dishonesty.

One hundred years ago July 20, the Mormon Battalion at Fort Leavenworth began their preparations for their historic two-thousand-mile march.

On July 24, 1947, it will have been one hundred years since President Brigham Young and his one hundred and forty-two fellow travelers entered Great Salt Lake valley.

Of the exodus from Nauvoo to Winter Quarters, the historian Bancroft says: "There is no parallel in the world's history to this migration from Nauvoo."

Of the two-thousand-mile trek of the Mormon Battalion, Lt.

Col. P. St. George Cooke says:

- History may be searched in vain for an equal march of infantry.
- Half of it has been through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a pass through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half-naked and half-fed, and living upon wild animals, we have discovered and made a road of great value to our country.

WORTHINESS OF THE PIONEERS

I mention these few events in early Church history as illustrative of the spirit and achievements of the Utah pioneers.

No state in the union can look with greater pride upon the achievements of its pioneers than can the state of Utah. It is commendable and highly fitting, therefore, that the governor and state legislature have set apart the year 1947 as the Centennial year, in which to pay tribute to these great empire builders. In so doing we confer honor upon ourselves. In the light of what Thomas Carlyle says, "In this world there is one godlike virtue, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men."

NATURE OF PREPARATIONS ALREADY UNDER WAY

Preparations are already under way for the presentation of historical pageants, musical, dramatic, educational programs, and athletic and sports attractions.

In a way this will be an unusual celebration. Under normal conditions a centennial exposition would be promoted with the view of inviting people of the world to behold the wonders of the state, to see the achievements of the people, and to participate in the various festivities and entertainments of the celebration.

Now, however, due to the housing shortage, and the inability of the commission to assure comfortable accommodations for the hundreds of thousands of tourists who could be induced to visit us next year, it has been thought advisable to approach our celebration from a different angle.

This will be a celebration by and for the people of Utah, and Utahns in nearby western states. Besides the best that home talent can produce, it is proposed to fetch to the state outstanding edu-

cational and entertainment features which normally could not be presented in communities of our state—symphony orchestras, stars of stage and screen, Metropolitan opera singers, sport events of the type that our community normally could not finance. It is hoped that we might have a national eisteddfod—these and other cultural entertainments will be offered not only in Salt Lake City, but in other cities where large crowds may be accommodated.

All towns and counties in the state are urged to unite in promoting this commemorative celebration.

ORIGINAL PLANS

When the legislature in 1939 passed, and the governor signed the bill, setting a part of the year 1947 for the Centennial, the commission thereby appointed conceived elaborate plans. An interstate committee was appointed to promote the cooperation of neighboring states. An intrastate committee was assigned the duty to organize groups and committees in counties, cities and towns, societies and organizations throughout our state. As a promotional event, for example, but part of the featured observance centering around July 24, it was contemplated that a wagon train of pioneers would start at the site of Winter Quarters on a suitable date and follow the original pioneers' trail into Salt Lake Valley, entering at the spot "This Is the Place" on July 24, 1947. It was planned also that there would be a reproduction of the march of the Mormon Battalion covering the southwestern states, including southern California and ending at Sutter's Mill, where, as you know, members of the battalion were present when gold was discovered. The commission conceived an eight-year program of preparation for the presentation of the natural resources, the dramatic history, and the state's incomparable facilities for delightful vacationing.

Then came the war!

All activities pointing toward the preparation of a celebration were suspended, and thoughts and activities centered upon the winning of that great conflict.

RESUMPTION OF ACTIVITIES

On November 10, 1944, Governor Herbert B. Maw recommended the resumption of activity, writing to the commission as follows: "Inasmuch as it appears that the war will probably be ended before 1947, rather definite plans should be worked out for the Centennial celebration to be presented to the next legislature, which must be relied on to provide whatever funds are needed. The Centennial Commission will, of course, have full charge of the celebration and the making plans for it."

Accordingly, a committee consisting of Honorable John M. Wallace, chairman of the finance committee, Mr. Ward C. Holbrook, Mr. John F. Fitzpatrick, Mr. Frederick P. Champ, Judge James A.

Howell and Mr. Gus P. Backman was appointed to prepare a new budget that work might be resumed as soon as hostilities ceased.

With the approval of the state departments directly concerned, Mr. Gus P. Backman was chosen and appointed director of the Centennial celebration. Without any remunerative compensation thus far, he has served with enthusiasm and marked ability.

ORIGINAL PLANS CIRCUMSCRIBED

Of necessity the original scope of the celebration has had to be circumscribed. The building of roads to scenic attractions, improvement of parks, etc., must be left for other state departments whose permanence will continue after 1947. You who were privileged to stand last Friday afternoon on the site chosen for the "This Is the Place" monument, heard Governor Maw refer to one of these forward-looking, permanent improvements—the new highway parked from Henefer to Salt Lake valley.

Instead of building and carrying out an independent exposition to continue throughout the tourist season, it now seems advisable to cooperate with the State Fair Board for an outstanding exposition during such period as may be determined upon.

Though it may not be feasible for every town to have an assignment for its presentation of special features, groups of towns may unite, and, as districts, contribute attractions that will draw the interest of all the state on the dates specially assigned to each district. For example (and these are but illustrative), it will be the duty of the commission to allocate dates to communities and groups, such as a Black and White celebration in Cache County, including the Fourth of July, at the request of the active members in that town a Peach Day celebration in Box Elder County; a Strawberry Day at Pleasant Grove; Veterans of the Black Hawk War celebration at Nephi; State High School athletic tournament; program at Zion's Canyon; Dinosaur Monument at Uintah, etc., etc.

The governor of the state and his associates in the executive department, in the state finance, state educational institutions and boards, civic clubs, county commissioners, mayors of cities; in fact, groups and individual citizens throughout the state seem to be animated with but one desire: to make the 1947 celebration an appropriate tribute to the noble lives and outstanding achievements of the Utah pioneers.

PERIOD OF CENTENNIAL

Officially, the celebration will begin May 15 and continue until October 15, 1947. Tribute will be paid to the first white men who entered this state—Fathers Escalante and Dominguez, also to explorers and trappers who followed the Catholic Fathers. However, there will be slated special events preceding the opening date. For example, national skiing events in the Salt Lake and Ogden areas

will of necessity be held possibly in February. Also, prior to May 15, it is anticipated that dramatic companies and musical organizations will be presented in practically all communities of the state. Already projects are under way to produce these features in the late winter of 1946 and early spring of 1947. There is one important feature of the celebration which was not discontinued during the war; that is, the duty of making the state more attractive. This may concern every man, woman and child in the state. On June 5, 1942, when, with the approval of Governor Maw, the work of the commission was suspended, Mr. John M. Wallace suggested that, though the activities of the commission may be in suspension, the efforts of all beautification groups should be continued and carefully guarded. He expressed the opinion that much of the work of beautification then being promoted by the Church, the Agricultural College, civic organizations, and women's clubs should be fostered to awaken a sense of the importance of the beautification of the state, and could go forward without any interference with the war efforts.

Accordingly, this activity has continued with most commendable results.

Now, under the direction of a large and able committee, of which Donald P. Lloyd is chairman, the beautification program has assumed statewide proportions, and every man, woman, and child should sense the responsibility to do something to make the state clean and attractive for the Centennial and for the years following.

It is surprising how some of us have accustomed ourselves to look upon our old barns and sheds for what they used to be without realizing that they are now dilapidated structures marring the landscape, and in some instances are a reflection on the community.

Let us all join in the campaign to stimulate home owners to paint houses, fences, barns and other buildings and to maintain a general atmosphere of tidiness and neatness about the homes, barns, and corrals.

Perhaps a few practical suggestions might not be out of place. Improve the appearance of churches, seminaries and other church buildings by suitable landscape plantings, by painting and by needed repairs. Let all public edifices reflect the pride of the people to which they belong by making them respectable in appearance. Make Utah a rose garden by planting this spring, where possible, extra bushes in every yard. Remove all dead trees from the landscape that stand as disgraceful monuments to our negligence. Clear vacant lots, particularly here in Salt Lake City, of weeds which are unsightly and which become later in the summer a fire hazard. Utilize these vacant lots this year for the growing of needed foodstuffs.

These are physical features. What about our uniting for a moral cleanup?

There is evidence of the presence of "bunco" men in the city who are preying upon unsuspecting travelers. Three of these, as you know, are already in prison. Another has jumped a \$3500 bond.

However, others have taken their places, lying in wait to fleece the gullible stranger. Is it possible that Salt Lake is looked upon by these crooks as a "fixed" city? Some of you know what that "fixed" signifies.

What about gambling, the slot machine racket, and race horse betting?

What about beer and whiskey joints, and the flaunting of immorality on the public streets? I am sure that the mayor and other municipal officers of Salt Lake City and of other cities will appreciate our uniting with them in efforts to reduce lawlessness and immorality to a minimum.

It will be a credit to the present citizenry, and contribute to the future happiness of the state, if our cities can be so morally clean that visitors who come to share in the historic, artistic, and devotional exercises of the celebration, may pay some such tribute to Salt Lake City and other important towns as was paid by Samuel A. Prior, a Methodist minister, who visited Nauvoo in the spring of 1843. He writes:

At length the city burst upon my sight. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the West. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equaled in the country. The fair-spread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken and, instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn, which the location of Nauvoo resembles very much. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity and wrested it from the bonds of disease; and in two or three short years, rescued it from dreary waste to transform it into one of the first cities in the West. The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which was now raised fifteen or twenty feet above the ground. . . . I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business, much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place; I saw not a gloomy countenance; all were cheerful, polite, and industrious. (*Comprehensive History of the Church*, II p. 190.)

CONCLUSION

That's the town from which our Mormon pioneers crossed the Mississippi in February and faced the desert west.

For the Centennial year, and for future years ahead, let us

think of Utah and our western states adjoining as Thomas Curtis Clark said of America:

In thoughts as wise as is her prairie sea;
In deeds as splendid as her mountain piles,
As noble as her mighty river tides,
Let her be true, a land where right abides;
Let her be clean, as sweet as summer isles;
And let her sound the note of liberty
For all the earth, till every man and child be free.

God guide us in accomplishing these hopes and aspirations, I pray in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.

We have just listened to President David O. McKay of the First Presidency, who is also Chairman of the Utah Commission for the 1947 Centennial Celebration. He has given us a very comprehensive view of the plans for this celebration, and he has exhorted us in matters both as to our physical and our spiritual condition as we face the 100th year of our residence in this area.

President Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder Charles A. Callis of the Council of the Twelve.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear brethren and sisters, it is indeed an inspiration to look into the faces of this vast audience of Latter-day Saints who have assembled here to worship God. I do humbly pray that the Spirit of our Heavenly Father will be with me in what I say this morning. I ask also for an interest in your faith and prayers.

Expressions of Gratitude

I wish to express, on this occasion, my gratitude to our Heavenly Father for the privilege I have of being a member of the Church of Jesus Christ of Latter-day Saints. I know that all the blessings I have received and do receive, and all that is good that comes to you and me, comes from our Heavenly Father. I do appreciate these things. I am especially grateful for the philosophy of life given to us by the gospel with its assurance of immortality, of the perpetuation of our family ties, and all the things which are near and dear to us as Latter-day Saints which we have received through the inspiration and revelation from God, through Joseph Smith and other prophets. I am grateful for the privilege I have of serving in this Church and do pray to God in humility that I will have strength to do my share in this great and mighty cause with which you and I have affiliated ourselves.

Sunday, April 7

Third Day

Last night in our priesthood meeting, President S. Dilworth Young gave an excellent talk on missionary work, and President George Albert Smith confirmed the fine things that were said. Since it is the duty of the Church of Jesus Christ of Latter-day Saints to preach the gospel to all the world, I desire this morning to say a few words on the great and important theme of missionary work.

Importance of Missionary Work

God has informed us through his holy prophets that one of the most important assignments given to members of the Church of Jesus Christ is that of preaching the gospel. In fact, Joseph Smith declared that—

... the greatest and most important duty is to preach the gospel. (*Teachings of the Prophet Joseph Smith*, p. 113.)

Throughout history the most outstanding men who have lived, such as Adam, Enoch, Nephi, Alma, Paul and—greatest of all—Jesus Christ were missionaries. It was in that work that each of them contributed so greatly in altering the history of the world. We are told that the work and the glory of God the Eternal Father and his Only Begotten Son is—

... to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

Certainly that is missionary work. It is not surprising, therefore, to have the prophets inform us that to preach the gospel is our most important duty.

The final injunction that the Son of God gave to his apostles before his ascension was:

... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15-16.)

Yet the Savior fully understood that that would not be the last time before his second coming that it would become necessary for his missionaries to receive a divine commission from on high and be sent forth to teach the plan of salvation to the world. He definitely pointed out to his apostles that after they had preached the gospel a great apostacy from the divine plan would take place which would necessitate a restoration of the Holy Priesthood and of the gospel of Jesus Christ. (Read the twenty-fourth chapter of Matthew for an understanding of Jesus' description of the events which should take place before his second coming.) In the course of these instructions, the Son of Man pointed out to his apostles that as one of the final events preceding his advent—

... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

Apostacy from the Truth

Students of history know that during the Middle Ages Christianity was adulterated with many false pagan beliefs and practices, fulfilling the words of Isaiah wherein he had said:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

It became necessary, therefore, for God to withdraw the Holy Priesthood from the Christian Church.

The Protestant Reformation, which resulted in the establishment of numerous Christian denominations—approximately two hundred and fifty of them existing in America today—bears unimpeachable evidence to the fact that a great apostacy did occur as the Master and the prophets of old had predicted it would. Martin Luther, John Calvin, the Wesley brothers, and the other protestors against the erroneous doctrines which had corrupted Catholicism did not claim divine restoration of the Holy Priesthood nor of the principles and ordinances of the gospel.

The Restoration of the Gospel

John the Revelator, however, had looked down through the stream of time and had beheld that a divine restoration from the heavens would take place. He declared what he had seen in vision as follows:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6-7.)

This prediction was fulfilled on September 21 and 22, 1823, when the Angel Moroni appeared to the Prophet Joseph Smith and told him of a sacred record buried in a hill not far from the boy's home. This record, the angel said, contained the everlasting gospel as understood and practiced by the ancient inhabitants of America, the Nephites. In due time Joseph received from the angel this holy scripture, and acting under the power and inspiration of God, he translated and published its contents in a volume known as the Book of Mormon. No event in history fulfills John's prophecy as did the coming forth of that sacred book.

Yet, in addition to this heavenly manifestation, other angels came from the presence of God to restore to earth the particular gospel keys and blessings which they had held in their dispensations. For example, John the Baptist, and Peter, James, and John, bestowed upon the heads of Joseph Smith and Oliver Cowdery the Holy Priesthood without which neither missionary work nor the ordinances of the gospel could be officially performed. And finally on

April 3, 1836, Moses appeared to Joseph and Oliver in the Kirtland Temple and gave to them—

... the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (D. & C. 110:11.)

Missionaries Divinely Appointed

Thus every missionary that is called by the First Presidency of the Church of Jesus Christ and set apart by one duly authorized goes into the mission field to speak and act in the name of the God of Israel, and the actions performed are as valid as if Jesus Christ did the missionary work personally. Furthermore, these missionaries are the only servants of God in the entire world who have been divinely appointed, called, chosen, and set apart by the powers of heaven to preach the gospel to the world.

In due course of time after the Church was organized, the Lord placed upon the Twelve Apostles the responsibility of opening the doors of the gospel to all the nations of the earth, and the seventy were commissioned to build up the Church under the direction of the apostles. (*Ibid.*, 107:33-34; 112:14, 28-30, 21-22.) In speaking to the Twelve, the Lord said:

... purify your hearts before me; and then go ye into all the world, and preach my gospel unto every creature who has not received it; And he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned. (*Ibid.*, 112:28, 29.)

Missionary Work Under Hardships

History records no human experiences filled with greater love and acts of unselfish sacrifice than those connected with the story of the missionary work of the Latter-day Saint elders. During the past one hundred years, thousands and thousands of them have left their homes when called and have traveled over land and sea, paying their own expenses, to preach the restored gospel of Jesus Christ. Hunger and fatigue, and on certain occasions, even imprisonment and martyrdom have been experienced; yet each Latter-day Saint missionary declares that his services while preaching the gospel gave him the happiest experiences of his entire life.

Every time a crisis has arisen in the Church it has been met with a renewed and increased missionary campaign. For example, in 1837, the panic struck Church members just as it did the rest of the inhabitants of America. Many members apostatized. Conditions were critical. The Lord through the Prophet Joseph, however, met the situation by sending Heber C. Kimball and other elders to England to open a field where hundreds of souls were anxiously waiting to receive the gospel. Again, after the Saints had been driven from their homes in Illinois and had established themselves over a thousand miles west in the heart of the Utah desert, Brigham Young inaugurated a worldwide missionary campaign. During this period, thou-

sands of people were headed westward toward the gold fields of California, but the elders of Israel turned their backs upon gold and their hearts toward winning souls for the kingdom of God.

Today we have reached another vital point in the Savior's missionary program. The guns have ceased firing, and thousands of human hearts are yearning for peace, for rest, for truth, and for righteousness. Surely the field is white ready for harvest; and God is going to give us another chance to fulfill his commandment of taking the gospel to every nation, kindred, tongue, and people preparatory to the coming of the Son of Man to reign on the earth for one thousand years.

Proclaiming the Gospel a Responsibility for All Latter-day Saints

Brethren and sisters, it is our responsibility to preach the gospel to the world. God has given us the priesthood and the true gospel of Jesus Christ, and he will hold us responsible to teach the plan of salvation to all other peoples. Parents, send your children on missions. Instil in their hearts in their youth the desire to proclaim to the world the eternal principles of truth. If you love your children and desire to do good things for them, you could make no greater investment than to send them on missions. While they are bringing souls unto God, they will as a natural result of their missionary services increase their love, understanding, and testimony of the gospel. Therefore, by sending them on missions you are saving the souls of your children while they are working to save the souls of other people, demonstrating the Savior's statement that "it is more blessed to give than to receive."

Young men and young women, live clean lives, study the principles of the gospel, and carefully prepare yourselves to go on missions so that God can use you in performing his great work. In no other way can you gain more happiness and store up greater rewards of eternal joy in the mansions of your Heavenly Parents. The Son of God has declared:

Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (*Ibid.*, 18:10-16.)

Remember, missionary work is not the work of any man. It is God's work, and we have been given the opportunity to help him accomplish his holy purposes. He is directing the missionary work of the Church of Jesus Christ today through his prophet, President

George Albert Smith, even as he has done whenever his Church has been on the earth. Thus missionaries are being sent into the world in increasing numbers. Last month one hundred and fifty of them were sent to various parts of the earth to carry good tidings to the honest in heart.

I humbly pray that God will touch the hearts of all Latter-day Saints that we may unite our efforts and means for the purpose of preaching the gospel to the entire world. The gospel must be preached, and it is our responsibility.

I bear testimony that God lives and that Joseph Smith was the instrumentality in his hands in establishing the true Church on earth again. May God bless us in our efforts to proclaim the gospel of Jesus Christ to every nation, kindred, tongue, and people, that we might be found blameless at the great judgment day, I humbly pray. In the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

I am deeply conscious that without God's help I can do nothing. A frequent recurrence to fundamental principles will increase the strength of the Church.

When I speak about a recurrence to fundamental principles increasing the strength of the Church, I think this is applicable also to the national government and the state governments. If we would return to the fundamental principles of the Constitution of the United States and observe them more closely, "it would from many a blunder free us, and foolish notion."

Strength of Church in Personal Testimonies

The secret of the strength of this great Church is the personal testimony that the members enjoy—the testimony of the Holy Ghost.

Our spiritual safety is secured by staying on the main stream, that stream of living truth that flows by the throne of God. It is sad to see men spiritually wrecked by being washed ashore by immaterial crosscurrents and spend "all the voyage of their life bound in shallows and in miseries." If we keep on the main stream, we are going to finish our mission on earth in a manner pleasing to the Lord.

Shakespeare said:

But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.

Why should men be so unstable that they will run after every wil-o-the-wisp, tempted by plausible, deceptive theories? The devil himself is plausible; he can assume a pleasing shape. He can fashion

himself into resembling an angel of light, and he can cite scripture to suit his purpose.

Support of First Presidency

Every truth essential for the salvation of the people of God is deeply imbedded and enshrined in the glorious plan of salvation. The instruments of darkness approach us by the way of flattery. They will say: "You are all right; you are a pretty good man, and the gospel is true." Then they will say: "But the First Presidency of the Church are wrong." Against such appeals let us guard ourselves lest we be "betrayed in deepest consequence." I testify to you in humility and in the inner sureness given by the Holy Ghost, that from the days of Adam there has never been a First Presidency with more power and authority to act in the name of God, for the salvation of man than the present First Presidency, whom we love and sustain.

I love President George Albert Smith, a friend of man. You cannot associate with him without being impressed with a Christlike feeling. I love President J. Rueben Clark, Jr., a wise counselor, a statesman, and a man devoted to the work of God. I love President David O. McKay, a Christian gentleman, made by his religion, filled with the spirit of godliness and desirous of helping the children of God.

I repeat, from the days of Adam no First Presidency of the Church has ever exercised more authority, and the right to bless the children of men, than the Presidency that are seated on this stand.

Preparations for Second Coming of the Son of God

Brethren and sisters, why do we want missionaries? They are sent out for a purpose. It is for the purpose of preparing the way for the second coming of the Son of God. I recall the history of that great apostolic delegation that went to Great Britain: Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, and others. They went to that foreign country without purse and without script. A man giving them a lift in his wagon was accosted by a passer-by who said, as he looked at the ghostly appearance of these missionaries, who were sick, who were leaving their families in sickness and in poverty: "Mister, what graveyard have you been robbing?"

Let us pause here a moment for reflection.

Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith were no weaklings. They were men among men. Do you for a moment think that these stalwart men, these men of God, would have undertaken that long and perilous journey unless they knew, deep down in their hearts, by the power of the Holy Ghost that this Church was founded by the Lord?

We are filled with hope and faith. We are looking and praying for the glorious second coming of the Son of God. When the apostles

looked steadfastly toward heaven as Jesus ascended to heaven, two men in white apparel said:

... Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

He will rule the world with truth and grace
And make the nations prove,
The glories of His righteousness
And wonders of His love.

This promise of a visible, certain return of the Messiah made the apostles happy, and they rejoiced in the knowledge of the second coming, just as we rejoice today.

Tennyson caught a flash of the vision of Christ's reign as King of kings and Lord of lords, from the rivers unto the ends of the earth, when he said:

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonders that would be: ...
"Till the war drum throbbed no longer and the battle flags were furled
In the Parliament of Man, the Federation of the world.
There the common sense of most shall hold a fretful world in awe,
And the kindly earth shall slumber, lapped in universal law.

Jesus Christ to Inaugurate Millennium

When the Lord Jesus Christ comes, he is going to inaugurate the millennium. War will cease; enmity shall disappear; and the King of kings shall reign as only Christ can reign, in the midst of and over a world of peace. Barbaric war shall end forever. What heavenly joy in the contemplation and in the future enjoyment of this blessed condition! Oh, what hope there is in this majestic event. You mothers who mourn the loss of your brave boys who went to save the world for freedom will be compensated in the resurrection. Even now, though you know your sons have made the supreme sacrifice, you still are listening for the sound of returning feet.

It will be a pity if this United Nations organization shall fail to harvest the fruits of this victory which was won by the shedding of rivers of blood. May the Lord grant them wisdom; may they listen to peace, and the call of peace. May they have the Golden Rule always before their eyes; and in their hearts the fear of the Lord, who shall come to the earth as the Prince of peace.

The Apostle Paul said:

... the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thess. 4:16-18.)

The last prayer in the Bible reads as follows:

Behold, I come quickly. (Rev. 3:11.)

And John prays, as we today pray:

Even so [blessed Lord,] come quickly. (Rev.22:20.)

Come and stop this carnage and misery. God grant that this gospel may be preached to the great Russian people and to "every nation, and kindred, and tongue, and people."

O, Father, send Jesus Christ quickly that the millennial reign, the golden rays of which are already brightening the hills of coming time, shall begin that we may rest and reign with Christ on earth a thousand years, I humbly pray, in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High," Hymn Book, page 317, L. D. S. Hymns, No. 338.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

President Smith and counselors and my brethren and sisters: I love music. I should like to take this opportunity to congratulate the music committee or whoever it is that has been responsible in arranging for the inspiring music that we have had during this conference. The very beautiful, appropriate music furnished by the Singing Mothers on Friday brought us all closer to our Heavenly Father, and then we were thrilled yesterday by those more than a hundred young voices from the Manti district of the South Sanpete Stake. I attended a conference a few weeks ago in that stake, and was so impressed with the singing of that young lady soloist that I asked the stake president about her. I was informed that she is one of a family of thirteen, in fact she is the *thirteenth*, a very lucky number in her case, I should say. And then the inspiration that we receive from this great Tabernacle choir and the organ and our one and only Brother Evans whom we love so well. No one can estimate the good that this great organization is doing. I join with Brother Kirkham in suggesting that we make more in our organizations and our wards and stakes of our music. There should be a choir in every ward, choruses, Aaronic Priesthood choruses, girls' choruses, and others. I know in the mission field what a great value our choirs are. Scores of families are in the Church today because of our choirs. Our friends who love music and can sing are invited to join the choir, and after singing the songs of Zion for a while, and associating with the missionaries and members, they begin studying the gospel, and then, quite often, apply for baptism. These contacts change their lives. As one young man expressed in a testimony meeting, where he was confirmed a member of the Church, his getting acquainted with the missionaries and the members, and especially the singing of the songs of Zion, had entirely changed his outlook on life. He said, "It is really like coming from the darkness into the light."

The Savior declared:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

RELEASED AS ACTING PRESIDENT OF THE EUROPEAN MISSION

With the appointment of Elder Ezra Taft Benson as president of the European Mission, I was given a very kind complimentary letter, signed by the First Presidency, releasing me from my very interesting service in looking after the European Mission. Because of the war my work has had to be carried on largely by correspondence.

I wish to take this opportunity to express publicly my sincere thanks and appreciation for the wonderful opportunity that this appointment, and also, and especially, my other missions in Europe, have afforded me. These missions, spaced as they have been, have given me an exceptionally fine opportunity to observe the practical working of the gospel—to see what a blessing it really is to all those who accept and obey its teachings, to see them come into the light after walking in darkness.

LABORS IN EUROPEAN MISSIONS

My first mission was from 1900 to 1903. I was home six years and then was again honored by another call, this time as president of the Swiss-German Mission, which comprised at that time—1909 to 1912—Switzerland, Germany, Austria-Hungary, and France. I found that an absence of six years had made quite a difference; many of the children who were, for example, Sunday School pupils, were now Sunday School officers and teachers. I saw the development of these young people as well as all other members who had accepted and were living the gospel. The acceptance of the gospel had given these people also an entirely different outlook on life.

Twenty-five years after this second mission I again had the privilege of returning to Europe, with my headquarters again in beautiful Switzerland. The children who were pupils in the Sunday School in 1900, and Sunday School officers and teachers in 1909 were now, many of them at least, married and had children of their own; some were or had been missionaries; some had emigrated. As I say, these three missions, spaced as they were, gave me a most wonderful opportunity to see what obedience to the gospel of Jesus Christ will really do for people. It had touched every phase of their lives. Their supervised recreation had influenced them socially; the courses of study and outlines for the priesthood quorums and the auxiliary organizations, especially the Sunday School of the Church, had afforded them splendid educational opportunities. They had been affected financially through the great tithing system and fast offerings. Some who had previously spent their money for tobacco, beer

and wine and liquor were now using that money to purchase better clothes, more conveniences for the home, better entertainment, and there was as a result more love in the home. The gospel affected them also and especially morally and spiritually. Oh, of course, some were not strong enough to change their way of life and overcome their life-long habits; these, as stated, for reasons best known to themselves, had found the requirements too much. We find that true here at home, even more so I think than in the mission field. It is so easy, for example, to find other things to do on Sunday than attend meetings. This seems to have always been true; at least I find the following admonition in one of President Brigham Young's sermons on the subject of the Sabbath day:

Now, remember, my brethren, those who go skating, riding, or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the Kingdom of God and go to destruction. (*Discourses*, p. 225, first edition; p. 165, 1943 edition.)

When I read this sentence: "Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections," I thought of a statement which I recently read which says:

We never lose our religion by a blowout, usually it is just a slow leak.

And also this:

Many treat their religion as a spare tire, they never use it except in times of emergency.

COMMANDMENTS GIVEN FOR OUR DEVELOPMENT

What President Young states with reference to keeping the Sabbath day holy is equally true with reference to the breaking of the Word of Wisdom, remaining away from sacrament and priesthood meetings, taking the name of the Lord in vain, the nonpayment of tithes and offerings. Tithing for many is one of the most difficult of spiritual exercises we are asked to take. And do you know why? Because it strikes at one of the most effective weapons used by Satan for the destruction of mankind, namely, the love of money. A person or a nation that will pay an honest tithing will never worship gold instead of God. The love of money, we are told, is the root of all evil. At any rate we all know that it is the love of money, of power, of dominion of the sea as well as of the land and the people themselves that has caused many of our wars—yes, the principle of tithing properly understood and lived would go a long way to doing away with wars. This commandment and all others given by our Father in heaven are for our spiritual development, for our happiness and joy in this life. They are to keep us alive and growing spiritually, our guideposts. They are reflectors

along life's highway to keep us from becoming lost, or, to quote a famous radio voice:

We are much like travelers driving along a highway by night. There faithfully placed are reflector signs to warn of hazardous curves and dangerous crossroads. The light of our cars picks up the signs, and they reflect to us their warning or direction—if we have the light! But if our light is dark the signs are dark. They have no meaning for the unlighted lamps.

These commandments I have referred to, and others, are given us as means of keeping the light burning, keeping alive spiritually. One of Dr. Karl G. Maeser's sentence sermons says:

One who has lost the spirit of the Lord is spiritually dead.

THE GOSPEL APPRECIATED IN WAR-TORN COUNTRIES

The gospel has certainly been a light shining in the darkness for our members in the war-torn countries, and also and especially for our servicemen and women during the terrible war years just ended—at least we hope they are ended. Scores of letters have been received testifying of the comfort and blessings of the gospel. I will take time to refer to only one or two. Here is a paragraph written by one of our Mormon chaplains, addressed to the servicemen's committee:

Not many days ago I had a deeply spiritual experience that gave me added proof of the power of the gospel to make men brothers spiritually. By chance I read in one of the theater news sheets the reports of a Christmas program conducted by Protestant and Catholic German P.O.W. chaplains stationed at the 99th Field Hospital near Pisa. The news item stated that the special music was presented by the P.O.W. orchestra and a "Mormon" vocal soloist. The following day I went in search of this "Mormon" P.O.W., and with the help of an American chaplain I found him, a former Dresden District missionary, who served for a year and a half under President Rees in the East German Mission—Elder Hans Karl Schade, 25 Sebnitz Street, Dresden, Germany. A few days previous to our meeting, the theater chaplain, Colonel Frank Brown, had met Elder Schade at a worship service and when he found Elder Schade was a Latter-day Saint, he gave him my name. And so when I first saw Elder Schade in the eye clinic where he now works, he extended his right hand and said, as he walked towards me, "Brother Braithwaite, thank God for this meeting." I shall never forget that expression—nor Elder Schade. In the presence of another chaplain and my interpreter, we spoke with complete freedom and with an understanding that destroys distrust, vengeance, or hate. We met on common ground, and thanked God for our fellowship in the Gospel. It was the time when I asked him to sing for me and our men, and to attend our L.D.S. services in Leghorn, that he reminded me he was a prisoner of war. However, even the restrictions involved caused no seeming barriers in our relationship. An understanding commanding officer gave permission for him to sing for us, and for us to go to his office to visit him.

The work of the army occupation tests the moral fiber of our men as perhaps it was not tested in war. Temptations are great and many. It demands a clear understanding of why we are here, patience, self-discipline, and self-control. Our job is important, and by and large, the L.D.S. men are meeting the demands it makes on them.

LETTER ATTESTS FAITH OF EUROPEAN SAINTS

The following is quoted from a letter dated March 14, 1946, at Basel, Switzerland, from Elder Ezra Taft Benson, president of the European Mission: I hope you will pardon me for reading this first paragraph; it is quite personal but I do appreciate it so much:

Dear President McKay:

As you will note, I am here at the spot which you loved so much, with the people who love you so dearly. Everywhere we have been we have found many people who know you and love you and have asked about you and shown disappointment in your not being here.

As you probably know, we have already made a trip into France, Belgium, Holland, Norway, Sweden, and Denmark, and now we are here in Switzerland preparatory to making a complete tour of the Occupied Areas. We have already attended district conference at Karlsruhe last Sunday. During the next two and a half weeks we will be in the military zones and in Czechoslovakia. From there we will return to Basel, and then continue on to Paris, Belgium, and Holland again before returning to London.

I will not comment on conditions which we found except to say that the deep faith of the Saints in these missions has been a source of joy and satisfaction. The willing service and clean, exemplary lives of the many Latter-day Saint servicemen who have been among the people of Europe have left a splendid impression over here.

Yes, the gospel is a light shining in this war-torn world, and it will also show the way to a permanent peace if our "Father's children," as President Smith so kindly and tolerantly refers to his fellow men, would but do the will of the Father. He loves us; he is our Father—we are all his children; and he has given us the gospel for our happiness and joy in this life. We could have a heaven on earth if we would but keep the commandments of God.

... men are, that they might have joy. (II Nephi 2:25.)

The Savior says:

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

TESTIMONY COMES THROUGH SPIRIT OF GOD

I cannot give you a testimony of the divinity of the work—you cannot give me one—it must come through the Spirit of God. There are laws governing these spiritual matters as well as the physical and mental. President Grant used to quote so often:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

And a testimony of the divinity of the Church is received only by obedience to the spiritual law—"If any man will do his will, he shall know"—that means study, work, pray, keep the commandments, and our Heavenly Father will reveal to each of us, as he did

to Peter, the divinity of his Son. When Jesus asked Peter, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the son of the Living God." Notice what Jesus answered: "For flesh and blood"—the Christ was flesh and blood—"for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

I feel very humble and extremely grateful that I am able to bear you a similar testimony. I too know that God lives, that Jesus is the Christ, that this is his Church, the Church of Jesus Christ of Latter-day Saints, not the church of Joseph Smith. He was the servant however, the prophet called of God to establish the Church in this dispensation, with the same organization that existed at the time of the Savior, and it is here for the last time, never again to be taken away or given to another people, until the Savior shall come to rule and reign in person. May we keep oil in our lamps—keep the light burning, that others seeing our good works, our example, may glorify our Father in heaven, I pray, in Jesus' name. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I feel very dependent upon the Spirit of the Lord and your faith while I stand here before you. We have heard a great deal about the preaching of the gospel and the burden which is upon us to carry this message to the world. I would like to add a few words in regard to this responsibility and something in regard to the condition of the world into which we are sent.

GOSPEL TAUGHT BY ADAM

Adam was commanded by our Father in heaven to teach his children the everlasting truth. We read in the scriptures the following:

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came among them saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Pearl of Great Price, Moses 5:12-13.)

PROPHETS REJECTED BY MEN

So they turned away from the truth unto the worship of all manner of false doctrines and gods, refusing to hearken to the prophets that were sent among them, and it became necessary for the Lord to bring in the flood upon them and cleanse the earth of its iniquity. Once again the world started out with just one family, and as men began to spread upon the face of the earth, they were taught by the

prophets and were given revelation from the Almighty; but they, too, in course of time rebelled and set up their own churches and worshipped their own gods and graven images. Under these conditions the Lord called a man out of the land of the Chaldees and sent him into the land of Canaan, promising him great blessings and his posterity after him, through obedience to the Lord's commandments. Today we call that people Israel. But in course of time Israel also rebelled. They would not listen to their prophets, so they were scattered over all the face of the earth for their rebellion. This has been the history all through the ages, because men became carnal, sensual, and devilish.

One of the ancient prophets on this continent, speaking of our day, said:

But behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27:1-2.)

GOSPEL RESTORED THROUGH JOSEPH SMITH

The Lord saw fit to restore, after a great apostasy, the truth of the gospel through the Prophet Joseph Smith. He sent angels from his presence. In fact, this great prophet was visited by both the Father and the Son and was given authority to commence this great dispensation of the fulness of times and to teach the truth of the everlasting gospel, because again men had turned away from the truth to the worship of their idols and the practice of false doctrines. They have set up churches of their own where the Spirit of the Lord is not found. The Lord sent out his missionaries in the beginning of this dispensation to preach the restored gospel, and he said to them that he was sending them with this message of truth among the "congregations of the wicked"; and this he repeated many times. In a revelation given in October 1830, when the Church had been restored but six months, the Lord said this:

For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. (D. & C. 33:2-3.)

WARNING OF CALAMITIES TO COME

By the "last time" the Lord meant the Dispensation of the Fullness of Times.

The Prophet Joseph Smith instructed his brethren and informed

them of the calamities that were to come. He warned the world of its wickedness, and he told these good men of the Council of the Twelve, who were associated with him, that because of the wickedness of the world and its corruption, destruction would come upon it. Some of these brethren say that as he told them of these things he wept as our Savior wept when he looked upon Jerusalem. President Wilford Woodruff, speaking of this testimony and this warning to the world which the Prophet had seen in vision of things which were coming upon the earth, said: "I heard the Prophet Joseph Smith bear his testimony to these events that would transpire in the earth," and after predicting that they were now at our doors, he said also; "We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things." I think we have no right to close our ears, and we have no right to be silent and shut our eyes against the warnings that the Lord has given and placed before us which we are commanded to declare to the nations of the earth.

Again the Lord says:

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined. (D. & C. 38:11-12.)

PROPHECIES OF WILFORD WOODRUFF AND NEPHI

I heard President Wilford Woodruff, in this stand, this same place where I stand, bear witness as he had done in other places, in 1893, and up to the time of his death, that the angels who had been waiting to go forth to reap down the earth had now been sent upon that mission and they were in the earth. Therefore, he said we may look for calamities, for destruction, for plague and bloodshed. Now let me read a little to you by way of warning, something given by prophecy to Nephi concerning our own day. Speaking to the people who are living now, he said:

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

(This has reference, if you please, largely to those who are in Zion.)

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. (II Nephi 28:15-23.)

WICKEDNESS INCREASING IN THE WORLD

There is much more that I would like to present if time would permit. Let me call your attention to the fact that this world is not growing better. If I may be pardoned for the expression: We need not "kid" ourselves into thinking that this world is growing better. If so, then the prophecies have failed. This world today is full of wickedness. That wickedness is increasing. True, there are many righteous people scattered throughout the earth, and it is our duty to search them out and give unto them the gospel of Jesus Christ and bring them out of Babylon. The Lord has said to them: "Go ye out of Babylon," which is the world.

Now the Lord has said this is the last time the gospel should be given to men and his servants should cry nothing but repentance, and he has further said:

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness. (D. & C. 33:3-5.)

GOSPEL PREACHED AS A WITNESS

And for what purpose is the gospel preached? To bring the people to a knowledge of the truth and as a witness before the end of the world shall come or the end of wickedness. Even before the organization of the Church, back in 1829, the Lord drew attention by revelation to the preaching of his servants, and he said:

And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them. (D. & C. 5:18.)

This was said more particularly in reference to the testimonies

of these men who are witnesses of the Book of Mormon, and their testimony has gone forth through all the world. But this is also true of the testimonies of all others who have gone forth to preach the gospel. Then the Lord adds:

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

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

MISSIONARIES TO WARN THE PEOPLE

The Lord has placed upon us the responsibility to preach the gospel, but there is another great responsibility. I think some of our missionaries have had an idea that all we had to do was to make friends, and if they wanted to come in the Church, well and good, and the missionaries have not realized that they were under the obligation to leave a warning, and it is just as necessary that we warn the world as it is to declare the way of eternal life. The Lord said to the missionaries who went out in the early days:

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:80-82.)

Every missionary who goes out should see to it that he leaves his testimony, so that he will be free as the Lord has declared he should be in section four of the Doctrine and Covenants; and so that every man with whom he comes in contact should be warned and left without excuse, and thus the blood of every man may be upon his own head.

OPPOSED TO MILITARY CONSCRIPTION

If you think the world is getting better, just observe and witness the vulgarity and the near-approach to indecency that we find published in some pictorial magazines, and so frequently on the screen. Think of the corruption and the debasing conditions due to the indulgence in liquor and tobacco and other narcotics and drugs. Think of the immorality which is so prevalent throughout the country. We are made aware of the evils which existed in our army camps by the reports in the paper, the magazines, and from the lips of our own boys who have returned. Now pressure is brought upon us to bring to pass the compulsion of our youth at the tender years when they are most impressionable, and force them into military camps where they will have no protection, or very little, from the vices which are so prevalent in army camps. I want to say to you, my brethren and sisters, for one, I am opposed to it!

Now let us go forth and preach this gospel with the understanding that we have the dual responsibility of bearing witness and leading the righteous, the honest, to a knowledge of the truth, and then leaving all others without excuse by the witness which we bear to them.

I ask it in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.

The Tabernacle Choir will now sing: "Let the Mountains Shout for Joy." The closing prayer will be offered by President W. J. O'Bryant of the Palmyra Stake, Spanish Fork, Utah, after which this Conference will stand adjourned until 2 o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KID at Idaho Falls.

The Tabernacle Choir sang "Let the Mountains Shout for Joy," after which the closing prayer was offered by President W. J. O'Bryant of the Palmyra Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY AFTERNOON MEETING

The concluding session of the conference convened at 2 o'clock p.m., Sunday, April 7.

Again the great Tabernacle was crowded to capacity. The Assembly Hall to the south of the Tabernacle was also filled with listeners, and many others assembled on the grounds.

President George Albert Smith:

This is the seventh and closing session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. Many are standing in the building and cannot get seats, and the overflow is in the Assembly Hall.

There are present on the stand this afternoon, all the General Authorities of the Church as sustained yesterday, except Elders Ezra Taft Benson and Matthew Cowley, the absence of whom we have already explained.

The proceedings of this session will be broadcast over KSL, KSUB and KID.

We will begin this afternoon's service by the Tabernacle Choir singing: "Behold, God the Lord Passed By," from "The Elijah." Elder J. Spencer Cornwall is the conductor, and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President George Christensen of the Rigby Stake.

The Tabernacle Choir sang "Behold, God the Lord Passed By," from "The Elijah."

Elder George Christensen, President of the Rigby Stake, offered the invocation.

Singing by the Choir, "Now Let Us Rejoice."

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

Whenever called upon, my brethren and sisters, to perform this great task, I always ask the Lord to quicken my mind and loosen my tongue, and I hope that that prayer has a response in your hearts in my behalf today.

MANY EVIDENCES OF CHRIST'S DIVINITY

We frequently hear the question asked: "What is there in a name?" And thinking of names, we always think first of family names. We think of the great names in the fields of education, industry, statesmanship, but what about the names in the great realm of religion? In retrospect there are many that come before us—the names of Confucius, of Buddha, of Mohammed, and of Jesus Christ. As we think of the first three, their names identify them as men who endeavored to teach their followers certain philosophies, philosophies of men, with some elements of truth in them. But what about Jesus Christ and his teachings, and furthermore, what do we find in his name? In the use of his name, there is also an immediate mental connection with the Godhead. His followers proclaimed that he was the Son of God, for we read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1-5; 14.)

To the early followers of Jesus Christ, he was with God in the beginning. He was God, and to him was given the great commission of creating the earth and all the things that are now upon it. And furthermore, because his plan of salvation was accepted in the pre-existent councils in heaven, he revealed himself to mankind in the flesh, the only Begotten of the Father. In analyzing this declaration and comparing it with the theories and teachings of Confucius, Buddha, and Mohammed, we find a great difference in the claims of these great religious teachers.

The above declaration of John must of necessity be supported with tangible evidence that Jesus Christ was the Son of God, a mem-

ber of the Godhead who revealed himself to mankind in the flesh for the purpose of redeeming mankind from the sin of Adam. The great evidence to sustain the above claims is found in a promise made by the Savior wherein he declared:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.)

The great difference between Jesus Christ, the Son of God, and the other great religious teachers of the world was that after he left the earth, the third member of the Godhead, even the Holy Ghost, would testify to the races of men on earth of the divine mission of the Lord, Jesus Christ.

Nearly two thousand years have elapsed since Christ was upon the earth, but untold thousands have enjoyed the revelation of the Holy Ghost that his mission was divine. A modern-day prophet, Brigham Young, states most emphatically that any honest searcher of truth can know that Jesus was the Christ in the same way that Peter knew it. As you recall, the Savior was traveling in the country with his disciples and turning upon them asked this question: "... Whom do men say that I the Son of man am?" As I visualize that scene, his followers were dumfounded and rather hesitantly answered: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." The second time the Savior asked the question: "But whom say ye that I am?" Peter, the humble fisherman, without any reservation declared: "Thou art the Christ, the Son of the living God," and the reply immediately came from the Savior: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.) How was it possible for Peter to answer this question without any hesitation or reservation? It was possible because the Holy Ghost revealed this great truth to him, and in this event we see that the Holy Ghost does reveal the fact that Jesus Christ is the Only Begotten of the Father in the flesh, the Son of God, the Redeemer of the world.

Again we ask the question: "What is there in a name?" In the name of Jesus Christ there is salvation and exaltation to the children of our Heavenly Father, for we read in the Acts of the Apostles:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

In his ministry Christ taught the people to accept his name, to take his name upon them. In the matter of prayer he said:

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (John 14:13.)

PRINCIPLES TAUGHT BY THE SAVIOR

With reference to belief and faith he said:

But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. (John 1:12.)

He taught the principle of repentance; forcibly declaring in Luke:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:47.)

John the Baptist, forerunner of Christ, taught the gospel of repentance and baptism by immersion for the remission of sins, and in the course of events, the Savior appeared applying for baptism. Ecclesiastical history declares that when he came up out of the water, the heavens were opened and the Holy Ghost appeared in the form of a dove, and the assembled multitude heard the voice of the Father saying: "... This is my beloved Son, in whom I am well pleased." (Matt. 3:17) again proclaiming the great truth that Jesus Christ was the Son of God, the Redeemer of the world.

... Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

Admission into the kingdom by baptism, as the Savior so declared to Nicodemus, was in the name of the Godhead including the name of the Savior. Other promises he made in his name:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:16-18.)

THE TRUE CHURCH OF CHRIST CARRIES HIS NAME

In contemplation of the great ministry of our Lord, his name stands out preeminently as the only name under heaven whereby the children of men can enjoy the blessings of salvation and exaltation. In fact, his name is the pass-word into the kingdom of our Heavenly Father.

Paul in preaching to the Ephesians declared that Jesus gave some apostles, some prophets, some evangelists, some pastors and some teachers, and may I also point out to you that in the New Testament, there is an abundance of scriptures to prove without question wherein high priests, sevens, elders, priests, teachers, deacons and bishops were selected, these offices being made an integral part of the great Church organization. After the selection of Church officers and its organization did the Church carry a name, and if it did, what was its name two thousand years ago? Did it carry the name of Peter; was it the church of John or Matthew? It was not; it carried the name of its great organizer, the Lord, Jesus Christ. Read, if you will:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:18.)

It logically follows that if the Savior was to have pre-eminence in all things, the most pre-eminent of all these would be this great organization called the Church which should carry his name. We read:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Ephesians 5:23-24.)

We see in this comparison that the Church was to take the name of Jesus Christ, its head, and become subject, just as the wife takes the name of her husband and becomes subject to him. So the Church in the days of Jesus Christ carried his name.

At the trial of the Savior, when he stood before Pontius Pilate, the Roman ruler declared that he could find no guile in the man, but to appease the Jews, his subjects, he ordered the crucifixion. He did something more to please his subjects, for John declared:

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19:19.)

Little did Pontius Pilate realize when that name was nailed to the cross at his command, whereon the Son of God hung, that name would become the best known among the children of men, the only name under the heavens whereby we might enjoy a place in his kingdom.

While the Savior's body lay in the tomb, we are told by Peter that his Spirit visited the spirits who, in the time of Noah, were a disobedient people upon the earth and were swept away by the flood, teaching them the importance of his name and that by obedience to the gospel that he had proclaimed upon the earth, they too should enjoy salvation.

APOSTASY FROM THE CHURCH OF CHRIST

According to the records found in III Nephi in the Book of Mormon, Jesus Christ as a resurrected being appeared to the inhabitants on the American continent, teaching them to take upon them his name, and furthermore that the application of the ordinances of the gospel was to be done in his name. Shortly after the departure of the resurrected Savior from the earth. Paul declared to the Galatian Saints:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:6-8)

This statement is an evidence that other principles and doctrines were being taught and that the great apostasy from the Church of Christ was already in process, and furthermore that as a result of the apostasy, the name of Jesus Christ had lost its significance among

men. Men were taught to pray in the names of men and women who out of the changed doctrines of the Savior became so-called saints, standing between the people on this earth and God rather than Jesus Christ. During this period we hear no more about apostles, prophets, pastors, teachers, high priests, seventies, elders, bishops, priests, teachers, and deacons, but new officers with new titles took their places. The efficacy of faith was lost in that men were taught to believe that they might be saved by faith and grace rather than by faith and works. The principle of repentance became one wherein the forgiveness of sins could be purchased. The ordinance of baptism was changed and the organization lost its identity as its first title "Jesus Christ" had another substitute. As the dark clouds of apostasy settled over the earth, there were some great men who declared that there would be a change, a reformation. Among these were Martin Luther, John Calvin, Roger Williams, who declared that the Church of God was no longer upon the earth. Sincere in their declarations and in their efforts, they were unable to restore the Church organization with its name, ordinances, and principles as the Lord, Jesus Christ first gave them to the world.

THE TRUE CHURCH RESTORED

Out of the turmoil and the adverse opinion in the world, a young man, sincerely wishing to know which of all the churches was the Church of Christ fell upon his knees among the giants of the forest, calling upon God for divine direction to the end that the true Church might be revealed to him. In answer to the prayer of the fourteen-year-old boy, God, the Eternal Father, and Jesus Christ, his Son, appeared, the Father saying to Joseph Smith: "This is my Beloved Son, hear him!" reaffirming to the world that Jesus Christ was the Son of God, a resurrected being, that the Father and the Son were two distinct personages with bodies, parts, and passions. Joseph Smith received instructions from the Father and the Son and thereafter was visited by heavenly beings who indicated that their visits were in the name of the Savior, again establishing upon the earth that all things were to be done in his name as the apostles of old taught the people.

The eighteenth section of the Doctrine and Covenants parallels the verses found in the book of Acts, wherein the significance and the power of the name of the Lord Jesus Christ was restored to the earth. It reads:

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (D. & C. 18:23, 24.)

It is a grand and glorious truth to contemplate that in this day, your day and my day, Jesus Christ has again spoken to the world, restoring the gospel and all its saving ordinances to the end that the

children of our Heavenly Father might enjoy salvation and exaltation in his kingdom.

Here are familiar words spoken two thousand years ago and again reiterated in the words of the Savior to the Prophet with reference to prayer, indicating again that his name was to become the watchword of salvation:

And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church. (*Ibid.*, 24:5.)

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. (*Ibid.*, 50:29.)

PRIESTHOOD GIVEN TO MAN

John the Baptist appeared to Joseph Smith and Oliver Cowdery, bestowing upon them the Aaronic Priesthood, with these words:

Upon you my fellow servants, in the name of Messiah I confer the priesthood of Aaron. (D. & C. 13:1.)

May I ask the question, was there ever a time in the history of the great reformers or any other religious leaders when they claimed that divine messengers came from the heavens above in the name of Jesus Christ or in the name of the Messiah, bestowing upon them any or part of the priesthood? The answer is no. The restoration of the ordinance of baptism brought with it the mandate that men and women were to be baptized in the name of the Father, of the Son, and of the Holy Ghost. The confirmation of members of the Church and the promise of the gift of the Holy Ghost were to be done in the name of Jesus Christ. Administrations to the sick were to be performed in his name. The revealed blessings on the sacrament were to begin with these words: "O God, the Eternal Father, we ask thee in the name of thy son, Jesus Christ," (D. & C. 20:77,79) and so on.

Follow through the restoration of the gospel, if you will. The significance of the name of Jesus Christ is most impressive, restoring to it the same place that it held when he taught men upon the earth two thousand years ago. With the restoration of the ordinances and principles of the gospel, the Lord again, as Paul once declared, gave some apostles, prophets, evangelists teachers, pastors high priests, seventies, elders bishops, priests, teachers, and deacons, and with the restoration of these offices in the priesthood of the Church the Church was again organized just as perfectly as it was in the days of Peter and John. Something more than the restoration of the gospel, ordinances, principles, and organization was necessary, and what was that? The name by which it might be identified in the world, which name had been taken from the earth when the great apostasy took place, and is it not singular then that all the great religionists failed to call the churches organized by them the Church of Jesus Christ but through the providence of God, it was not to be.

Hence, the name was reserved for the day when through the Lord's instrument, Joseph Smith, the Church was again restored to the earth. We read in a revelation known as the one hundred fifteenth section of the Doctrine and Covenants the words of the Savior to the Prophet relative to this matter:

Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter; And also unto you, my servant Edward Partridge, and his counselors; And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world; 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. (*Ibid.*, 115:1-5.)

MEANING OF NAME LATTER-DAY SAINT

With the restoration of the name, the organization was now complete with the priesthood, all its officers, ordinances, and principles that existed in the ancient Church as Christ taught them. The restoration of the name is one of the greatest evidences of the divine calling of the Prophet Joseph, the Church in the latter-days being known as the Church of Jesus Christ of Latter-day Saints.

The members of this Church carry a great and grave responsibility in using the title Latter-day Saints. As I think of my own life, I wonder if I merit the name Latter-day Saint. Do you ponder over this divine title, determining whether or not your lives are compatible with the title of Latter-day Saint? We only become Latter-day Saints insofar as we live the gospel of the Lord, Jesus Christ, and a real Latter-day Saint is willing to take upon him the full name of the Lord, Jesus Christ, keep his commandments, his covenants. It demands wholehearted, devoted loyalty to the anointed of the Lord who preside over his Church, and beyond that cleanliness of life is a prime requisite, for I am convinced that anyone who claims to be a Latter-day Saint and drinks a glass of beer or smokes a cigaret is not entitled to the divine title of Latter-day Saint.

The Lord's people are a covenant people under solemn obligation to him so to live as he has declared to the Prophet Joseph to become a standard to all the nations, and if there was ever a time in the history of the world when it needed a people that would manifest in its lives all the principles of the gospel, that time is today.

Joseph Smith declared prophetically on the banks of the Mississippi River on the sixth day of August 1842, almost two years before he was murdered, that this people would move to the Rocky Mountains, becoming a great and a mighty people. I wonder what he meant by the word "mighty." Were we to become mighty in politics, in the industrial world, or were we to become mighty in righteousness? My interpretation of this prophecy is that we were to become mighty

in righteousness, and out of our might in righteousness we would set the world an example. We would become a light, a standard to a misdirected, misled, and faithless world. So in the final analysis of the Lord's plans, he bestowed his name upon the restored Church to identify us from the rest of the world by being called Latter-day Saints.

THE IMPORTANCE OF A NAME

It is a far cry from the days of Pontius Pilate when he ordered the name of the Savior nailed to the cross: "Jesus of Nazareth, king of the Jews," to the day when John the Revelator saw in a vision and declared:

And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. (Rev. 19:16.)

In his name the Lord promised that he would appear as the Lord of lords and King of kings to all those who live the gospel of Jesus Christ, meriting the title of Latter-day Saints, and they should have this blessing:

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—They are they who are priests and kings, who have received of his fulness, and of his glory: . . . These are they whose names are written in heaven, where God and Christ are the judge of all; These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (D. & C. 76:54-56; 68-70.)

Again the question is submitted: "What is there in a name?" What is there in the name of Jesus Christ?

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (*Ibid.*, 18:23, 24.)

May God bless you and may he bless me, that we will so reverence the name of the Lord Jesus Christ, that we will keep his commandments and enjoy all the blessings involved therein, I ask in his name. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I rejoice with you in the return of our Latter-day Saint Servicemen from their many assignments overseas. I am grateful for the strength they will bring to us in our various organizations, in the wards and stakes. I sincerely hope that every returning Latter-day Saint serviceman will resume his activity in the Church without delay.

CONTRIBUTIONS OF OUR SERVICEMEN

These servicemen have accomplished some great things during the last few years. They have rendered great service to the Church and likewise to their country. In the main, they have been true to the standards they have been taught. I am sure they have been loyal and patriotic, fighting in defense of freedom. It has been a great sacrifice for our one hundred thousand servicemen under the Stars and Stripes, to leave their homes and schools, their work, and their families. But it has been a greater sacrifice for those who have borne the brunt of battle, for many of our boys have been wounded, some of them severely. Some of our boys are blind; some have suffered severe nervous and mental injuries; and there are those among them who will never walk again.

Many have died. We at *The Deseret News* have endeavored to determine about how many Latter-day Saint servicemen were killed in the war. Our study is as yet incomplete, but if we were to estimate the total for the whole Church, based upon the figures that have thus far been compiled, the number of Latter-day Saint servicemen who have given their lives in this war would exceed five thousand. Our hearts go out in deepest sympathy to the families thus bereft.

Those boys fought and died that their families at home might enjoy peace and safety. They died, also, in the cause of freedom, in the cause of free agency, freedom of action, free enterprise if you please. In spite of the sacrifices these boys have made, together with the thousands of other Americans who have died in defense of liberty, there are still those in our land to whom freedom means nothing. There are influences and movements and groups and organizations within the borders of the United States which today, if they could, would rob us all of our free agency.

Latter-day Saints, of all people, should stand firm in defense of freedom. Free agency has a special meaning to us. We know that without free agency there would be no progress. We all know that the gospel itself is based upon the principle of free agency. Yet there are some among us who have allowed themselves to slip to one side or the other, and they need to reorient themselves in line with the divine revelations we have received concerning the principle of freedom.

AMERICA, A LAND OF DESTINY

Let us look for a moment at one or two of the phases of freedom that are so important to us. Most of us believe that America is a promised land, a land of destiny, and so it is. But what is that destiny?

Anciently, the Lord made it known that the gospel would be restored in these last days; that it should come forth after a period of apostasy and that it should come forth upon this land of America. It was necessary that the gospel should come forth under a free form

of government in order that the modern people of God could carry on their work without regimentation or restriction, and, therefore, God dedicated America to freedom.

When the Savior was among the Nephites, he predicted the coming forth of the Gentiles upon this land; he told about the coming forth of the gospel itself and said: "For it is wisdom in the Father that they [the Gentiles] should be established in this land, and be set up as a free people by the power of the Father, that these things"—meaning the gospel principles—"might come forth from them," that is, from the believing of the Gentiles, "unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel." (Book of Mormon, III Nephi 21:4.)

FREEDOM ESSENTIAL FOR RESTORATION OF GOSPEL

Note that language if you will. The Gentiles were to come forth upon this land of America. They were to be set up as a free people. They were to be thus established by the power of the Father, and the purpose of it all was that the gospel might come forth and be preached to the children of men in order that God could fulfill the covenant that he had made "with his people, O house of Israel." And why was freedom so necessary in connection with the restoration of the gospel and its promulgation among the children of men? In order that those to whom the gospel would be restored might have the freedom of speech to preach the gospel; the freedom of the press to publish the gospel; freedom of assembly so they could gather together in congregations and worship the Lord; and religious freedom so that they could worship God according to the dictates of their own conscience.

President Joseph F. Smith discussed this subject in this way:

This great American nation the Almighty raised up by the power of his omnipotent hand, that it might be possible in the latter day for the kingdom of God to be established in the earth. If the Lord had not prepared the way by laying the foundations of this glorious nation, it would have been impossible (under the stringent laws and bigotry of the monarchical governments of the world) to have laid the foundations for the coming of his great kingdom. (*Gospel Doctrine*, p. 409.)

And along the same line, President Brigham Young said:

We believe that the Lord has been preparing that when he should bring forth his work, that, when the set time should fully come, there might be a place upon his footstool where sufficient liberty of conscience should exist, that his Saints might dwell in peace under the broad panoply of constitutional law and equal rights. In this view we consider that the men in the Revolution were inspired by the Almighty to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others in-

spired to deeds of resistance to the acts of the King of Great Britain. (*Discourses*, p. 359.)

So Spoke Brigham Young.

Did our American colonist feel that they were assisted by the Almighty in winning independence from their mother country? They certainly did and so expressed themselves. Among them was George Washington who, in the inaugural address he delivered on April 30, 1789, said this:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency.

CONSTITUTION WRITTEN UNDER INSPIRATION

But merely to be given their independence did not mean that they were set up as a new nation. A government must be established. Did God follow through and fulfill the prophecy in the Book of Mormon as uttered by his Beloved Son to the Nephites? He did by raising up and inspiring the men who drafted the form of government for this land. He inspired those men to write the Constitution of the United States and that Constitution is the means by which God wrote into the law of this land the principles of free agency. So the Lord said:

... it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. (D. & C. 101:79, 80.)

And, furthermore, not only did the Lord raise up these men and inspire them to write free agency into the government of this land, but he declared his intention that the elders of this Church should defend that Constitution and the freedoms and the rights allowed us in that great document. And so he said, "that law of the land, which is constitutional," and I call your attention to the phraseology:

... that law of the land which is constitutional, supporting that principle of freedom in maintaining the rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (D. & C. 98:5-7.)

In regard to that last sentence, it is my interpretation that laws which are not in harmony with the principle of free agency and therefore not in harmony with the spirit of the Constitution, "cometh of evil."

Then the Lord continues:

I, the Lord God, make you free, therefore ye are free indeed; and the law—

that is the constitutional law—

also maketh you free. Nevertheless, when the wicked rule the people mourn. (D. & C. 98:8,9.)

OUR OBLIGATION TO DEFEND THE CONSTITUTION

And so the Lord seems to teach us that it is a part of our religion to preserve and fight for and defend the Constitution of the United States with all its rights and freedoms as provided therein. It was with this thought in mind that President Heber J. Grant said:

From my childhood days I have understood that we believe absolutely that the Constitution of our country is an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

Then, President Grant continues, after quoting the Prophet:

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection. (*Gospel Standards*, p. 128, 129.)

Brigham Young also believed that it was part of our religion to defend the Constitution of the United States. Said he:

We mean to sustain the Constitution of the United States and all righteous laws. We will cling to the Constitution of our country, and to the government that reveres that sacred charter of freemen's rights; and if necessary, pour out our best blood for the defense of every good and righteous principle.

He continues:

To accuse us of being unfriendly to the Government, is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts. (*Discourses*, pp. 358-359.)

At another time, with this same thought in mind, Brigham Young again spoke and said:

How long will it be before the words of the prophet Joseph will be fulfilled? He said if the Constitution of the United States were saved at all it must be done by this people. It will not be many years before these words come to pass. When the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it. . . . if it is sustained on this land of Joseph, it will be done by us and our posterity. (*Ibid.*, pp. 360,361.)

DIVINE PRINCIPLE OF FREE AGENCY

I appeal to every Latter-day Saint to accept the divine principle

of free agency and to adopt it in his life. I appeal to you to remember this principle when you are confronted by organizations and groups and movements in this country, which are now arising and assuming great power. Before you become engulfed in them, measure their practices and their purposes by the measuring rod of free agency, and you remember that God said it is not right that any man should be in bondage one to another. Remember, also, what Richard Evans told you yesterday, that it is not right that we should be commanded in all things, and don't you allow yourself to be commanded in all things by any group or agency. You preserve the free agency that God has given to you, because if you don't you will suffer all the days of your life.

You remember that you are to be true to the Constitution of the United States. I appeal to you to accept as the word of God, the declaration that appears in the revelation in section one hundred one of the Doctrine and Covenants, wherein the Lord says he did raise up men and inspired them to write the Constitution. I appeal to you, every one, to be true to the trust that God has placed in you, to preach the gospel throughout the world, as has been declared here today. But remember that you cannot preach that gospel without freedom of speech, and you cannot publish that gospel without freedom of the press, and you cannot gather together in congregations without freedom of assembly, and you cannot worship the Lord your God according to the dictates of your own conscience without freedom of religion. And remember that every time you give up any of your freedoms, whether it be to some economic or political group, or to any other group, you jeopardize these four freedoms of which I have spoken.

I appeal to you to accept as the word of God that which I have quoted to you which says that you, the elders of Israel, are justified by God in defending your constitutional privileges. I appeal to you to be true to your one hundred thousand sons who have fought for liberty, to the eight thousand of your sons who have been wounded and bled in battle. Do not betray the five thousand Latter-day Saint boys who died that freedom might live. Remember that you have a responsibility to preserve freedom in America. Remember always the glorious prayer that is written into the last stanza of "America" which was sung so beautifully this morning by the Tabernacle choir.

Our father's God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light!
Protect us by thy might
Great God, our King.

I pray that we may have the courage and the wisdom to accept the truth, that the truth may keep us free, and I ask it in Jesus' name. Amen.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

My brethren and sisters, I find that I have come into some little difficulty trying to help a friend. My friend doesn't know that I was trying to help him, and I have discovered that he did not need my help at all.

LOFTY CONCEPT OF CENTENNIAL CELEBRATION

As I contemplated my responsibility on this occasion, remembering that President David O. McKay was the chairman of the commission arranging the celebration of our centennial next year, I concluded that I would offer whatever aid I could to that great event. I tried to offer similar aid six years ago at the April conference, but after hearing the lofty concept of the centennial celebration, which was set before us so impressively this morning by President McKay, I feel it would be unwise to indulge in anything approaching a repetition of the thoughts he therein conveyed to us. However, I am grateful that my mind ran in the same channel with his; I hope it always will.

Maybe you will pardon me if I say to you that it is just forty years ago this year since I had the privilege of coming into close association with President McKay. We had attended the University of Utah when it was located on the west side of this city, some years before, but it was in 1906 that I was called into the Sunday School general board where I began a friendship that is one of the most prized things in my life. Ever since that day I have had the esteemed privilege of working closely with my dear friend and associate, President McKay. I trust that the companionship and friendship so established may endure throughout the eternities. I can think of no richer blessing than the perpetuation of these friendships we establish in the priesthood of God to go forward forever.

There is, perhaps, one thought I may add—and I rather think it is fortunate that the circumstances have transpired as they have because I can at least make one contribution to the conference, and that will be in brevity so that in the very short time that remains President Smith and others may be heard from. But this one thought I would like to give about our celebration of next year.

PIONEERS CAME TO ESTABLISH ZION

It has been remarked many times that the pilgrimage of the pioneers to this section was very unusual in character, differing greatly from like enterprises by many other pioneers and peoples. It is true that the pioneers came here to found homes, and they came here for peace and freedom, but these were really only incidentals. They came here to establish the utopia of their dreams. They came here to establish the Zion of our Lord. All of their energies were

bent to that effort. They knew what their commission was, and they executed it.

Do you believe that the kingdom of God is established in this earth—not just a visionary, ethereal kingdom as in the concepts of some men but the tangible, definite authoritative kingdom of our Father?

I remember some years ago, during the days of the silent films, there was a moving picture play called *The King of Kings*. This I thought was a very excellent portrayal of many of the episodes in the life of the Savior. It was reverentially done, and it gave me a great satisfaction to see it. I experienced, I believe, only one disappointment, and that was at the end of the picture when there was flashed upon the screen these words: "The kingdom of God is in your heart." Now, I do not want to do any injustice to the people who projected that scenario, but we know that the kingdom of God, while it must be accepted in one's heart is, not merely a concept of our thinking or our feeling. The kingdom of God is truly established in this earth. It is established in the land of Zion; and right here, at least for the time being, is the headquarters of the land of Zion.

OUR DEBT TO THE PIONEERS

It is a sacred land to me. I love it, and I know that there will yet go forth many more great things for humanity, from this land of Zion. I want to preserve it in beauty inviolate from desecration.

We owe it to those noble pioneers, who established it here, to make it beautiful. When many come, as they will come, in spite of the restriction of invitation, to see us next year, I hope that all the Latter-day Saints, feeling that this land has been consecrated and that it is sacred, will do their utmost to make it reflect the glory of those noble men and women who left it as a heritage to us.

I know that the kingdom of God is established in this world. I know that it rests upon the foundation of the Holy Priesthood which has been given to man to maintain and, through it, to bless all humanity. May we arise to the opportunities and the challenge that have been presented to us in this great conference, I pray in the name of Jesus. Amen.

The congregation and Choir sang the hymn, "We Thank Thee, O God, For A Prophet." Hymn Book page 152, L. D. S. Hymns No. 298.

PRESIDENT GEORGE ALBERT SMITH

We are very much blessed today by information that has come from one source or another. Lest we overlook it I would like to say that Brother John H. Taylor of the First Council of the Seventy has been seriously ill, and while he is not considered well enough to par-

ticipate in the activities of this conference, he has been present with us, and we are very glad that that has been the case.

This morning at three o'clock Captain Howard Badger, one of our Latter-day Saint chaplains, arrived here by air. He has been helpful to Brother Benson in that field of activity in Europe, and I am sure if there were time we would be delighted to have Brother Badger give us some information about his experiences over there. He has performed a splendid service. By the way, there are quite a number of our men in uniform here today who were here yesterday, some of whom have been willing and have desired to bear their testimonies and tell of their experiences, but unfortunately our conference seems to be just one day short of the time we need. We are grateful to have them home with us, and I am sure the Lord will bless them and magnify them.

We have a telegram from Tokyo, informing us that an inspirational conference is being held there today. It says there were 470 people in attendance. Think of it, way off in Japan, having a conference with 470 Latter-day Saints in attendance. I am assuming they are Latter-day Saints. Many of them are members of the armed forces and some other members of the Church.

By the way, at this point I would like to say we have received word from different parts of the world, and now here comes a message from Japan. In my judgment, there are in Japan, a multitude of wonderful people, children of our Heavenly Father, and he loves them and he desires that they may have the benefits of the Gospel of Jesus Christ, and that is why President Grant and others spent several years seeking to divide the Gospel with them. They were not so successful as we had hoped. Things were not what we should have liked, but in Hawaii, where a good many of our Japanese brothers and sisters have come to live, we have a fine Church organization, with many faithful members working there, and others are coming in all the time.

In addition to the message from Japan, we have one from Elder Ezra Taft Benson. It bears no date but was sent for the purpose of being published, that it might reach the people, and coming today we thought we would read it here.

BENSON TELEGRAM

As Church leaders and Saints generally assemble on Temple Square for the annual conference of the Church, thousands of faithful Saints in all parts of the European Mission extend their heartfelt love and greeting. We feel very near to you all in Zion although separated by great distances, military restrictions, and material limitations. Our hearts are one with yours. We feel the great bond of unity and fellowship which is one of the sweet fruits of the gospel. We are ever grateful for its rich blessings.

The war has brought hardships and untold suffering and distress.

Destruction, hunger, and anxiety are on every hand. Many of our Saints are without home or country—refugees fleeing the terrible aftermath of war and the ravages of fiends in human form. In the midst of all this there is but one soul-satisfying refuge, the restored gospel of Jesus Christ. Never has there been more heartfelt gratitude for membership in the Church than now. The sweetness of the gospel is appreciated more fully. The faith of the Saints is stronger than ever before.

Everywhere in war-torn Europe, the faithful members of the Church, bereft of earthly material positions, face the future with courage undaunted. This is in great contrast to the melancholy, suicides, and discouragement all around them. Members are volunteering to do missionary work. They are sustaining each other and are anxiously willing to give their all toward the establishment of the kingdom of God in the earth. In this and in all other activities in the interest of the Saints and the Church as a whole, our Latter-day Saint servicemen have and are rendering immeasurable service.

Nowhere in all the world do members love and sustain their Church leaders more wholeheartedly than here. Never have the songs of Zion and especially "We Thank Thee, O God, for a Prophet," been sung with more soul-stirring fervor. Yes, the sweet assurances which come from burning personal testimonies of the truth are enjoyed by the thousands of Saints in Europe today. Never were there more sincere expressions of gratitude and such spirit in meetings as that witnessed in the services just completed in all the war-torn countries of Europe.

We all join in sending our deep love, assurance of our faith in the work and gratitude for its blessings. May God bless you all at home and prosper the cause of truth in all the earth.

(Signed) *Ezra Taft Benson*

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

In the last three days we have heard reference many times to the disturbed condition of the world. Brother Widtsoe put his finger on the nerve center of it all. He told us that it is due to a feeling of uncertainty that afflicts the minds of men. I believe that uncertainty is due to a breakdown of faith in the principles by which men have heretofore lived. They are not sure any more that those principles are valid, and having nothing in lieu thereof, they are adrift with no settled convictions. In such circumstances life cannot be stable, and instability means weakness and unrest. To be strong men we must have faith in the integrity of something. Collectively they must have such faith if they are to make strong communities or enduring nations. Because of the absence of deep conviction we have unrest and shifting and uncertainty, and that condi-

tion reflects itself in all the concerns of men, their political concerns, their moral concerns, and their religious concerns.

UNSTABLE CONDITIONS OF THE WORLD

It needs no proof that all the nations today are politically a seething mass of unrest and instability. Morally the situation is about the same, and for the same cause.

With beliefs gone, and nothing to take their place, many have indulged the presumption that all moral values are gone and that each is left to set his own standards and to live according to his own heart's desires. That means moral anarchy. That is a notion all too prevalent over the earth today.

Others subscribe to the fallacy that men can live by ethical codes and that the so-called Christian ethics can be separated from the Christian religion in which those ethics are founded. We see the result of following either of these fallacious notions. Evil and corruption are self-destroying. They contain in themselves the seeds of their own ruin. They debase, they destroy everything they touch. Ethical codes on their part must draw their strength from the religion in which they have been founded. To try to separate them from it is like separating the twig from the root whence it has drawn its nourishment. That is true of so-called Christian ethics which were spread and accepted and took root and bore fruit as a part of the religion which Christ established.

From the breakdown of faith with resultant uncertainty and shattering of conviction it is only a short step to a scoffing cynicism about all ideals. The way is made ready for the iconoclasts, and they have not been slow to seize their advantage.

GREAT MEN DESCREDITED BY CYNICS

Once in awhile only, a great man appears upon the stage of this world or of a nation. He renders a service so signal that after the curtain has rung down upon his life and he has receded far enough into the past for time to have softened some of the harshness and imperfections which revealed themselves while he performed his part, his grateful countrymen, or perhaps the world, set him up as a symbol of the ideals he portrayed, and do him homage. Perhaps they weave some legends about his name, but what does that matter, since he has become more of a symbol than a person anyway? As an ideal he becomes an inspiration to succeeding generations throughout time. We have had in this country two such men on the political scene. One of them is George Washington. He was human, therefore, he must have had faults, but they were dwarfed into nothingness by the overtowering majesty of his virtues, and his bequest to humanity. By soul-stirring steps, he passed progressively through various commanding positions to the high pinnacle, where he sits in stainless honor, the proper object of reverence by all men

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who prize pure patriotism, love justice, and cherish liberty. But the cynics have been at work on him.

Four or five years ago an unknown man wrote what he calls a history. It is reported that he is a teacher in a college and so can prescribe his book as a text and insure its being read. He has discovered that Washington was a vain, glory-seeking mediocrity, affecting a modesty which was merely a pose for effect, without military capacity or the least trace of statesmanship. He says that Washington "never had any clear conception of the dynamic force of ideas," and "he never formulated coherent theories of government."

This newcomer in the firmament has also turned his cold and luminous eye on Abraham Lincoln. He has pierced him through, with his gimlet gaze, and has found no substance there. With one dexterous twist of his wrist, he has torn off the mantle from "honest Abe" and has left him standing bare, exposed to the cruel public gaze. His big, understanding, humanitarian heart shrivels, and he is left with only intellect enough to supply the needs of a yokel. For our new genius finds that the Lincoln-Douglas debates were "dull," and "Lincoln himself disingenuous, shifting, self-contradictory, evasive, opportunistic, deceptive; with a peasant brand of intellect, unable to grasp a complicated economic or constitutional problem; without capacity ever to understand the forces behind the party he represented; whose prose was lucid and beautiful, but charmed by its style rather than its content, whose conclusions were indefensible *non sequiturs*." Thus summarily is disposed of the man of whom a colleague, looking on his still form in its casket said: "Now he belongs to the ages."

I know of nothing quite so fit to apply here as the observation of President Coolidge. Angry men demanded that he do something to stop the defamers of Washington. Looking through his window to where the graceful shaft pierced the blue, President Coolidge said simply: "I see the monument still stands."

IRRELIGION BEING TAUGHT

So will it ever be with reputations founded on the rock.

But bold as this historian is, he shrinks to small size by comparison with the ambition of another who does not hesitate to reach up and pull God himself down from off his throne. This one tells us that "a new world must be born out of the dead world of the past." He wants just one all-encompassing world state, set up by social contract, which is to take complete charge of human lives, and in which parents, teachers, and church are to be mere agents to carry out the supreme will of the state, where the "myth of God, of the Bible and of Jesus Christ is to be replaced by the fact of brotherhood by social contract." Did anybody ever hear anybody complain about authoritarianism in religion?

Yet another one of them tells us that:

The things of highest value for individual experience and for the ethical standards in America will not be found out so long as intellectual leaders maintain a sensitivity over the supernatural significance of Christian mythology, or a sentimental personal attachment to the character of Jesus. It may as well be frankly recognized by American educators that the days of Christian cultural solidarity in America are over.

Now we know the worst. America is no longer to be a Christian nation.

This is all of a piece with the action of a teacher who, evidently determined to do his part about getting rid of the "myth of God," under the guise of giving what he called a "maturity test," submitted two questions: first, "Do you believe in a supreme being?" second, "Do you rely upon him for aid?" The student answered "yes," to both, and the teacher promptly marked him down as woefully immature. This same teacher, no doubt, would be very explosive if anyone taught religion in the school, but he does not have enough respect for the law, whether written or resting in a code of honor, to refrain from violating the spirit of it himself, by teaching irreligion even to the extent of disbelief in Deity.

He cannot prove that the student was wrong, yet unhesitatingly he marks him so, and so declares. Then some people complain about authoritarianism in religion. That teacher is not very smart either, for, dependent upon his caprice for graduation, the student soon learns what kind of answer the teacher wants, and gives it to him, even though he does not believe a word of it.

Now, lest anybody think that this is intended as a wholesale charge against teachers, I at once file my disclaimer. I know that in the schools are many of the most highly honorable and punctilious, who revere God and practice true religion, but the occasional ones, such as I have instanced, show what forces the church and the home and society have to meet, if they desire to preserve the stabilizing power of religious faith. Parents, at least, should know the task that is cut out for them.

CHURCH FOUNDED IN THE TRANSCENDENTAL

For two thousand years now, men have regulated their lives by the teachings of Jesus. They hold sway among five hundred millions of civilized people. Do you suppose that five hundred millions of civilized people have been held together and their lives ordered by a myth? Imposters do not make history. The transcendental may be beyond our full grasp, but no man who has lived his life in this world can shut his eyes to the fact that daily we have to accept many, many things that we cannot explain. The fact that a proposition does not admit of analysis, and taking apart and examination and setting up in its parts, does not prove that it is not a reality.

This church is founded in the transcendental; so was the early

Christian Church. Jesus was the Messiah proclaimed. He was resurrected from the dead. No man can explain that. Paul had a vision on the way to Damascus. I have read where it is said that it was a spiritual vision, but he heard a voice, too. What was that?

Whether it was spiritual or some other form of vision makes not the slightest difference to me. He had a vision! And this Church rests in the declaration that Joseph Smith had a vision from heaven, that celestial beings attended him and taught him, and on the basis of their teaching, he established this Church. It has approximately a million members. Hundreds of thousands of others have died. Perhaps in the course of time, nearly two million members have adhered to a belief in the verity of his statements. That kind of thing does not come out of imposture. Men can be wrong, may be deceived, but out of insincerity this Church could not grow.

- UNFOUNDED ATTACKS ON PROPHET JOSEPH SMITH

Over the last half century, perhaps half a dozen writers have cited a court record, supposed to show that Joseph Smith made admissions which show his insincerity and his imposture. And the whole case for that is built upon that alleged court record. When you come to examine it, there is no court record at all produced. What is produced is an article in an encyclopedia, written by nobody knows whom, and obviously full of poison, or by an author full of poison, and including what purports to be a court record. Why doesn't anybody who hangs a case on a record of the court produce the record? Even that encyclopedia deleted that part of the article consisting of the alleged court record in a later publication, presumably because there was not good enough foundation for it.

There is another peculiar thing about that alleged record. It purports to be a record of a justice of the peace court. Everybody who knows anything about courts knows that justices' courts are not courts of record. They do not usually take, nor preserve as part of the record, the testimony of witnesses. There are certain essential things. It should show the charge. It should show that witnesses were sworn. It should show the findings and the sentence. This alleged record contains everything but what it ought to contain. It contains a statement of charge that is subject to objection because it states two offences, or attempts to do so. It is well-known that no man in a case has to testify against himself. No man charged criminally has to testify until a case has been made against him, but this alleged record starts out with Joseph Smith, the first witness, testifying for himself, before anybody has testified against him.

There is no record that any witness was sworn. There is the announcement that he was found guilty, but of which of the charges it is not said, and there is no sentence. That record could not have been made of the alleged trial as it proceeded. The order of occurrences prohibits it. It rests on no better foundation than the worthless affidavits which it is dragged out to support, and so we could go

down the line and bit by bit tear to shreds the threads of evidence by which the alleged imposture is said to have been perpetrated.

Let's get over the idea of thinking that everything must be true because it is written in a book. It derives no sanctity from being reduced to print. It has no higher validity than the honesty of thought behind it.

I apologize for this imposition upon your time, and pray the blessings of God upon you, in the name of Jesus. Amen.

PRESIDENT GEORGE ALBERT SMITH

It is just five minutes to three—in San Francisco. (Laughter.)

This has been a very delightful experience for me to be at this conference, notwithstanding the fact that some of the dearest friends I have ever had, who were here a year ago, are not here today. We have listened to the members of the Quorum of the Twelve, and I realize that for every one now in that quorum, a very dear friend of mine and member of that group has passed away. Their places have been well filled. These brethren are really servants of the Lord, but I miss the men who are gone. Aunt Augusta Grant has sat through this conference attending most of the meetings. That blessed woman sat by the side of President Grant, helped him rear his family, and blessed this community. I am grateful to see her here today. I am sure that quite a number of elderly people are here that some of us do not know about. I mention Aunt Augusta Grant because President Grant stood here not long ago. Aunt Mary, wife of President Joseph F. Smith, is here also and is always at our meetings, and many others whom we love. I am sure they are blessed by being here, and we are blessed by their presence. It will not be long before many of us will pass on. We will not all leave as fine a record as some of those I have referred to, probably, but it is a wonderful thing to have that kind of companionship throughout life.

Just to look into your faces and see the earnestness of your lives is a joy, because that earnestness is written in your faces. I want to say to many of you that I know personally, I can never repay your kindness and helpfulness to me in many ways. I say never—I'll say I can't do it in this life, but I believe that we are living eternal lives, and perhaps some of these failures here may be remedied hereafter.

LASTING GREATNESS OF THE PROPHET JOSEPH SMITH

Much has been said in this conference about the Prophet Joseph Smith. There isn't much that I could say, except that which is good. Many of the benefits and blessings that have come to me have come through that man who gave his life for the gospel of Jesus Christ. There have been some who have belittled him, but I would like to say that those who have done so will be forgotten and their remains will go back to mother earth, if they have not already gone, and the odor of their infamy will never die, while the glory and honor and

majesty and courage and fidelity manifested by the Prophet Joseph Smith will attach to his name forever. So we have no apologies to make.

It is a wonderful thing to live in an age like this when so many problems are being solved. It is also a disquieting age to live in when people find pleasure in harshness and unkindness toward those who are seeking to bless mankind.

CHOICE ASSOCIATIONS IN THE CHURCH

I am glad that I belong to a Church that has produced such men and women as this Church has produced. I have traveled approximately a million miles in the world in the interest of the gospel of Jesus Christ. I have been in many climes and in many lands and in many nations, and I have never seen any place that I thought was as rich in the sweet companionships of life as I have found in the valleys of these grand mountains and in the organizations of the Church established in other parts of the world. It is a wonderful thing to have such friendships of good, true, honorable, sweet, faithful men and women. I have often said no man in the world has been more blessed than I. From my childhood, ever since I can remember, I have never been compelled to associate with evil individuals. I have been fortunate in having my life so adjusted that I could choose the very finest men and women that could be found in the world to be my companions. This has enriched my life, and I am grateful.

THE PRIMARY ASSOCIATION

I think of my early experiences in the Primary Association. Mentioning the Primary calls to my attention the fact that it is a marvelous institution. It was the Savior of the world who said: ". . . Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God." (Mark 10: 14.) In this organization there is a program to develop little children and to give them the advantage of education, refinement, and culture equal, if not superior, to any other in the world. Personally I feel today to thank the general officers and the stake and ward officers of this organization who give their time to developing these little children. I am reminded of it because yesterday and today I see quite a number of these children sitting in the aisles, on the steps, and elsewhere, paying attention and listening to what has been going on. It is lovely to have so many little children here, and it makes me feel comfortable to have them in the audience. The Lord loves them, and I am sure we love them.

THE SUNDAY SCHOOL

And we have our great Sunday School organization. There is no such Sabbath School group in all the world as we have in the Church of Jesus Christ of Latter-day Saints. It is marvelous what has been accomplished, and its teaching has been so adjusted that

anybody, old or young, may find development and uplift in it. So I would like to thank those who have made it possible for me, in the Primary and in the Sunday School, to associate with men and women whose ideals are real Christian ideals, not make-believe, and who train those under their watchcare to walk uprightly before the Lord, to honor father and mother, to love one another, to be honest and true and chaste and benevolent. These are great organizations.

MUTUAL IMPROVEMENT ASSOCIATIONS

I think of what the Mutual Improvement Association has done for me. It is one of the most remarkable organizations in all the world, prepared and adjusted for those above twelve years of age. It has given me the companionship, as the other organizations did, of a little older group, but a group of the same fine quality, having faith in God, love for their fathers and their mothers, and honor and respect for those who preside over them in the Church and state and nation. What a wonderful help the Mutual Improvement Association has been to me. I feel to thank and bless those who made it possible for me to have those companionships. There are in this audience today men and women with whom I have associated in that great group for many, many years, and I would like them to know that I appreciate their love and their kindness.

THE RELIEF SOCIETY

There is another fine organization in the Church, the Relief Society, organized under the direction of a prophet of God, for the development of women. This organization is unsurpassed by any woman's organization in all the world. What a wonderful thing it is to have in each of our wards and branches, these mothers of men and women, who give their lives to uplift and bless the communities in which they live. What a blessing they are and have been to this Church and will continue to be!

THE GENEALOGICAL SOCIETY

The Genealogical Society is another marvelous organization. It has the task of gathering the names of those who have passed on, generations ago, bringing them into a great depository where they may be sorted over and classified, so that we may trace our ancestry. I said to a man one day, "You can find out all about your ancestors if you will go with me to the Genealogical Library." He said, "I don't want to know anything about them." I wouldn't either if I thought my ancestors could be traced back to an orangutan or a baboon. But like William Jennings Bryan, those who have any pride in that kind of ancestry will not connect me with their family tree. I want to say that we don't appreciate what this great organization has done in gathering our genealogy and in tying together all the family lines that have been broken and lost.

CHURCH WELFARE PROGRAM

We have our welfare program. It has been organized only a short time, and yet today is in a position to ship carloads of food, clothing, bedding, and other materials, to men and women and children on the other side of the sea, who are starving and freezing to death for the various things that we have in abundance, gathered by that great organization.

This Church and its organization prepare us for the kingdom of heaven if anything does that is in this world. So today, as I stand here and look into your faces, I realize what the gospel of Jesus Christ has done for me. I have no words to express my gratitude to God for the ministry of this Church and the blessings of its members to me as an individual; then multiply that by what it has done for all the rest of you.

It is a wonderful thing to go through life, hand in hand with the Master of heaven and earth, and this Church comes as near giving me this privilege as anything can do in mortality. I am grateful as I look around this group and see what God hath wrought for us, and I thank these elderly men and women who have borne the burden in the heat of the day and carried on, that we who have come on might have the blessing of a knowledge of the purpose of life to prepare us for eternal happiness.

CHURCH SCHOOL SYSTEM

We have our great educational institutions, our schools and seminaries, where our sons and daughters may not only be taught the rudiments of education but may be taught the fundamentals of eternal happiness. I am thankful that Karl G. Maeser, when I was only a child, put into my life a part of that which goes to make up the organization of the great Church school system of the Church of Jesus Christ of Latter-day Saints. There are many things that I might mention, but these are just some that come to my mind as I stand here.

OUR MISSIONARY OPPORTUNITIES

As we approach the conclusion of this great conference I have only good will in my heart for mankind. I haven't any animosity in my heart toward any living human being. I know some that I wish would behave themselves a little better than they do, but that is their loss, not mine. If I can get my arm around them and help them back on the highway of happiness by teaching them the gospel of Jesus Christ, my happiness will be increased thereby. That is the purpose of the missionary work of this great Church. I would like to say to the brethren who are mission presidents, you have a real responsibility in your various fields. You do not have very many missionaries from Zion as yet, but they are coming. I want to say that you will have all you can do to take care of them and train and develop them, as

well as to assist the local people who have been so faithful and helpful during these long trying times. The letter we read from Brother Benson today indicates that many of the people over there are nearly starving and freezing to death, but the thing they are thinking about apparently, as indicated by his letter, is not how they may have a palace on earth, but how they may help other people to enjoy a mansion on high. That is what the gospel does for us. It is not what we have that makes us happy; it is not the material things of life that enrich our lives; but it is what we are. The nearer we are like our Heavenly Father and his beloved Son Jesus Christ, the happier we are. Surely, therefore, not any man or woman under the sound of my voice, or in the world who understands, will hesitate to go out and teach these people who do not understand, and radiate sunshine. You cannot drive people to do things which are right, but you can love them into doing them, if your example is of such a character that they can see you mean what you say.

GRATITUDE FOR HELPFULNESS OF ASSOCIATES

I thank my brethren and my associates for their help and their kindness. When I think of what a weak, frail individual I am to be called to stand in the midst of this great Church, I realize how much I need the help of every soul that is in it, if I am to succeed; so I thank my brethren, my faithful counselors, who have helped me in the unusual experience of becoming accustomed to a great responsibility. I am grateful to my brethren of the Quorum of the Twelve, the Patriarch, the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric—all these men who are servants of the Lord and who are seeking to keep his commandments and teach us the way of eternal life. I am grateful to them, and I invoke upon them, and upon all of you, my Father's children, here or wherever you may be, the blessings of peace and love and joy, and the companionship of the Spirit of God, and in the end eternal life in the celestial kingdom. I pray that that may be our privilege. When the Lamb's book of life is opened and the names of those are recorded who are to inherit the celestial kingdom, I hope and pray that you and all those you love, all these sons and daughters of our Heavenly Father who are associated with you here, may have their names recorded there—not one missing. If that is the case, how happy we will be throughout the ages of eternity. Thanks to the prophets of old, to our Heavenly Father who sent them, thanks to his beloved Son Jesus Christ who died that we might live again, thanks to Joseph Smith whose name has been belittled by some ignoramuses in the world, that is, they have sought to belittle him, but they cannot. Thanks to him who was willing to lay down his life and seal his testimony with his blood as evidence of the fact that he knew whereof he had spoken. God bless you, my brethren and sisters; may peace abide with you in your hearts and in your homes. Love one another;

love mankind; reach out to those who need you. If we do that happiness such as can be found in no other way will be our portion.

God grant that it may be, I humbly ask in the name of Jesus Christ our Lord. Amen.

President George Albert Smith:

The Choir will now sing: "Great and Marvelous Are Thy Works, O God." The closing prayer will be offered by President George H. Holt of the North Davis Stake, after which this Conference will be adjourned for six months.

In the meantime, brethren and sisters, let us see how much good we can do in six months.

I would just like one more word. I am sure that there are quite a number of elderly people who are here that some of us do not know about. I mentioned Aunt Augusta Grant because President Grant sat here not long ago, but Aunt Mary, the wife of Joseph F. Smith is also here, and is always at our meetings, and many others we love, and I am sure they are blessed by being here and we are blessed by their presence.

The Tabernacle Choir sang "Great and Marvelous Are Thy Works, O God."

President George H. Holt of the North Davis Stake offered the benediction. Conference adjourned sine die.

The Salt Lake Tabernacle Choir was in attendance at the Sunday morning and afternoon sessions and presented musical numbers at those meetings. The Tabernacle Choir male chorus was present at the General Priesthood meeting Saturday evening and rendered musical numbers on that occasion. J. Spencer Cornwall, Conductor, directed the singing of the Choir and the men's chorus.

The Relief Society Singing Mothers of the Salt Lake Region, Florence Jepperson Madsen, conductor, rendered musical numbers at the Friday morning and afternoon sessions.

At the Saturday morning and afternoon meetings the Manti Choirs, under the direction of Ellis E. Johnson, furnished the musical numbers.

The music of the *Tabernacle Choir and Organ* broadcast, Sunday morning, 9:30 to 10:00, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson
Clerk of the Conference.

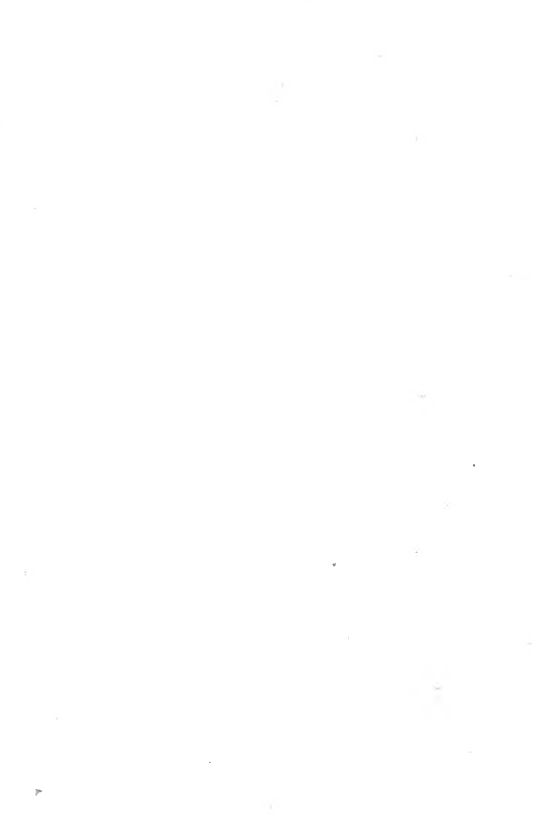
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