

One Hundred Tenth

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

—♦—

Held in the Tabernacle
SALT LAKE CITY, UTAH

April 5, 6, 7, 1940

With Report of Discourses

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SALT LAKE CITY, UTAH

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

The One Hundred Tenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1940.

The entire proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

In the absence of President Heber J. Grant, who was ill, President J. Reuben Clark, Jr., First Counselor in the First Presidency presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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

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

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

Members of the General Committee, Church Welfare Program.

Members of the Church Board of Education.

Presidents of Stakes and their counselors, *Presidents of Temples*, *Patriarchs*, *High Priests*, *Seventies*, *General*, *Stake*, and *Ward officers* of the *Auxiliary organizations*, from all parts of the Church.

Mission Presidents: Joseph J. Cannon, Temple Square, Salt Lake City, Utah; Frank Evans, Eastern States; Leo J. Muir, Northern States; David A. Broadbent, North Central States; John F. Bowman, Central States; Merrill D. Clayson, Southern States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird Macdonald, California; Preston Nibley, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; Orlando C. Williams, Spanish-American.

*President Heber J. Grant absent on account of illness.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened Friday morning, April 5, at 10 o'clock.

President J. Reuben Clark, Jr., First Counselor in the First Presidency, who presided, announced that the music for this session of the Conference would be furnished by the Brigham Young University Chorus, under the joint direction of Dr. Franklin W. Madsen and Dr. Florence Jepperson Madsen, with Dr. Frank W. Asper at the organ.

The opening song was by the congregation and Chorus, "Now Let Us Rejoice in the Day of Salvation."

Elder George T. Hyde, President of the Portneuf Stake, offered the invocation.

The Brigham Young University Chorus sang "Send Forth Thy Spirit" (Schuetky).

PRESIDENT HEBER J. GRANT

The following telegram from President Grant was read by President J. Reuben Clark, Jr.:

Los Angeles, California
April 5, 1940

Presidents J. Reuben Clark, Jr. and David O. McKay,
Salt Lake City, Utah,

To the Saints in Conference assembled: I sincerely regret that I am not present with you at this opening meeting of our Conference. I know of the spiritual uplift that will come to you. Through the years I have always counted it a great blessing to participate with my brethren and sisters in General Conference.

ACTIVITIES IN CALIFORNIA FOLLOWED BY SICKNESS

I left home on the 26th of January and attended the dedication of the Mormon Battalion Monument at San Diego, and was one of the speakers, experiencing much liberty in my talk. I enjoyed the meetings. They were a great tribute to the achievement of our people. I was pleased with the talk of Brother Andrew Jenson. I then attended the conference of Inglewood Stake. In the morning I did not feel well enough to speak, but spoke in the afternoon for about forty minutes with perfect liberty. That night I was feeling poorly and the next morning was removed to the hospital for medical attention and treatment. The treatment there was successful. I was very glad I had Brother McKay call on me in the hospital and give me a blessing, and I am grateful beyond expression for the faith and prayers of the Saints. I know of a certainty that your prayers have been heard and answered in my behalf.

I am very grateful that I now can be around working at times, but mostly resting, exercising, and taking care of myself, to the end that I may realize a full recovery.

About the middle of March I moved from the hospital to the home of my grandnephew, Del Grant, where I have been comfortably located, and have been improving in my health every day making really astonishing advancement, according to the doctors. I had hoped at least to speak to the Conference by radio, but the doctors feel it unwise to subject myself to that great strain. They feel too that it would be better to regain my strength before making an attempt to return home. Therefore I shall remain here for a few weeks more. The doctors feel it a matter of wisdom for me to stay here another few weeks, even though there would be little danger if I were to return home now.

BLESSING AND COMMENDATION

I send my love and blessings to all the Saints, and pray that you may have a time of rejoicing during Conference. I have been made happy by the new Stakes that have been formed of late, and the reorganization of our General Boards. I earnestly pray for the success of the new officers in the Stakes and on the several Boards. Truly Zion is growing.

AN APPEAL TO THE YOUNG

I sympathize with our young people because of the temptations that beset them. I urge them, as I always have, to live the Gospel of Jesus Christ fully. In that way they will have health and happiness, and will meet with success in this life and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

A TESTIMONY

It is a joy to me to bear again my testimony of my absolute knowledge of the divinity of the work in which we are engaged, and of the divinity of the Savior, and of the divine work of the Prophet Joseph Smith.

AN EXPRESSION OF SYMPATHY

I was grieved to hear of the passing of Elder Harold G. Reynolds who has been in charge of the transportation in our missionary system. He was a true Latter-day Saint. May our Heavenly Father bless and sustain his wife and children.

PRAYER AND BLESSING

I most earnestly pray for all the General and local officers, both in the Priesthood and the Auxiliary organizations, and for the advancement of the work of God, and I send my love and blessings to the Saints at home and abroad. Amen.

(Signed) HEBER J. GRANT.

PRESIDENT J. REUBEN CLARK, JR.

My brethren and sisters: We are all thrilled with this message from President Grant. I saw him personally, as did Brother McKay. He is recovering; he is well on his way to full recovery. I know that every true Latter-day Saint in Zion is praying for his speedy and complete restoration to health and strength. We should like to send him now the greetings of this great Conference, and assure him that he has our faith and prayers for his early recovery.

FINANCIAL STATEMENT

Elder Joseph Anderson, the Clerk of the Conference, read the Financial Statement of the Church as follows:

THE EXPENDITURES BY THE CHURCH FOR THE YEAR 1939*Stake and Ward Purposes:*

For the erection of meeting houses and for Ward and Stake maintenance expenses\$1,544,357.99

Missionary Work:

For the maintenance and operation of all the Missions, and for the erection of places of worship and other buildings in the Missions\$1,171,272.56

Education:

Expended for the maintenance of Church school system.....\$ 801,414.73

Temples:

Expended for the maintenance and operation of Temples\$ 239,457.65

Hospitals:

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program).....\$ 15,183.15

Relief Assistance:

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program)\$ 429,982.89

Total\$4,201,668.97

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, Mission activities, for the maintenance and operation of Church schools, and Temples, for hospital buildings and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, Stakes and Mission	803,528
Number of Church members who paid voluntary Fast offerings and Welfare contributions to help the needy:	
In Wards	230,528
In Missions	20,908
Total	251,436
Amount of voluntary Fast offerings and Welfare contributions:	
In Wards	
Cash	\$ 401,232.71
Commodities	62,147.55
In Missions:	
Cash	32,466.07
Total (all expended for relief)	\$ 495,846.33
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work	\$ 93,256.25
For carrying on the general, welfare and educational program of the Relief Society	293,305.77
Expended from the tithes for general and local relief	285,902.89
Expended directly by the Church Welfare Committee	144,080.00
Expended for the extension and improvement of hospital buildings and for the care of the sick therein	98,321.89
Additional assistance extended to the Church building program (Wards, Stakes and Missions) representing payments on the basis of 60% for buildings authorized before the change in policy January 1, 1939	80,268.79
Total	\$1,490,981.92
In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1939, and are available for the needy during the year 1940.	

CLOTHING AND BEDDING

		Estimated Value
Men's clothing, pieces	5,635	\$ 2,254.00
Women's clothing, pieces	9,944	2,483.20
Children's clothing, pieces	5,451	1,253.75
Quilts and miscellaneous items....	8,442	8,929.06
Total	29,472	\$ 14,920.01

Friday, April 5

First Day

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	1,177,516	\$129,526.76	
Fruits and vegetables, bottled	31,002	3,410.22	
Dried fruits and vegetables, lbs...	104,110	5,475.34	
Total	1,312,628		\$ 138,412.32

OTHER PRODUCE

Flour, pounds	230,521	\$ 3,457.81	
Potatoes, pounds	524,132	5,294.15	
Grain, pounds	317,297	3,967.21	
Other vegetables, pounds	149,877	1,094.10	
Meat, pounds	28,816	3,169.76	
Total	1,250,643		\$ 16,983.03

FUEL AND LUMBER

Coal, pounds	935,300	\$ 1,870.60	
Wood, cords	250	1,250.00	
Lumber, board feet	4,989	139.67	
Total	940,539		\$ 3,260.67

Total on hand December 31, 1939.....\$ 173,576.03

FAST OFFERING INFORMATION

Average Fast offerings and welfare contributions
per capita in Wards 82.2

Stakes with the highest per capita:

New York	2.16
Curlew	2.13
St. Johns	1.92
South Los Angeles	1.53
Benson	1.42
Chicago	1.41
Bonneville	1.40
Kanab	1.33
Portland	1.31
San Bernardino	1.30

Number of Stakes that paid more than \$1.00 per capita 28

Missions with the highest per capita:

Membership less than 1500

Japanese	1.59
Czech	.92
Argentine	.55
Brazilian	.54

Membership over 1500

Swiss	.67
East German	.59
Eastern States	.53
California	.52

THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1939,
AS FOLLOWS:

Employable needing employment, January 1, 1939	6,817
Employable needing employment, December 31, 1939	5,046
Skilled workmen unemployed, December 31, 1939	659
Unskilled workmen unemployed, December 31, 1939	3,195
Women unemployed December 31, 1939	1,192
Number employed during year	2,963
Number of persons used on Church Work projects during year....	7,188
Average number of persons assisted monthly	12,955

SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS

Appropriated for Ward and Stake buildings	\$ 657,012.94
Appropriated for Seminaries and Institutes	36,004.37
Appropriated for hospital buildings	15,183.15
Amount raised locally for the foregoing improvements	525,146.24
Expended for Mission buildings and real estate	116,807.05
Improvements in Temples	10,266.38
Total	\$1,360,420.13

STATISTICS AND OTHER DATA FOR THE YEAR 1939

There were on December 31, 1939: 128 Stakes (at the present time 130); 1,055 Wards; 99 independent Branches, or a total of 1,154 Wards and Branches in the Stakes of Zion; also 35 Missions; 1,002 Mission Branches, and 250 Districts.

CHURCH MEMBERSHIP

Stakes	645,618
Missions	157,910
Total	803,528

CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions	20,988
Children baptized in the Stakes and Missions	15,199
Converts baptized in the Stakes and Missions	7,945

Friday, April 5

First Day

Number of long-term missionaries from Zion, December 31, 1939	2,046
Number of short-term missionaries from Zion, December 31, 1939	26
Number of local missionaries	78
Total number of missionaries in the Missions of the Church....	2,150
Number engaged in missionary work in the Stakes	2,101
Total missionaries	4,251
Number of missionaries who received training at the Missionary Home	1,071

SOCIAL STATISTICS

Birth rate 31.5 per thousand
 Marriage rate 17 per thousand
 Death rate 6.5 per thousand

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by Wards and paid to missionaries	\$ 86,392.67
Average cost per missionary, 1939, \$31.06 per month or a total of \$372.72 per year per missionary. Number of missionaries December 31, 1939, 2,150, making a total average expense for the year of	801,348.00
Estimated possible earnings per missionary \$900.00 per year x 2,150, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,935,000.00
Total estimated contribution of missionaries and their families for the preaching of the Gospel	\$2,822,740.67

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

General Auxiliary Boards Reorganized:

Louise Y. Robison has been honorably released as President of the General Board of the Relief Society. Also honorably released were Amy Brown Lyman as First Counselor, Kate M. Barker as Second Counselor, and Julia A. F. Lund as Secretary-Treasurer.

Amy Brown Lyman appointed President of the General Board of the Relief Society, with Marcia Knowlton Howells as First Counselor, Donna Durrant Sorenson as Second Counselor, and Vera White Pohlman as General Secretary-Treasurer.

May Anderson has been honorably released as Superintendent of the General Board of the Primary Association. Also honorably released were Isabelle S. Ross as First Assistant Superintendent, Edith H. Lam-

bert as Second Assistant Superintendent, and Mary R. Jack as Secretary and Treasurer.

May Green Hinckley appointed Superintendent of the General Board of the Primary Association, with Adele Cannon Howells as First Assistant Superintendent, Janet Murdoch Thompson as Second Assistant Superintendent, and Beth Paxman as Secretary and Treasurer.

Special Appointments:

Tracy Y. Cannon, appointed as Chairman of the General Music Committee to succeed Apostle Melvin J. Ballard, and LeRoy J. Robertson appointed to succeed Brother Cannon as Second Assistant. George D. Pyper, First Assistant, and N. Lorenzo Mitchell, Secretary, were retained.

New Stakes Organized:

A new Stake to be known as Inglewood Stake was organized November 19th. It comprises five Wards and one Independent Branch: Redondo and Torrance Wards taken from Long Beach Stake; Inglewood, Mar Vista, and Santa Monica Wards and El Segundo Branch taken from Hollywood Stake.

A new Stake to be known as Emigration Stake was organized March 10th by a division of the Ensign Stake, and consists of the Eleventh, Twelfth, Thirteenth, Twenty-first, Twenty-seventh and University Wards. The Ensign Stake now consists of the North Eighteenth, South Eighteenth, Twentieth and Ensign Wards.

A new Stake to be known as Riverside Stake was organized March 24th by a division of the Salt Lake Stake, and consists of the Fifteenth, Sixteenth, Twenty-eighth, Twenty-ninth, Thirty-fourth, and Center Wards. The Salt Lake Stake retains the Fourteenth, Seventeenth, Nineteenth, Twenty-second, Twenty-third, Twenty-fourth and Capitol Hill Wards.

Stake Name Changed:

The old Pasadena Stake is now known as San Fernando Stake.

Los Angeles Stake was formerly known as Hollywood Stake.

South Los Angeles Stake was formerly known as Los Angeles Stake.

Stake Presidents Appointed:

William S. Erekson appointed President of the Cottonwood Stake to succeed President Samuel E. Bringham.

Alfred E. Rohner appointed President of the newly organized Inglewood Stake.

Alma Sonne appointed President of the Cache Stake to succeed President Joseph E. Cardon.

George L. Scott appointed President of the Portland Stake to succeed President Monte Lafayette Bean.

Harold S. Snow appointed President of the St. George Stake to succeed President William O. Bentley.

*Friday, April 5**First Day*

President Colen H. Sweeten released as President of Curlew Stake
Willard Ellis Bay appointed President of the Garfield Stake to succeed President Milton Twitchell.

Edwin Sorensen appointed President of the North Sevier Stake to succeed President Heber C. Williams.

Irvin L. Warnock appointed President of the Sevier Stake to succeed President W. Eugene Poulson.

C. Douglas Barnes appointed President of the Long Beach Stake to succeed President John W. Jones.

Royle S. Papworth appointed President of the Star Valley Stake to succeed President Clarence Gardner.

George A. Christensen appointed President of the newly organized Emigration Stake.

John B. Matheson appointed President of the newly organized Riverside Stake.

Stake Disorganized:

Curlew Stake was disorganized February 11th and Wards transferred to other Stakes as follows: Arbon Ward to Pocatello Stake; Holbrook Ward to Malad Stake; Park Valley, Rosette, Snowville and Stone Wards to Bear River Stake.

Other Ward Transferred:

Hollywood Ward, Los Angeles Stake, transferred from San Fernando Stake.

Ward Name Changed:

Central Ward, South Sevier Stake was formerly known as Inverury Ward.

New Wards Organized:

Cedar 4th Ward, Parowan Stake, created by a division of Cedar 3rd Ward.

Mount Ogden Ward Mount Ogden Stake, created by a division of Ogden 12th and Ogden 17th Wards.

Kaysville 1st Ward, North Davis Stake and Kaysville 2nd Ward, North Davis Stake created by a division of the former Kaysville Ward.

Garfield East Ward, Oquirrh Stake and Garfield West Ward, Oquirrh Stake created by a division of the former Garfield Ward.

Maxwell Park Ward, Oakland Stake created by a division of the Diamond and Elmhurst Wards.

North Las Vegas Ward, Moapa Stake created by a division of the Las Vegas Ward.

Independent Branches Made Wards:

Caldwell Ward, Nampa Stake was formerly Independent Branch of same Stake.

Monrovia Ward, Pasadena Stake was formerly Independent Branch of that Stake.

New Independent Branches:

Highland Park Branch, North Idaho Falls Stake, was formerly Dependent Branch of Idaho Falls 4th Ward.

Ophir Branch, Tooele Stake has been reorganized; inactive since 1927.

Las Cruces Branch, Mount Graham Stake, was formerly Dependent Branch of El Paso Ward.

Rockport Branch, Summit Stake, was formerly dependent on Wanship Ward.

Ward Disorganized:

Corning Ward, Gridley Stake disorganized and transferred to California Mission; to function as Sunday School in the Shasta District.

Branches Disorganized:

Grays Harbor Branch, Seattle Stake transferred back to Northwestern States Mission.

Raymond Branch, Seattle Stake transferred back to Northwestern States Mission.

Those Who Have Passed Away:

Harold G. Reynolds, L. D. S. Mission Secretary and Church Transportation Agent since 1906, also Bishop of Twenty-first Ward for 15 years, and former member of Deseret Sunday School Union General Board.

James G. McDonald, Presiding Elder at Brighton for many years, also civic and industrial leader.

Ephraim P. Ellison, director of Beneficial Life Insurance Company, President of Layton Sugar Company, and for many years Counselor in the North Davis Stake Presidency.

Sarah E. Stewart, noted educational and civic leader and Church Auxiliary worker, widow of William M. Stewart, founder and first dean of the School of Education at the University of Utah.

Florence Neslen Evans, widow of the late John A. Evans, and mother of Richard L. Evans of the First Council of Seventy.

Lorenzo Argyle, believed to be the last member of the first pioneer handcart company to come to Utah (the Ellsworth Company); was Bishop of the Lake Shore Ward for thirty-four years.

Elizabeth Turner Cain Crismon, former member of the General Board of the L. D. S. National Woman's Relief Society under President Emmeline B. Wells.

Marion A. Condie, First Counselor in Blaine Stake Presidency.

Bishop James Johnson, Nampa Second Ward, Nampa Stake.

Bishop Henry Jones, St. Johns Ward, Malad Stake.

REPORT OF THE CHURCH AUDITING COMMITTEE

Elder Harold H. Bennett read the Report of the Church Auditing Committee as follows:

The First Presidency of the Church
of Jesus Christ of Latter-day Saints,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Brethren:

We have examined the financial report of the Church for the year 1939. The records are accurately kept, and the accounting is modern and adequate.

The Church budget is in balance, and the Church is entirely free of debt.

Yours respectfully,
(Signed)

Orval W. Adams
Albert E. Bowen
George S. Spencer
H. H. Bennett
Auditing Committee.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters: I humbly pray that the time that I may stand before you may be filled with words that may be of help, counsel, and encouragement.

SIGNIFICANT FEATURES OF ANNUAL REPORT

There are two or three things that perhaps might be specially mentioned in connection with our annual report.

During the year 1939 we spent \$50,000 more for missionary work than we spent in 1938. Part of that was undoubtedly due to the transportation back to the United States of the missionaries who were in Europe, of which I shall say more a little later.

While our records cannot be regarded as accurate, nevertheless it does appear that during the year 1939, from January 1st to December 31st, we took off from the Welfare system some 1,800 people. It furthermore appears that we had 2,500 fewer unemployed on December 31st, 1939, than on the same date in 1938.

As you will have noticed from the reports, there have been three new Stakes organized, nineteen new wards, and forty-five new Branches.

The birth rate has increased six-tenths of one per cent; the death rate has decreased three-tenths of one per cent; the marriage rate remains the same.

While, as indicated by the report, the Church as a whole has not yet

reached the goal of one dollar per person for Fast offerings, nevertheless we made in 1939 a decided advance in the number of Fast-offering-payers as well as in the amount paid. There were 66,631 more payers of Fast offerings in 1939 than in 1938. Moreover, the voluntary Fast offerings increased in 1939 by \$95,513.00. Our commodity offerings decreased, however by \$27,333.00. The estimated value of clothing, bedding, canned fruits, vegetables, fuel and labor increased over 1938 by \$36,125.00.

As Brother Bennett has told you, we have balanced our budget. The following will give you some idea of the larger items and the percentage of expenditure to which the tithing is devoted:

The Ward and Stake expenses are 16.6%, of the whole budget; the Church Schools 16.2%; Missionary work 15.3%; Church buildings erected, 20.7%; Welfare, 9.6%; and the General Authorities and the maintenance of the General offices of the Church, 6.3%.

When we urge tithing, brothers and sisters, it is obviously not for selfish reasons; it is that we may serve our Church needs better. Without tithing we should be extremely helpless in the things which we regard as and which the Lord has declared to be vital.

CHURCH INCOME DEPENDENT UPON FAITH AND PROSPERITY

We have felt that it was important that the Church should live within its income, not only for itself as a Church, but for an example to the community, the state, the nation, and to the individual members themselves.

Such a course of the Church involves problems which are not incident to civil administration, which is primarily dependent upon taxes that can be accurately forecast, except for income and other like special taxes which are in the nature of extra or surplus revenues. Therefore there are in governmental activities few occasions when an unbalanced budget—that is, when more is spent than is taken in—is not created by some deliberate act.

With the Church the matter is wholly different. Over the last four years approximately 87% of the total Church income has been the tithing. This being a purely voluntary contribution, its amount cannot be accurately forecast. Its volume depends wholly upon the faithfulness of the people. Thus, where the governmental agencies have relative certainty in income, the Church has uncertainty.

Furthermore, governmental agencies, knowing their fixed income, can plan their expenditures with certainty, they can so fix their expenditures as to fall within their income. The Church, not knowing its income, cannot so definitely fix its outgo as certainly to come within its revenue. Its only guide on these matters is to be spelled out from the experiences of the past.

Again, while income taxes and analogous governmental taxes—state, county, and municipal—depend upon the prosperity of the people, yet the great bulk of the taxes levied by such governmental agencies are on real and personal properties under terms which are fixed by the taxing power and rarely vary with the prosperity of the people. These taxes are paid whether your business or farms pay or do not pay.

On the other hand, the Church income depends wholly upon the prosperity of the people. If crops are short, if prices are low, if business is poor, the Church revenues suffer proportionately, for it is the annual income that is tithed.

So not only your faithfulness is involved, but granting you full faithfulness, there is still the uncertainty of weather, crops, business, and other elements that no one can forecast.

TITHING A TRUST FUND

These things are pointed out so that no one can be under the delusion that the Church has a pile of gold to which it may go for any amount of money that it wishes. The only money the Church has is what has been saved out of the tithing you have given it in the past and the tithing you are now giving it, and approximately 87% of the total annual income, as I have already stated, comes from you from year to year.

We, the Authorities of the Church must therefore be extremely careful as to our commitments, else we shall find ourselves, as we have occasionally in the past, spending more than our income.

When you Bishops and Presidents of Stakes, and Mission Presidents, and Temple Presidents, and Auxiliary Officers and School-men, and Welfare agencies, and people in distress, come to the Presiding Bishopric and meet a "No" and then come to the Presidency and get a louder "No," please do not believe that we are unfeeling or unsympathetic, or harsh, or cruel, or lack understanding or appreciation, or love for our brethren. We are merely trying to administer the Lord's money, not our money, not your money, as wisely and justly as the Lord gives us wisdom to exercise. We are not infallible in our judgment, and we err, but our constant prayer is that the Lord will guide us in our decisions, and we are trying so to live that our minds will be open to His inspiration.

CHURCH FREE FROM DEBT

Perhaps I may say here that the Church itself, (I am not now speaking of Wards and Stakes) does not owe a dollar in the world to any person or to any institution. All its property is free from encumbrance of any sort; its credit was never higher. There are idle and silly rumors running about to the contrary, but, brothers and sisters, I am stating to you the sober facts.

The First Presidency will do all in their power to keep the Church in this condition.

So much for our Church finances, which, while far from being the most important element in the Church, are nevertheless a very important factor in our organization if we are to carry forth the work we have begun and which the Lord has revealed He expects us to do. Indeed, we cannot do this work without your contributions. The work is, in the full sense, in your hands.

The First Presidency would like to urge every member of the Church to follow the example set by the Church and to live within his income.

Anyone who lives beyond his income is inviting disaster. Borrowed

money is not income. Borrowing on capital account, within your reasonable capacity to pay, may be sound, depending upon circumstances. But borrowing to live on is unsound, whether it be an outright loan or installment buying. We urge the members to be frugal, thrifty, industrious, temperate, saving, and to live righteously.

THE WELFARE PROGRAM

Now, a few words about the Welfare work. The great wisdom of our leaders, past and present, up to the beginning of the World depression, is nowhere better shown than in their continued policy of having the Church live within its income and of putting a little aside each year for a rainy day. If they had not done this, but instead had used up year by year all the tithing you paid in, we would have entered this depression with no assets but our current income, with no reserves, with a diminished revenue, and with no course open to us but drastically to reduce our regular vital activities in order to extend help to the needy. But as it was, we were able to increase the Church proportion in our building program, so as to help the needy unemployed. We were able for a couple of years to spend more than our revenue so as to carry on our Welfare work, and yet to leave ourselves completely solvent and with unimpaired credit against a day of greater need. This was done without borrowing a dollar.

I say to you again, the Church does not owe a dollar to any person, firm or institution in the world beyond the regular current monthly bills, which are settled at the end of each month; it has no mortgage on any of its property.

The report already read shows the amount expended on Welfare work by the Church during the last calendar year. But thousands of dollars of produce has been raised and distributed of which we have no accurate account.

In addition, there has been the neighbor to neighbor help—a very considerable sum—and Priesthood quorum and other activities of which we have no accurate record.

May I pause here and say that I hope that every member attending Conference will take occasion to go down to the Bishop's Storehouse and visit that wonderful exhibit. Do this between meetings, and before meetings, and after meetings. You will get a thrill there such as you have rarely experienced, where each Stake's work is portrayed by an exhibition of the actual products which they have produced. Do not fail, brothers and sisters, and particularly you who are engaged in Welfare work, to visit and inspect that wonderful exhibition. I told the brethren this morning that this work continuing to grow, one of these days they would be forced to attempt to secure the State Fair buildings down near the river, to give their exhibit in.

Furthermore, the reports which you have heard read from time to time in this Conference regarding Welfare expenditures, cover only what has been actually given out to the people. No account has heretofore been taken of the physical assets—fixed assets, real estate, personal property—which have been devoted to the Welfare work,—part of the funds coming

from you brethren and sisters out in the regions, part of it coming from the general funds of the Church. But during the four years in which the Welfare program has been functioning, we have accumulated approximately a half million dollars of physical assets, buildings, and equipment, and these are all employed in the Welfare work.

WHEAT TO BE STORED

We are now building, as you know, a large grain elevator which will store approximately 300,000 bushels of grain. We did have in storage approximately 190,000 bushels of wheat, which we are now replacing. In that connection I would like to read you just a part of a letter dated August 26th, 1918, signed by the First Presidency under Joseph F. Smith, by the Presiding Bishopric under C. W. Nibley, and by the Relief Society under Emmeline B. Wells, concerning the re-investing of the Relief Society Wheat Fund.

After calling attention to the sale of the wheat to the Government at that time, the letter closes with these two paragraphs:

The money received for the wheat the government has taken must be kept in the banks and draw interest. In no case should it be loaned out or used for any purposes whatsoever other than the purchase of wheat, as it is a sacred trust fund which can be used only for the purpose for which it is donated.

When the time comes to again invest this money in the purchase of wheat you will be advised of it by the Presiding Bishopric and the General Board of Relief Society.

We are, my brethren and sisters, in accordance with that determination which was then made, re-investing the wheat money back into wheat, and we aim to keep it re-invested in that way as a part of the Church Welfare Plan. This move has the whole-hearted and complete approval of the Relief Society sisters to whom as a matter of fact the fund belongs.

WORK YET TO BE DONE

I shall not take time to tell you of the various activities of the Welfare Program, but I would like to say that I am firmly convinced that we are now sufficiently organized and have now enough experience, so that if we shall bend our whole energies to it we shall be able to feed, clothe, and house ourselves. I think there is no doubt of that.

Two other things we still have left to do. One, we must bend our energies towards finding work for those people to do who need assistance. I shall touch on that again in just a moment. Next, if we find labor for them to do we shall then be well on our way towards rehabilitating them in their spiritual and civic lives. This is the second and in a sense, the most important work we have to do.

Lastly, I wish to urge upon you Welfare workers, you Presidents of Stakes, you Bishops, Presidents of Branches, local Relief Societies and all other agencies, that you do not wait to be told from headquarters about every detail of what you should do. You know the local problem better than we do. Meet the problem which arises in your various places in ac-

cordance with its needs. Regimentation is a threatening blight upon all Church activities.

ECONOMY IN ERECTION OF BUILDINGS

One of the greatest problems of the Church is providing the necessary buildings for carrying on our numerous and exacting activities.

We have a tendency I think to make our buildings just a little bit too elaborate and too ornate.

There is an ever-present necessity, which comes with increasing frequency, to subdivide Wards and Stakes. Not unusually the new Ward or new Stake wants a little better home than the one they are giving up. This is like a young man marrying and expecting the new home for himself and bride to be better than the one that each of them left. This is fine provided the new groom can make the grade by himself; otherwise not.

Where the old Ward home is elaborate and ample, arrangements should be made for joint occupancy by the parent Ward and the new Ward. We are trying this out in several places and find it a workable and suitable plan, provided the people practice the Christian virtues of unselfishness, patience, charity, give and take—particularly give.

Our constantly increasing needs, increasing by greater proportion than our revenues, make this sort of arrangement year by year more important and necessary.

Amusement halls should be made to serve as large units as possible. While in sparsely settled communities, Ward amusement halls may be frequently desirable, in more thickly settled areas effort should be made to have for the young people larger association than a Ward provides.

Speaking of a new Ward and a new meeting house for it, I should like publicly to commend the example just set by the Tremonton First and Second Wards in erecting a building for the new Ward. Other Wards of the Church have followed a similar plan. The old Ward—Tremonton First—said to the new Ward: "We will pay half of the cost to the Ward of its new meeting house, and the new Ward can pay the other half." Accordingly, the old Ward raised \$12,000 to help build the new home for their old friends and associates, and the Bishop of the old Ward and his people report feeling better about this effort than about anything else the Ward has ever done. I commend this example to all dividing Wards.

BEAUTIFICATION PLAN APPROVED

I would like to approve of the plan that lies close to Bishop Ashton's heart, that of beautifying our towns, our meeting houses, our homes. There is much to be done; but just paint by itself is a wonderful beautifier. There is an old ranch saying that "Fat is a pretty color." Paint is fat for barns, fences, and homes.

I have already spoken of the problem of supplying labor to those who need assistance. Bishops, get the Welfare man some paint. Let him paint his own house; fix up his own fence; plant some trees in his own

yard, or some grass; clean up his yard. If you will do this, half your work of human repair is done, and the hardest half, too.

Paint your meeting houses, your town hall, repair your sidewalks, keep your park or public grounds looking neat, keep up your fences.

AUXILIARY ORGANIZATIONS TO HELP THE HOMES

The call of these troubled times comes most insistently to the ears of the officers of the Auxiliary associations. They are reconsidering their whole field with a view to see what may be done by them to meet the needs of the times. They are undertaking more clearly to define their fields of activity, to cut out duplications, and overlapping—to eliminate the increasing waste in effort, time, and funds.

One of their chief concerns will be the easing of the burdens on the Bishops and Presidents of Stakes, a relieving of the people from as much financial burden as possible, a cutting down of general excess activities, and helping the home to assume its normal functions in shaping the lives of the young. For when all is said and done that can be said or done, if the home is not sound, the bulk of the youth will fall into forbidden paths. The problem here is not primarily the children, but the parents who have been encouraged—unwittingly encouraged, if we be charitable—to turn over the training of the youth to the schools, the Auxiliaries, and other instrumentalities. This plan will never succeed. Fathers and mothers must know that they are responsible for the existence of their children, and having assumed that responsibility, they cannot in the eyes of God shirk, or shift, or ignore the responsibility of rightly training them, except they shall bring themselves under condemnation.

One of the principal, if not the main, purpose of the Auxiliaries must be to help the parents to help their children, and this can be effectively worked out through the home.

CHURCH EDUCATION

We are trying the experiment in education of studying the Gospel by a semi-scientific method. We are floundering a bit, not yet have we got our true bearings. So far as I know, no other Church is attempting to do just what we are trying. In some churches members are told not to trouble themselves about doctrines, but to do what their leaders tell them. The Latter-day Saints are required by divine command to learn all they can about the Gospel.

Critics—higher and lower—are applying scientific methods to the study of *Religion*, with somewhat disastrous results to many sectarian dogmas. But we are applying the system to the *Gospel* plan of life and salvation as revealed in the latter days. We could surely not survive this experiment except we had the truth.

But we are going forward, and generally speaking the faith of our young people is increasing. Wherever this is not true, it is largely the fault of the instruction given. Earnest effort is being made to make sure that sectarianism does not become a part of our educational instruction,

and that the Gospel truths are taught in their simplicity. Those in charge of our educational system are strenuously striving to this end.

We could not justify spending the tithing of the poor, the widow's mite,—and the great bulk of our tithing is of this sort,—for any other kind of Church doctrine education, than that which taught the Gospel and its restoration in its greatest simplicity, unmixed with any man-made views.

WITHDRAWAL OF EUROPEAN MISSIONARIES

I would like to say just a few words about the withdrawal of the missionaries from Europe. On August 24, 1939, it becoming increasingly apparent that our missionaries were not welcome either in the belligerent or neutral countries of western Europe, the European Mission Presidents were requested to send to America all missionaries, except a very few who would remain temporarily to man the various Mission headquarters.

We were blessed in having in Europe at the time Elder Joseph Fielding Smith and Sister Smith to counsel with the various Mission Presidents and take general direction of the situation. There were in our Missions at the time, including the wives and children of the Presidents, 697 persons, of whom 611 were young men and 63 young women missionaries, the other 23 were Mission Presidents, their wives and children.

The first missionary group from Europe landed in New York September 7, and the last group, accompanied by Elder Joseph Fielding Smith, and Sister Smith, landed on November 6th, 1939.

These returning missionaries were received by President Frank Evans and Sister Evans at the Eastern States Mission headquarters in New York. The missionaries returned in 23 ships, each of which had to be met and the missionaries transported to their temporary quarters. The heavy baggage handled exceeded 1,500 pieces; there were more than 10,000 letters and other mailed parcels. Each of these 674 missionaries had to be housed and cared for. Many landed without funds, and funds had to be advanced to them—some 146 small loans were made, all repaid except one small item. The money received from parents had to be distributed, there were telegrams and cablegrams to handle, and office supplies to furnish and numerous other acts of helpfulness.

Furthermore, as the bulk of these missionaries had not filled a full term mission they had to be reassigned upon arrival to new fields of labor. President John H. Taylor of the First Council of Seventy was sent to New York to direct this work. Of the 674 missionaries, 414 Elders and 32 lady missionaries were reassigned, the rest were released.

President and Sister Evans had charge also of getting these 446 reassigned missionaries off to their new fields of labor, and the 228 released off to their homes.

The total cost of this service by President Evans, in handling all these missionaries and Mission Presidents and families—a total of 697 persons—was only \$2,271.47, or \$3.26 per person, for landing, housing, feeding, and transportation from ships to headquarters and from headquarters to train.

President Taylor assisted President Evans in all of this work. This is truly a great work. The whole group was moved from the disturbed areas in Europe to the United States, and thence either to their new fields of labor or to their homes, without one accident or one case of sickness other than one chronic illness. The entire group was evacuated from Europe in three months, at a time when tens of thousands of Americans were besieging the ticket offices of the great steamship companies for passage, and the Elders had no reservations. Every time a group was ready to embark there was available the necessary space, even though efforts to reserve space a few hours before had failed.

The European Mission Presidents were directed to place their Missions in the hands of the local brethren. When this was done they were also directed to return home. The first left on December 1, 1939, and the last landed in New York on March 4, 1940.

During the European tour of President Grant three years ago the Saints were time and time again urged to appreciate and assume their full responsibilities as Church members and bearers of the Priesthood. They were urged to cease placing so much reliance upon the Elders. The present situation gives point to that counsel.

Truly the blessings of the Lord attended this great enterprise.

RESPONSIBILITIES OF THE PRIESTHOOD

For our purposes today we may say that the Priesthood is the authority of God bestowed upon men to represent Him in certain relationships between and among men and between men and God. This is an awesome responsibility. It imposes certain obligations upon the Priesthood bearers as between themselves, and also as between them and the members at large, and between them and Deity.

Quorum membership is something more than a name. The Lord has made it abundantly clear by repeated commandments that upon the Priesthood in its organized form, and not merely upon individuals bearing it, rests the responsibility of instructing, encouraging, and admonishing the people. The Lord has designated specifically the duties of the Priesthood in this regard, grade by grade. He has given no authority to the Priesthood to relieve itself of this responsibility, of instructing, encouraging, and admonishing, by delegating to someone else this duty, individually or by class. The Lord will therefore hold the Priesthood as such responsible for a due and proper instruction of Church membership in the way of life and salvation.

The Priesthood must not either forget or shirk this great responsibility. The Church may provide aids and helps through Auxiliary organizations, schools, and otherwise for the doing of this work, but the Church cannot and does not seek or aim to relieve the Priesthood from the obligations of this divine command, nor to authorize it to shirk it or dodge it. You bearers of the Priesthood, bend your backs, and take on this God-placed burden. The Almighty expects, indeed commands this. Your failure to do so will bring woe to the people, and condemnation upon yourselves.

WORLD CONDITIONS

We may return to our Heavenly Father our devout thanks that His spirit of peace yet broods over this land, and that war has not to this point cursed us with its woes and miseries.

I should like to incorporate by reference all that I said last October about the war, its causes and its iniquities.

THE WOMEN OF THE CHURCH

I should like to say a word to the women of the Church, the "first aid" to the Priesthood in their trials and tribulations. I marvel that our wives are willing to live with us, with all of our grumblings, failings, and shortcomings.

From the beginning the women of the Christian church have shown their surpassing faith and devotion. Only one Apostle stood near the Cross while the Christ was crucified, but Mary, the mother, was there, and Mary Magdalene, and Mary, the mother of James and Joses, and the mother of Zebedee's children, and the women that followed Him from Galilee. It was Mary Magdalene who was first at the tomb when the Sabbath had ended, and to her Christ vouchsafed the first view to mortals of His resurrected body.

From that time until now woman has comforted and nursed the Church. She has borne more than half the burdens, she has made more than half the sacrifices, she has suffered the most of the heartaches and sorrows.

In the modern Church hers has been the abiding, unquestioning faith, the pure knowledge, that has enheartened the Priesthood and kept it going forward against all odds. Her loving trust, her loyal devotion were the faithful anchor that held when storms were fiercest.

For all this we are more grateful than we can say. We humbly ask the Lord to help you sisters in the future as in the past. We Priesthood need your courage, your steadfastness, your faith, your knowledge, your testimony, to cheer us on, to keep us in the way.

Sisters of the Church, the chastity of the youth of the Church is largely in your hands. You must enthrone virtue in its sovereign place; you must bring back modesty, must let the beauty of chaste blushes still adorn your cheeks.

Mothers in Israel, teach your sons to honor and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself. These are the duties which the Priesthood looks to you primarily to carry to, and to maintain in, that cradle of all virtues,—the righteous home. We Priesthood shall help as best our natures permit, but the burden for that task is now and always has been, in the greatest part, yours. Unless you shall do this, the whole world will sink into a welter of sin and corruption. May God help you in your task!

TO THE YOUTH OF CHURCH

May I say again to the youth of the Church, and first to you daughters: That man or youth who demands without marriage as the price of his favor or love the enjoyment of your body, has in fact nothing but sorrow and degradation to give you in return; and next, to you sons: That woman who offers to you her body outside wedlock, invites you to a feast that brings disease and corruption that will pollute you until death. And any man or woman who demands as the price of his favor or friendship a surrender of any of your righteous standards of living, is offering to you nothing worth buying. What it brings to you is false as Evil itself.

I say all this in soberness, and in such solemnity as I command, knowing as I know that I live that I speak the truth.

THE ORGANIZATIONS COMMENDED

I want to thank all of the organizations of the Church for their great help in carrying on the work of the Church. Perhaps I ought not to say *help*, perhaps I ought to say for carrying the work on, for we brethren here at the top would be powerless if it were not for the sterling faithfulness of you brethren and sisters. I know that the great bulk are trying to live righteously and to do right, and I know that the Lord will bless them in their efforts.

LOYALTY BRINGS BLESSINGS

The Lord is pleased with your loyalty to those in authority, in Ward, Stake, and Church. The work cannot go on growing without this loyalty, and this loyalty is not to be thought of as loyalty to the individuals, but as loyalty to the work, to the office, to the authority which the individual represents. It is loyalty to the Priesthood of Almighty God. The individual himself is submerged in the divine authority he possesses. David sought forgiveness for raising his hand against the Lord's anointed, even though the anointed one sought David's life. This is the true principle of loyalty applied in almost the last extremity.

From Cain until now, failure to follow God's authority has brought only condemnation. Aaron, Miriam, Korah and his followers, the whole camp of Israel suffered when they complained or rebelled against Moses. Likewise through the whole human history of God's dealings with men.

From the earliest days of this Church, malcontents, apostates, "sore-heads," have railed out with slander, falsehood, derision, against those whom God called to lead the people. They so treated the Prophet, and Brother Brigham, and to a lesser degree, every President who has followed. But the Lord has always prospered the Church as it followed their leadership. The detractors have gone down to the oblivion they deserved. So it will always be. The Prophet of the Lord has stood above and beyond the carpings of those unrighteous critics. He has always lived, as our leader lives today, in the kindly light of the Lord's approval, the recipient of the Lord's choicest blessings, manifested openly to those who will but look.

May the Lord continue His Spirit to be with us at all times. May He be with us during the remainder of this Conference; particularly may He bless and restore President Grant to complete health and strength, I humbly pray in the name of Jesus Christ. Amen.

An Anthem, "My Soul is Athirst for God," (Dr. Florence Jepsen Madsen), was sung by the Brigham Young University Chorus. Soloist: Edward Sandgren.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

I am very grateful, my brethren and sisters, for the opportunity I have to be present with you this morning. The statesmanlike expression of the growth of the Church, of the progress of every activity of the Church, and the faith of the people, as expressed by President Clark and those who have spoken, has impressed me and affected me very greatly. I appreciate the fact that this work is progressing effectively and under the influence of the Holy Spirit the Lord is blessing His people and enabling them to accomplish the work which is before them.

I regret with you very greatly the fact that President Grant is unable to be present with us this morning; yet I rejoice in great measure that his health is improving; that he is on the road to recovery; and that the blessings of God are with him.

I rejoice in the mission of peace which is manifest among the Latter-day Saints and among many other people, and in all that has been said regarding this important quality and characteristic. I was impressed with the testimony and prayer of Brother George T. Hyde, imploring the Lord for peace and the way to overcome conditions which prevail throughout the world today, particularly in the Eastern Hemisphere.

WARS AND RUMORS OF WAR

The ways of God are the ways of peace. Yet, in spite of His efforts to promote peace on earth, it is still a fact that among many millions of people, particularly in the Eastern Hemisphere, wars and rumors of war are largely prevalent. Threats of war are heard almost constantly in the other half of the world. In this western continent the larger part of the peoples are in the enjoyment of peace. We are grateful for the fact that, for a period at least, the Western Hemisphere has not, to a large extent, in any way been embroiled in all the turmoil, which will lead we know not where.

There are those, who, both here at home, and particularly abroad, would like to see this great nation become involved in these struggles abroad. So far, fortunately, the majority of the people of the United States, and, to a very considerable extent, the people of other western nations, have been able to keep their heads and their common sense, and to follow the wise and ancient counsels of the Father of our country, to

beware of entangling alliances with the foreign nations of the old world, and not to ally ourselves for war with any of these countries.

The Latter-day Saints believe firmly in peace. We consider that wars are largely foolish and unnecessary, and that the present warring conditions are entirely without justification or necessity. With the present measure of intelligence among men, if those engaged in strife, were free from selfishness, greed and ambition, peace would prevail. The Prince of Peace came on earth in His mortal life nearly two thousand years ago, but due to the hatred and prejudices among men He was unable to carry out His peaceful desires fully and, as He himself stated, He "came not to send peace on earth, but a sword." (Matt. 10:34) During the twenty centuries that have elapsed since His coming, there have been wars and rumors of wars prevailing largely. As His mortal ministry was about to be finished, He said to his disciples:

These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation.

QUOTATION FROM BRITISH THINKER

Recently, I noticed an article in the *Contemporary Review* written by a prominent British ecclesiast regarding the present war conditions, and discussing the question of universal peace. The statement is entitled, "Ruling and Overruling." I quote a few brief extracts therefrom as follows:

The war raises again the grave problem of the relationship of God to the world, and of His activities in the affairs of men. Many are asking—Why did not God intervene to prevent this dread calamity, to spare mankind this tremendous ordeal? Is God inactive in His universe, and His very existence problematic? If not, what is the method in which His sovereignty is expressed, and what is the end it seeks to achieve? Surely, peace in its essential meaning demands catholicity, the commonwealth of mankind, and the community of a truly human fellowship. Is the structure of human society at present sufficiently strong and righteous to rear and sustain this weighty and glorious edifice? Obviously, it is not. Should not the war, therefore, be regarded as, in part, the Divine judgment upon us? If so, mercy is at its heart."

FREE AGENCY GIVEN TO MEN

As indicated by the writer of this article, many people raise the question as to why God did not intervene to prevent the great calamity that has come upon the earth and to spare mankind this tremendous ordeal. In my judgment the questions asked and the issues raised do not agree with the fundamental principles under which the Almighty operates, and by which He accomplishes His purposes. Men and women, who inhabit this earth, inherently enjoy the right of free agency, or the right of choice, in their actions. Though God does earnestly desire and strive for the acceptance of His purposes by mankind, He will not exert compulsory means to bring to pass His designs. As the Lord declared to Cain when the latter was angered with his brother Abel:

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee. (Writings of Moses.)

Though many men under the influence of justice and righteousness are led toward peace and good will, those who are influenced by selfishness and personal ambition will act contrary thereto. The Prophet Nephi declares:

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (II Nephi 2:27.)

Every individual has the right of choice. And just as everyone has the right of free agency, so everyone will be held accountable for his or her choices. For all have the intelligence, and must render an accounting of their actions. This is clearly portrayed in the *Pearl of Great Price*, writings of Moses, Chapter 4, Verses 1 to 4, as follows:

That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

But, behold, my Beloved Son, which was my Beloved, and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

These statements make clear the fact that, because of the domination of men, in bringing about war, the Lord did not intervene, even though He has steadfastly sought to win mankind to peace and union and righteousness. As already stated, due to the agency of mankind to make their choices as to their ways of life, they will necessarily have to render an accounting of their acts in this life. As was revealed to the Apostle John, (Rev. 20:12) regarding the accountability of all mankind for their acts:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

JOY COMES THROUGH SERVING GOD

The relationship of God to the world, and His interest in the affairs of men, is greatly misunderstood by many of the people of the various nations. They conclude, apparently, that He is actuated by arbitrary

or dictatorial attitudes, instead of being the embodiment of justice and righteousness, love and mercy, particularly toward those who seek to know and strive to do His will. He is love. He desires greatly the progress and happiness of mankind. He realizes that the greatest peace and joy come to men who seek to harmonize their wishes with His will: "Men are that they might have joy," and joy comes to those who undertake to keep His commandments. But, if mankind choose to follow the influence of the adversary, to be guided by domineering or dictatorial leaders, with the accompanying destructive results, they must take the unfortunate consequences.

THE SOVEREIGNTY OF GOD

The question—"Is God inactive in His universe, and His very existence problematic? If not, what is the method in which His sovereignty is expressed, and what is the end it seeks to achieve?"—indicates a lack of faith in and understanding of the great personages who constitute the matchless governing and supreme power over all things, by whom all things were created, whether visible or invisible, whether in heaven, on earth, in the earth, under the earth or throughout the immensity of space. The work and the glory of God is to bring to pass the immortality and eternal life of man. Respecting the method in which His sovereignty is expressed and the end it seeks to achieve, the Lord has revealed the following:

Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and His will concerning you.

Yea, verily, I say, hear the word of Him, whose anger is kindled against the wicked and rebellious,

Who willeth to take even them whom He will take, and preserveth in life them whom He will preserve;

Who buildeth up at His own will and pleasure; and destroyeth when He pleases; and is able to cast the soul down to hell.

Behold, I, the Lord, utter my voice, and it shall be obeyed.

Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

The sovereignty of God, as expressed herein, is in perfect accord with all that God has revealed in the Scriptures on this subject.

In the revelations of the Apostle John (Rev. 4:11) the Elders, representing the Church declare:

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

God's sovereignty is absolute, but the exaltation and happiness of His children are His glory. His absolutism is that of a loving Father who knows of no greater happiness than the promotion of the welfare of His family. How sovereignty in God can be exercised upon free agents may be difficult to explain, but the yielding of obedience fully does not

interfere with free agency. There is no inconsistency in the doctrine of God's sovereignty and men's freedom.

THE GOSPEL BRINGS PEACE

Peace on earth depends upon the harmonizing of men's hearts and the cultivation of good will, justice and righteousness. It involves the overcoming of selfishness, unfairness and mistrust among mankind. There have been many failures throughout the world in the endeavors to maintain peace. Yet the effort toward the increase of good will and kindliness is so much worthwhile and is of such great moment to the welfare of the human race that it justifies continuous effort in every direction. It is especially incumbent on the Latter-day Saints, who are disciples of the Prince of Peace, and are seeking to live in harmony with His established Gospel, which is the way to peace. The Lord has revealed again in these latter days the charge to His followers to—"Renounce war, and proclaim peace". To endeavor in every proper way, through example and influence, to promote peace everywhere, that the way may be prepared so that "nations shall not lift up the sword against nations" but be prepared for the coming of the reign of the Lord, that peace and good will toward men shall prevail everywhere. This, we are confident, will eventually occur.

I pray our Heavenly Father that His blessings may attend all of us in all of our actions, that we may endeavor constantly to live the Gospel of the Lord Jesus Christ, for that is the way to peace and prosperity, and I ask it in the name of our Lord Jesus Christ. Amen.

ELDER HUGH B. BROWN

Former President of the British Mission

Sometimes it is better to go "over the top" without notice, than to sit in awful expectation of the zero hour. Humbly I pray for guidance and help.

I bring to you, my brothers and sisters, greetings from the Saints of the British Mission. They are attempting to carry on under very trying circumstances. Men and women have assumed responsibilities of leadership, and in all the branches and districts an effort is being made to maintain the organizations of the Church and to carry on under the light of the Gospel of Jesus Christ.

The spirit of the British Saints is admirable indeed. The attitude of the British people commands respect and admiration. They are taking a stand in defense of democracy, are fighting a war which was not of their choosing but which I am sure they will prosecute until the aggressor nations change their policy and decide to live at peace with their neighbors and respect the rights of individuals, of groups, of races and nationalities.

We who remained a few months after the war was declared have some little appreciation of the seriousness of the situation as it affects our people there. While we are assembled here in a great Conference of the Church, in a peaceful land, surrounded with comparative plenty,

enjoying the comforts and in many instances luxuries of life, let us not be unmindful of the conditions that obtain in those European countries which are at war. May we remember them, not only in our prayers to our Heavenly Father, but I suggest that those of us who are acquainted, as many of us are through our sons and daughters who have labored there, with members of the Church in those countries, that we write them occasionally, encouraging them to carry on.

Your sons and daughters who have been laboring there have given a good account of themselves. We who were laboring with them found real joy and satisfaction in attempting to help them to get a vision of the great missionary work of the Church. The spirit of the Missions of the Church is the spirit of selfless service. I am sure that the reason so many of your sons and daughters, upon returning home, declare that the time spent in the mission field was the most enjoyable of their lives, is that they have found, while there, that there is more joy in giving than in getting.

Sometimes, when they first arrive, they wonder just what they are going to get out of their mission, and as long as they are thus disturbed they are not very effective. Very soon after arriving, however, most of them begin to look around them for ways whereby they may serve their fellow men, and when they are impressed by this spirit they begin to unfold and to develop, under the light of the spirit of the Gospel of Christ, and they become effective.

It is regrettable that in some instances, upon returning home, they find difficulty in making the adjustment that is necessary where they find it incumbent upon them to spend part, at least, of their time in establishing themselves economically. I trust that as time goes on we may find ways and means of meeting this situation.

I trust that the Lord will help us to serve Him and keep His commandments, and show our love for Him by our willingness to serve our fellow men at home, when so much of our time is necessarily given to so-called worldly matters. I hope the time may come when the spirit of the Mission may dominate the Wards and the Stakes at home, even more than it does today. I trust that we may catch the vision of the work which was undertaken and so effectively completed by the Master Himself; that we may come to see in others the good that is there to be found; that we may emulate His example, and put out of our hearts envy and contention and jealousy and strife; that we may become sympathetic, one with another; that we may realize that real religion is service; that we must convert conviction into action.

I trust that we, as members of the Church of Christ, may be able so to live the Gospel that others, seeing our works, may be attracted to it and receive of the blessings which are in store for those who will observe it.

I read this morning, before leaving home, a work which I should like to read to you, indicative of the thinking of some of the leaders in other lands today.

Religion, in the past, has always spent a large proportion of its force on doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows.

I thought of this paragraph as President Clark was giving us his masterful address, and as I listened to the reports that were read here. I think there is no group in the world which is giving so unselfishly for the uplift of the human family as is the Church of Jesus Christ of Latter-day Saints. There is less show and pomp and ceremony, but it seems to me that we are attempting to harness the great spiritual power of the Church to the problems of human suffering and human need. For these things humbly I thank God.

I should like to bear witness to you, my brethren and sisters, upon returning again from the mission field, that God has blessed me with a testimony of the truth. I thank Him humbly for that, as it is the prized possession of my life. I bear witness that the Prophet Joseph Smith had a vision, that he saw and talked with God. I know this from the very core of my heart, and I thank Him for that knowledge.

I bear witness that they who have succeeded him were likewise so inspired and led; that President Heber J. Grant is a prophet of God. It was my privilege to travel with him some two years ago in Europe. I wish you could have been present in Heidelberg when, as we were passing through the station, where we could not stop, a group of faithful German Latter-day Saints, standing on the platform, as he put his head out of the car window, sang in a language we could not understand, but with a spirit that I have seldom witnessed, "We Thank Thee, O God, for a Prophet." Today I echo that sentiment, and say to you that throughout the world faithful Latter-day Saints esteem him and his associates as such.

I bear witness to the truth, and bring to you from those nations this message: Carry on, regardless of the difficulties that may confront you. God made of one blood all nations of men, and there is no room in the heart of a Latter-day Saint for hate.

Let us then, remember them today in those countries, and let us plead with God our Father to bring speedily the end to war. May we, as we enjoy the peaceful surroundings of our great land, be not unmindful of the fact that they are our brothers and sisters, and that He is interested in them. Let us love one another. Let us emulate His example, for He exposed each individual to the X-ray of His penetrating vision, and revealed to him his hidden possibilities, not his defects. Let us keep that in mind as we think of these warring nations, and expel from our hearts anything of hate, and in love serve our fellow men. I pray God that He will help us so to do, in the name of Jesus Christ. Amen.

The Brigham Young University Chorus sang an anthem, "Grant Us Peace, O Lord," (Evan Stephens).

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

My brethren and sisters, I would like to urge all of you to drive carefully. Let us see if it be not possible to go through one General Conference without an automobile accident.

Elder Albert Choules, President of the Teton Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

FIRST DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m., Friday, April 5.

The music for this session of the Conference was furnished by the Brigham Young University Chorus, Dr. Franklin W. Madsen and Dr. Florence Jepperson Madsen, directors, Dr. Frank W. Asper at the organ.

President J. Reuben Clark, Jr., who presided, announced that the Congregation and Chorus would sing, as the opening number, "High on the Mountain Top" (Beesley).

After the singing of the opening song, the invocation was offered by Elder J. Berkeley Larsen, President of the Shelley Stake.

An anthem, "Fierce Raged the Tempest" (T. F. H. Candlyn), was sung by the Brigham Young University Chorus.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

I believe, my brethren and sisters, you who were present at this morning's session of Conference felt as I felt, that it was a wonderful session. The Spirit of the Lord was with us. It seems to me there never was so much reported in evidence of faithfulness on the part of the Latter-day Saints, at any one session of a General Conference as at this particular session referred to, and so much instruction of a definite, wide-spread character. I cheerfully bear testimony to the things which we heard this morning. I was led to feel grateful for my membership in this Church, to be identified with the Latter-day Saints who are so faithful in living their religion, and in carrying on the work of the Lord.

AN APPEAL TO THE INDIFFERENT

I cannot help however but realize that while there is evidence of faithfulness in the Church, on the part of the membership there-

of, that there is a great deal of lukewarmness. A great many members of our Church do not seem to appreciate the Gospel as fully as we would like that they should. In our preaching and teaching, naturally, while we commend the faithful Saints for their faithfulness and accomplishments, we try to appeal to those who are not doing their share in carrying on this great latter-day work, with the hope that they may be made to realize their opportunities, and to take advantage of them, realizing that we are here upon the earth to work out our salvation according to the Gospel of Jesus Christ, which has been restored to earth anew in these last days.

As a people I believe we are pretty well taught, so well taught, and our knowledge is so thorough, that if we would live up to the Gospel teachings and live as we know we ought to live, there would be little question as to our receiving a salvation. We have need of being impressed, therefore, with the necessity of doing the things that we know we ought to do, and also in refraining from doing the things which we know we ought not to do.

THE SAVIOR'S MISSION

We read in the scriptures how in the councils of heaven there was a rebellion, and Christ our Lord and Savior, the first-born of the Father in the spirit, came forth with a declaration of principles, brief but comprehensive: "Father, thy will be done, and the glory be thine forever." On the other hand, Lucifer sought to take away from our Father in heaven His honor and His glory, and from man the agency that he there exercised. That the matters under consideration pertained to this earth life is apparent. When the Savior came upon the earth He made the declaration repeatedly that He came because the Father sent Him; that He came to do the will of the Father.

After His death, His resurrection and ascension to heaven, He visited the remnants of the Nephites on this American continent. In preaching to them, as recorded in the twenty-seventh chapter of Third Nephi, He made the declaration that He came here to the earth to do the will of the Father, and then asked those present: "What manner of men ought ye to be?" He answered it for Himself: "Verily I say unto you, even as I am." My interpretation is that as the Savior came to earth to do the will of His Father, so we came to earth to do His will, and all of the commandments that the Lord has given are but an expression of His will concerning us.

THE WORD OF WISDOM

We are told in the scriptures that we should live by every word that proceedeth forth from the mouth of God. We are spending a lot of time and effort in trying to persuade the members of the Church, particularly our young people, to refrain from the use of tobacco and intoxicating drinks. The Lord says expressly that it is

His will that we do refrain from the use of those things. Are we quite consistent, brethren and sisters of the Church, when we use those things which the Lord has expressed, by revelation as His will that we do not use?

TITHES AND OFFERINGS

The Lord has given to us a plan, a financial plan, by which, if the Latter-day Saints were all to observe it, I am sure there would be an abundance of means in the hands of those in authority, by which, if there were any needy among us, their needs would be amply supplied—the law of the tithe and of the offerings. They are not a new doctrine and responsibility. We read in the Old Testament, in the Book of Malachi, how that the Lord charged ancient Israel with robbing Him in their tithes and their offerings. We have the responsibility here to give our Fast offerings, an equivalent of what we would save by abstaining from food two meals on the Fast Day, one day each month. That I regard as the minimum that we can give and be justified before the Lord. Anything less than that, would certainly not be justified, but there is an opportunity to give all that we feel able to give, and according to the generosity of our hearts. Brethren and sisters, there are some that I know who give many times more than what they save by Fasting, but a great many others give no Fast offerings, and the results are there is not enough in the hands of the Bishops to take care of those who are in need.

If all the Bishops had carried out the instructions, and the people had complied with those instructions, I repeat what I have said before, there would have been funds in the hands of the Authorities of this Church that would have taken good care of the people who were in need. Not only that, they would have had a surplus that would have taken care of those in need in times of financial distress such as the people have been going through for the last few years.

The finance plan, the tithe—if the tithing had been paid by all the members of this Church since that law was given, we would have had means in the Church, by which we could build the tabernacles and meeting houses and gymnasiums and play centers of the Wards and Stakes in Zion without calling upon the people. The willing horse has to carry the load in this case, because so many of us have not done our duty.

This morning we heard of wonderful accomplishments from the use of the tithing in the Church. I felt and feel now, brethren and sisters, that where I have paid a full tithing, I have assisted in all these splendid works for which tithing is used in the Church. I don't see how those who are not paying any tithing can claim any credit for what has been done and accomplished in the Church by the use of the tithing.

CHOSEN ONES

We read in the Book of Abraham, in the Pearl of Great Price, how that Abraham was shown the intelligences that were before the world was. He was told that among them were many of the Lord's noble and great ones, whom He had chosen to be His rulers, and that he, Abraham, was one of them. Joseph Smith was one of them, and those who succeeded him in presiding over this Church and directing its affairs no doubt were among the noble ones.

And there stood one among them that was like unto God, and He said unto those who were with Him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

In other words, to see whether they would keep all His commandments.

A HIGHER LAW INTRODUCED

Brethren and sisters, we are being weighed in the balance, and some of us, I fear, will be found wanting in respect to the tithes and the offerings.

In ancient Israel, because of a lack of faith, Moses and the Higher Priesthood were taken from them, and they were given the law of the carnal commandments, but they were given the law of the tithe. This law of carnal commandments was as a schoolmaster, to bring them up to a standard where they could receive the higher law of the Gospel. When the Savior came He said He did not come to destroy, but to fulfil the law, and He introduced the higher law of the Gospel, the spirit of which was to return good for evil. If a man smite you on one cheek, turn the other. Love your enemies. Bless them that curse you. Do good to them that hate you, and pray for those who despitefully use you and persecute you.

This is the spirit of the Christ, the higher law of the Gospel, and if this spirit were enjoyed by the Latter-day Saints, there would be no difficulty about their keeping the commandments of the Lord with respect to the tithes and the offerings, and the Word of Wisdom, and every other requirement.

THE MEANING OF A HYMN

We are commanded to love the Lord our God with all our heart, soul and mind, and our neighbor as ourself. If we were loving the Lord with all our hearts, there is no requirement He could make of us that we would not gladly and willingly comply with. We sing that beautiful song:

We thank Thee O God for a Prophet,
To guide us in these latter days;

We thank Thee for sending the Gospel,
To lighten our minds with its rays.
We thank Thee for every blessing
Bestowed by Thy bounteous hand.
We feel it a pleasure to serve Thee,
And love to obey Thy commands.

I wonder how many of us think of that sentiment when we are singing it, and we sing it frequently. Are we thankful for a prophet to guide us in these latter days? If so, we will follow his lead, will we not? If we were following the lead of the President of this Church as a prophet of God to us, and to the world, there would be no trouble about our keeping the Word of Wisdom, about our paying our tithing, and meeting the other obligations that rest upon us as members of the Church.

Do we really feel it a pleasure to serve the Lord in His appointed way, which means, of course, sacrifice and self-denial? Do we love to obey His commands, to keep His commandments? Brethren and sisters, are we wholly consistent? Do we think of these things seriously? They are the weightier matters, things that pertain to eternity. If we obtain an exaltation, for which we are candidates, it will be not for **believing** in these principles: It will be for **living** them, as the Lord designed that we should.

JOY IN DOING RIGHT

We are told in the Book of Mormon that "Adam fell that men might be, and men are that they might have joy". It is my testimony to you, brethren and sisters, so far as my experience goes, that when I have met my religious obligations, the payment of my tithes honestly, and my offerings generously, keeping the Word of Wisdom, answering the calls that come upon me in the Church, my conscience is clear, and I have real joy. I want to tell you, brethren and sisters, that we rob ourselves of much of the joy we might have in this life, through a guilty conscience, a consciousness that our course of life is not approved of the Lord.

May the Lord bless you, brethren and sisters, and reward those abundantly who are making such sacrifices for the accomplishment of the Lord's purposes, looking to the saving of the souls of His children, the living and the dead. And may He help those of us who are indifferent to our own interests and the interests and welfare of the work of the Lord, that our faith may be renewed and revived, and that we may prove our faith by devotion to the work of the Lord, I pray, in the name of Jesus Christ, Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters: I rejoice in being again in attendance at one of our great General Conferences. They are refreshing periods to all of us who believe in the Gospel of the Lord Jesus Christ.

A TRIBUTE TO PRESIDENT GRANT

We regret that President Grant is not here. But we all rejoice to know that he is improving in health. I want to say that President Grant is not only the President of the Church, and our leader in that sense, but that the prophetic mantle of this day rests upon him. He is a prophet of God, and we shall do well to follow his example, listen to his teachings, and be worthy of his blessings. During the years that I have been permitted to labor among the General Authorities of the Church I have had the privilege on many occasions to witness the prophetic power that accompanies President Grant, and I bear testimony today, solemnly and soberly, that he is a prophet of the living God.

A STANDARD TO THE WORLD

In thinking about this Conference my mind has wandered rather far and wide. Probably the thought that has come to me most often has been as to the place and purpose of the Church in this war-torn world, this world of strife and unhappiness. What is our mission to the world? I have turned to the scriptures to get the answer, and have found the answer, both in ancient and modern scriptures. It is that the Church of Christ at all times must be as a standard to the nations, a standard to which all nations, all people, all men may turn as they seek safety, peace, and happiness.

It is our great mission, brethren and sisters, to be a standard to all the world, and we say without hesitation that those who obey and comply with that standard will find that which men most desire in life. It is a bold declaration, tremendously bold, that a small people in the valleys of these mountains, misunderstood, often harassed by persecution, may become the standard by which all mankind may be led to peace and happiness; but so it is. I am not saying it. It is the word of the Lord, both in ancient and modern days. If this standard would be accepted by the world the things we pray and hope for would soon come.

INDIVIDUAL RESPONSIBILITY

Let me say that the Church of itself cannot be this standard. Since the Church is made up of individuals, it becomes an individual responsibility to make the Church a standard for the nations. I must be a standard in my life. I must so conduct myself that I may be a standard worthy of being followed by those who seek the greater joy in life.

The question as to individual responsibility for the welfare of the Church was asked in the early days by members of the Church. Several of the men who labored with the Prophet Joseph Smith came to him in those early days and said: "What shall we do?" They might have said: "What shall we do to be saved?" The Lord in every instance gave an answer. We have a series of short revelations in the Doctrine and Covenants, which are the answers to that question. I find in every one a significant statement, worded almost identically in all of these revelations, to Hyrum Smith, David Whitmer, Oliver Cowdery, and others of less fame in the Church: "Keep my commandments, and seek to bring forth and establish the cause of Zion." That is our business, the business of the Latter-day Saints.

From one point of view, it is selfish enough, perhaps, to keep the commandments that I may be blessed, but it is something even greater to keep the commandments that Zion may be established. As the foundation of His great cause the Lord gave the law of sacrifice. Unless we give of ourselves we cannot build Zion, or anything else worthy of the great cause that the Lord has given us. The law of sacrifice, from the day of Adam to the present day, in one form or another, is the basic principle of life among the communities of Saints.

So we need, in this Church and Kingdom, for our own and the world's welfare a group of men and women in their individual lives who shall be as a light to the nations, and really standards for the world to follow. Such a people must be different from the world as it now is. There is no opportunity for Latter-day Saints to say we shall be as the world is, unless the world has the same aim that we have. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation.

JESUS' PRAYER FOR HIS DISCIPLES

I remember the wonderful prayer offered by the Savior in Gethsemane just before His crucifixion, when He talked to His Father—perhaps the most sublime prayer known to us—in which He said: "I pray not that thou shouldst take them"—He spake of His disciples—"out of the world, but that thou shouldst keep them from evil. They are not of the world."

Just now, perhaps, as never before, we need to remember that this Church and Kingdom, and the members thereof are not to be out of the world, but they must not be of the world. There is a vast difference between those two conditions—the difference between light and darkness. We are a peculiar people and ever shall be and ever must be a peculiar people.

Let us remember the obligation that rests upon the Latter-day Saints to build Zion. It is not so difficult to carry out, for the Lord is our helper, and He will be with us and assist us and instruct us and make us able to do the work that lies before us, if only we have a sincere desire to be the Lord's helpers.

Let us remember one of the best known statements in our Latter-day scripture—the Book of Mormon—in which Nephi's faith is evidenced by this statement: "For I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which He commandeth them."

We must be unique, separate in ideals from most of the world. We have the greatest mission in all the world. But let us not be afraid. The Lord has called us to His Kingdom and His service. He will make it possible for us to do the work He would like us to do.

THE COMMANDMENTS OF THE LORD HAVE SPIRITUAL MEANING

That brings me to the final thought that has been moving through my mind the last few days, that all these things, all the commandments, all the wonderful statistics that were read this forenoon, which made us grateful, all the achievements of the Church, have great spiritual significance. We of the Kingdom of God cannot walk merely on earth; we must walk in heaven as we walk on earth.

The Lord has told us so in modern revelation, in another well-known and much-loved message to the Prophet Joseph Smith:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

At no time has God given His children a commandment which does not have a spiritual significance. Often I fear we fail in our obedience, because we look upon God's commandments with temporal eyes, and fail to understand their spiritual meaning. Let me call your attention to three or four commandments which have a deep spiritual meaning.

THE WORD OF WISDOM HELPS IN SELF-MASTERY

The Word of Wisdom is one of the best known of all the laws given to His people in these latter days. It was given in the year 1833, and has been preached by every President and leader of the Church. Every father and mother should be preaching and teaching the Word of Wisdom—a protection to the body against ill health. The observance of the Word of Wisdom does give us sound bodies, lengthens out our lives here on earth, gives us clear minds, wisdom and understanding; but it has even a greater meaning than that, a spiritual meaning. For if I am able to observe the Word of Wisdom, refrain from the things forbidden in the Word of Wisdom, do the

things there advised, I thereby become master of my appetites. I can look my appetites, as it were, in the face, and say: "Get thee behind me." I am master, not subject to an appetite. The cigarette is not my master, I am the master. This glass of liquor is not my master, I am the master. Can the Lord build Zion, can He establish the cause of Zion, can He make us a standard for all the nations to follow unless we are masters of ourselves? If we are but slaves to an appetite, what can the Lord do with us? Great as He is the work shall fail.

TITHING IN A SPIRITUAL SENSE

Take another law that has been talked about several times here today, the law of tithing. It has built meeting houses, sent men and women on missions, maintained our Temples, and the many activities that President Clark reported in his stirring address this morning. The spiritual value of tithing is that if I obey the law of tithing sincerely I separate myself from the love of earthly things, and become strong enough to love the things of heaven better than the things of earth. No man can rise very high who lives by earthly things alone. The things of earth drag us down unless spiritually made alive. I must look upon things of the earth merely as helps in my temporal life, no more than that.

I believe that until mankind is able to divorce itself from its love of earthly things we shall not be able to build God's kingdom or be a standard for the nations to follow.

Another principle spoken of here today—missionary work—has a distinct spiritual equivalent. In it lies a spiritual principle. I create and develop within myself, when I give of my time and means and talents to the preaching of the Gospel a love for my fellow men, brotherly love. God is love. Without love we can do nothing in the building of His Kingdom.

WORK FOR THE DEAD DEVELOPS SPIRITUALITY

And fourth and last—although many might be dealt with in this fashion—is the work that will be celebrated here tonight in the Tabernacle. One hundred years ago the first baptisms for the dead were performed. Since then we have done a tremendous amount of work for the dead. We have built Temples and spent time and money in gathering genealogies. We spend days and days in the Temples serving the dead. The spiritual principle back of that activity is the development of a more perfect love, a more complete unselfishness. It is well enough to preach to those who are living. They may become my friends and neighbors, my helpers, I may see the fruits of my labors, but it is quite different to spend my strength and time and money for those long since dead, who are to me only names. By giving myself in the spirit of true helpfulness to those that have gone before me, I develop within myself, within my heart and soul, an abounding love very near to that of God Himself. Then the sel-

fishness of the world fades away, and upon the conquest of selfishness hinges all human welfare.

ZION TO BE BUILT BY OVERCOMING SELFISHNESS

I want to call the attention of the Latter-day Saints to the fact that there are always two sides to Gospel principles, the one pertaining to this earth for our guide and help here, and the other dealing with the eternal spiritual realities, the eternal principles of the Gospel by which men touch the unseen world. What a standard to all the world we would be if we all were masters of ourselves, of our appetites, if we could set aside earthly joys for spiritual welfare! If we really loved our fellowmen, if we were really impelled by unselfishness in all that we do, then we would be a standard to the nations, the power of the Lord would be ours, and Zion would be built through our efforts.

God bless us in all that we do in behalf of this great work. I bear testimony to the truth of the restored Gospel of the Lord Jesus Christ, its prophetic power and service, from Joseph Smith to our present leader, and I do it in the name of the Lord Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

All the days of my life—and they are now many—I have been brought up under the influence of the Church of Jesus Christ of Latter-day Saints. My heart is full of gratitude that I have a membership in this Church. I remember from my very youth many of the testimonies that have come to me by reason of that membership. Many, many times has the Lord manifested unto me the truth of His everlasting Gospel as it has been restored to the earth through the instrumentality of Joseph Smith, the Prophet, in the day and age in which we live.

A TESTIMONY AT AN EARLY AGE

It was only, very likely, a few days or weeks after my baptism, which occurred shortly after I was eight years of age, that I received a testimony. I did not then know definitely just what it was; I hardly appreciated what it meant, but the Lord manifested to me the truth of this work in my boyhood. I recollect very well a remarkable incident which occurred as I was coming home from school one day (the school being located across the street eastward from the present location of the West High School, in the building then known as the Union Academy, under the tutorship of Doctor Doremus), returning by my usual route up North Temple Street, then known as Jordan Street, on the south bank of City Creek, which was a winding, deep canyon stream going down Jordan Street until

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it entered into the Jordan River. City Creek was bounded on either side by wild rose bushes and willows. As I was wandering home after school I came to a place immediately north of where the Temple now stands—"The Temple not built, but scattered 'round in native rock upon the ground"). As I went down close to the edge of the creek and then arose to a higher elvation it seemed to me that I was almost lifted to heaven. I felt the power of the Spirit of the Lord upon me. I did not then know what it was, but I was made happy and full of joy and gladness, even to overflowing. A boy, a lad of nine years of age, to receive such a deep impression that to this day it has remained with me, vivid in my memory, even to the smallest details!

I learned to recognize what this feeling was when in later years I traveled as a missionary and the Spirit of the Lord came to me and manifested its power by giving me words of utterance in setting forth the principles of eternal life. And, I said to myself, "that is just exactly the same feeling that I had as a boy when I stood upon the bank of City Creek north of where the Temple now stands. The Lord poured out His Spirit upon me and I felt it in every fiber of my being. And now here as I am called abroad to proclaim this everlasting Gospel, comes this same testimony, and I know that it came from God."

A PRAYER IN THE CANYON

That is only one of the many testimonies that I have had. I do not mind now telling one or two, for I have had many of them in the course of my experiences, but they have been for me. When I went upon my first mission I was blessed by President Brigham Young. He laid his hands upon my head on the twenty-second day of October, 1875, and blessed me and ordained me a Seventy and set me apart for my first mission, which was in Switzerland and Germany. I went upon my mission, but prior to my departure I had been working at my father's saw-mills in Big Cottonwood Canyon. I hardly knew that Conference was in session in October, 1875. One day a strange feeling came over me as I stood upon the top of a large pile of lumber, filling orders that had come from Salt Lake City to my father's lumber mill. And an impulse came to me to "get down from this pile of lumber and go up to the office" which was a lumber shanty serving the three-fold purpose of my bedroom, store and office, where I kept the accounts of the men that were employed around the mill. I also had the task of measuring the logs as they came to the mill, and the lumber as it came from the mill. These loggers indulged in a great deal of profanity and when we remonstrated with them they claimed the oxen understood no other language. I mention this so you will understand the environment in which I then found myself. Without knowing why I followed that impulse, I descended from the tall pile of lumber and went into the office, and as soon as I did so I closed the door, and approaching the

middle of the room (there was nothing to lean upon at all) I fell down upon my knees and prayed unto God that He would send me where He wanted me to go. I did not know why I said that; I was not aware of the Conference then being held, nor had I any intimation whatever of receiving a missionary call, but at that very time (I do not know that it was the identical minute, but it is quite possible the Conference was in session, and my name was being called with many others to go upon a mission.) the Lord compelled me to get upon my knees and ask for this blessed privilege of being the bearer of glad tidings in the days of my young manhood, to go out into the world. What was this manifestation? Surely it must have been that same Spirit that took possession of me in my boyhood days.

The following day my mother rode on horseback up to the saw-mill to let me know that I had been called upon my mission.

Let me here say that at this time I was occasionally associated with people entertaining non-Mormon views, some of them being infidels and atheists, but in every discussion I found myself defending the existence of God. I may have been somewhat neglectful of my duties, although I was always more or less of a religious turn of mind, and had been reading some books that probably were not as wholesome as they might have been—Ingersoll and other infidels—and my mind had become a little bit disturbed.

A REMARKABLE DREAM

While on my way to my mission field, crossing the ocean on the Steamship *Dakota*, I went down into the salon of the ship one day, and lay upon one of the cushioned benches surrounding the eating tables, where I fell asleep. While asleep the Lord appeared to me in a dream and I saw Him standing before me; and by His side was William W. Taylor, one of the other missionaries, a son of President John Taylor, a boy like myself going upon his first mission. He stood by the side of the Savior, and the Savior extended His hand to me and grasping my hand, holding it tight, looked at me in the face and said: "Will you ever doubt again?" Brother Taylor, who stood beside Him said: "I believe that is enough for him." With that, the Lord let go of my hand and I awoke.

That is only another instance of how the Lord has been training and preparing me for my life's ministry, and I know that this is His work. I could recite many other experiences that I have had in my long life, many wonderful testimonies given to me. I have not published them; I have not given them out in public meetings; I do not remember ever having done so before. I hope that I may be pardoned if I ask of you now, my brothers and sisters, to accept of this testimony one hundred percent, for I know that this is the work of the Lord and that He has commissioned His servants to carry the Gospel to the nations of the earth, for it is to be preached as a witness unto all nations before the end shall come.

ADMIRATION FOR LEADERS

I bear testimony that this is the work of the Lord and I uphold and sustain this work and the men who have been chosen to stand at the head. How I have admired their administration, and how I do admire President Grant and his counselors and our file leaders who are now leading the affairs of this Church! How I do admire the wonderful work that is being carried on by these men of God! I do more than admire them; I love them with a love unfeigned, and I know that they are true servants of God. May the Lord help us all and bless us according to our needs, I pray in the name of Jesus Christ, Amen.

Supplement to Elder Rulon S. Wells' Sermon

AN ASSURANCE OF THE LORD'S APPROVAL

I have in mind another very extremely interesting experience which preceded my call to the First Council of the Seventy. I told a personal friend of mine who was commenting on my Conference address of this experience, and she remarked that I should have included it also in my talk, so I am taking the liberty now of relating it although it was not delivered in my Conference Talk!

April 6th, 1892, the capstone of the Temple (Salt Lake) was laid, and during the year that followed a campaign to secure sufficient money to finish the Temple was inaugurated and carried to a successful conclusion, and, as well known, the Temple was dedicated April 6, 1893, just forty years after the laying of the corner stone in 1853. Like many others I took part in this campaign and assisted in making the collection from members of our Ward, I being one of the workers in the 18th Ward. Also like others I had a strong desire to put myself in a proper condition for entering the Temple at the time of its dedication. I wanted to receive another manifestation of the Lord's approval of me, and I prayed to Him earnestly that I might receive the assurance that I was approved of Him. I did not ask that I might see an angel or hear a voice from heaven, I only wanted to know that I had His approval of me as a member of His Church, worthy of attending the dedication of the Temple. I knew nothing of the vacancy existing in the First Council of the Seventy until I was notified in a note received from Brother George Reynolds, who was then private secretary of the First Presidency, who notified me that I had been selected to fill the vacancy occasioned by the death of Jacob Gates as one of the First Seven Presidents of Seventies. This notification was received on April 5, 1893, and my name was presented at the Conference held that day, and I was set apart the same day. On April 6 I sat with my brethren of the First Seven Presidents of Seventies on the stand and while sitting there I commented to myself: "Well, I have heard no voice, and I have seen no angel, but here I am, and I feel I have been accepted and approved of God."

The Brigham Young University Chorus sang an anthem, "Open Our Eyes" (W. C. Macfarlane).

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

To say that these are troublous times characterized by strenuous struggles for goods, position and power is to say something trite. It is equally trite to say these times are also characterized by religious indifference and doubts, moral delinquencies and a worship of mammon. So no one questions the need of reforms or of helpful admonition relative to many things.

We who are gathered here are deeply concerned, of course, with the faith and practices of our people. Partaking of the spirit of the times there is more or less questioning among us relative to these things. Conditions are different and are continually changing. Should not some of our practices likewise change is a question frequently asked. In view of all this some even of our devout members ask for advice touching matters of our faith and practice.

COMMANDMENTS REGARDING THE SABBATH

A question in the minds of many, particularly of our young people, asks what is a proper observance of the Sabbath day—what may we do and may not do on Sunday? And in view of what they see this is a reasonable question to ask. They are familiar with the injunctions given to ancient Israel:

Remember the Sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work;

But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. (Exodus 20:8-11.)

This quotation is made of course from the Ten Commandments. But concerning the Sabbath we may further read that the Lord spoke to Moses, commanding him thus:

Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Ye shall keep the Sabbath therefore; for it is holy. * * *

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever. (Exodus 31:13-17.)

A violation of this law of the Sabbath by ancient Israel was a matter so serious that the Lord commanded the offender should be put to death.

In the course of Israelitish history we read that successive prophets rebuked the people for neglect or profanation of the Sabbath. Nehemiah ascribed the affliction of the nation to the forfeiture of divine protection through Sabbath violation (Neh. 13:

15-22). Through Ezekiel the Lord reaffirmed the significance of the Sabbath as a mark of His covenant with Israel, and sternly upbraided those who observed not the day. (Ezek. 20:12-24)

Yes, our moderns say, ancient Israel was taught that the Sabbath day was holy and its profanation was a very serious offense. But conditions then were vastly different from those of today. We agree.

TEACHINGS OF MODERN SCRIPTURES

But for guidance in matters of faith and practice, Latter-day Saints are not wholly dependent upon the Bible and ancient prophets. Fortunately we have modern scriptures and modern prophets—invaluable possessions. The Lord has spoken in this dispensation as well as in dispensations of biblical times.

What do these scriptures and prophets teach in our day relative to Sabbath observance and other religious duties? Let us see.

As early as August, 1831, only sixteen months after the Church was organized, the Lord gave a very beautiful revelation through the Prophet Joseph Smith, reaffirming the biblical code of a religious life acceptable to Him.

I quote from Section 59 of the Doctrine and Covenants:

5. Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him.

6. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

7. Thou shalt thank the Lord thy God in all things.

8. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

9. 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;

10. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11. Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

12. But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

13. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

14. Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

16. Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

17. Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18. Yea, all things which come of the earth, in the season thereof,

are made for the benefit and use of man, both to please the eye and to gladden the heart;

19. Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

20. And it pleaseth God that He hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

21. And in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments.

22. Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

23. 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.

24. I, the Lord, have spoken it, and the Spirit beareth record. Amen. (Doctrine and Covenants 59:5-24.)

PRESIDENT JOSEPH F. SMITH'S ADVICE

But the critic who wants a free Sunday may say this revelation was given a hundred years ago when conditions were also vastly different from those today. In reply I call attention to the fact that the Church has today a divinely inspired leadership as it had then. What do these leaders say? Let me quote some of the words of President Joseph F. Smith as found in "Gospel Doctrine," as follows:

The Sabbath is a day of rest and worship designated and set apart by special commandment of the Lord to the Church of Jesus Christ of Latter-day Saints, and we should honor and keep it holy. We should also teach our children this principle.

True, Sunday is a day of rest, a change from the ordinary occupations of the week, but it is more than that. It is a day of worship, a day in which the spiritual life of man may be enriched. A day of indolence, a day of physical recuperation is too often a very different thing from the God-ordained day of rest. Physical exhaustion and indolence are incompatible with a spirit of worship. A proper observance of the duties and devotions of the Sabbath day will, by its change and its spiritual life, give the best rest that men can enjoy on the Sabbath day.

What shall we do on the Sabbath day? * * * Honor the Sabbath day and keep it holy, just as the Lord has commanded us to do. Go to the house of prayer. Listen to instructions. Bear testimony to the truth. * * * When we go home, get the family together. Let us sing a few songs, read a chapter or two from the Bible, Book of Mormon, or Doctrine and Covenants, and discuss principles pertaining to advancement in divine knowledge. * * *

It is imperatively necessary at all times, and especially so when our associations do not afford us the moral and spiritual support which we require for our advancement, that we go to the house of the Lord to worship and mingle with the Saints, that their moral and spiritual influence may help to correct our false impressions and restore us to that life which the duties and obligations of our conscience and true religion impose upon us."

The reason for this required course upon the Sabbath day is plainly stated in the revelations. It is that one may more fully keep himself unspotted from the world; and to this end, also, the Saints are required to go to the house of prayer and offer up their sacraments on the Sabbath day.

Now, what is the promise to the Saints who observe the Sabbath?

He then read from the revelation given in Section 59 of the Doctrine and Covenants the words of the Lord that I have already recited and proceeded to remark:

All these blessings are promised to those who keep the commandments, among which is the important one, to observe properly the Sabbath day. The Lord is not pleased with people who know these things and do them not.

He went on to say:

Men are not resting from their labors when they plow, and plant and haul and dig. They are not resting when they linger around the home all day on Sunday, doing odd jobs that they have been too busy to do on other days.

Men are not showing zeal and ardor in their religious faith and duty when they bustle off early Sunday morning in automobiles to the canyons, the resorts or places of amusement with their wives and children. Not in seeking pleasure and recreation do they offer their time and attention in the worship of the Lord; nor can they thus rejoice in the spirit of forgiveness and worship that comes with partaking of the holy sacrament.

People are not keeping holy the Sabbath day, when they spend the day loafing around the village ice cream stand or restaurant, playing games or in riding, fishing, shooting, or engaged in physical sports, excursions and outings. Such is not the course that will keep them unspotted from the world, but rather one that will deprive them of the rich promises of the Lord, giving them sorrow instead of joy, and unrest and anxiety instead of the peace that comes with works of righteousness.

I shall end my reading from President Smith with these words:

Let us play and take recreation to our hearts' content during other days, but on the Sabbath let us rest, worship, go to the house of prayer, partake of the sacrament, eat our food with singleness of heart, and pay our devotions to God, that the fulness of the earth may be ours, and that we may have peace in this world and eternal life in the world to come. (Gospel Doctrine pages 304-309.)

THE FIRST PRESIDENCY'S APPEAL

And now I give you a statement of the views of President Grant's administration relative to Sabbath observance. A few years ago the First Presidency published an editorial on this topic in the Deseret News. It was entitled "Sunday and The Home" and is as follows:

The Lord's day is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in His sight that the day be given over to pleasure seeking in places of amusement or elsewhere.

Sunday Schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred.

We believe that it is unnecessary for families to go beyond their own homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings.

Let all unnecessary labor be suspended and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes great blessings will come to our families and communities.

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,
First Presidency.

September 1, 1928.

SABBATH OBSERVANCE A BLESSING

Thus, if we please the Lord, among other things we must do is to keep holy the Sabbath day. And the way to do this has not essentially changed from the days of Moses and ancient Israel down through the ages to the present moment.

But sad as it is to see, the modern Christian world has almost forgotten the sanctity of the Sabbath. With the vast majority the day has ceased to be holy. Instead it is a holiday, a day of amusements and pleasure-seeking, of all kinds of activities foreign to worship and holiness.

I speak of these things because some of our own people are becoming worldly minded with respect to the Sabbath. This is certainly displeasing to the Lord who will certainly withhold blessings otherwise obtainable.

We read in the Doctrine and Covenants these words:

"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." (Doc. and Cov. 130:20-21.)

This is a law of the universe, governing things material, as all scientists know. Through the Prophet Joseph Smith we learn that it also applies to things spiritual.

The blessings divinely promised for keeping holy the Lord's Sabbath are invaluable, as the scriptures indicate. Hence let no Latter-day Saint sacrifice these blessings by going fishing, deer hunting, golfing, amusement seeking, joy riding, to sports, movies and games, or engaging in other Sabbath-breaking activities.

Brethren and sisters, let us show our confidence in the Lord and in the divinity of this Church by abstaining from participation in the sinful practices of Babylon, so common on every hand. In any case, as surely as the night follows the day we shall finally reap as we have sown. The Lord help us to sow wisely and well I pray in the name of Christ our Lord, Amen.

ELDER THOMAS E. MCKAY

Former President of the Swiss Mission

Brothers and sisters, I sense keenly the responsibility resting upon me at this time. I confess I am a little frightened because of that responsibility. I pray humbly that I may be directed by the Spirit of God in what I say. I remember just before my farewell party, when I was leaving for my first mission, I was very much worried as to what I should say, and I thought—"how thankful and happy I will be after this mission is over, so that I will not be so frightened and worry so much when I am called upon to speak." That was forty years ago, I am now returning from my third mission, and I confess I am just as frightened, and I have worried as much, or more, I believe, than I did then.

I remember also a few lines of poetry that were written on the fly-leaf of a little book that was given to me at that time, a book of views of beautiful Ogden Canyon; I appreciated them so much that I memorized them. I appreciate them even more today, after spending about nine years in the mission field in Europe, than I did then. They are as follows:

There is a land of every land the pride, beloved of Heaven
o'er all the earth beside.

There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest.

Where is that land, that spot of earth to find?

Art thou a man, a patriot? Look around
And O thou shalt find, where'er thy footsteps roam,
That land, thy country, and that spot thy home.

I am more grateful today than ever before for my country and for my home. I appreciate and love them more. I love and appreciate my wife and children, my parentage, my brothers and sisters and friends, more than ever before. We are glad to be home again. Of course, we have enjoyed our mission. We have enjoyed our association with your sons, the finest missionaries in the world. We wish to thank you parents for sending such sons into the mission field. It has been a great inspiration to us to associate with such choice young men. Some of them are sons of missionaries with whom we labored when presiding over the Swiss-German Mission before.

And by the way, tomorrow, Saturday, the 6th of April, will be just twenty-eight years since I reported my return from presiding over the Swiss and German Mission; at that time, as I recall, President Joseph F. Smith presided. The music was furnished by the Brigham Young University choir, conducted by Professor Lund. Apostle Hyrum Smith was the first speaker. Many changes have taken place since that time. A number of changes have taken place since we left a little over thirty months ago. We miss some very dear faces here on the stand.

It has been a wonderful experience, brothers and sisters, to be in the mission field for the third time. The Lord said, through the Savior:

If ye do the work ye shall know. 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.

I have seen the fulfilment of that promise. People that I met on my first mission, forty years ago, have sons now in the mission field, or they have been. Babies that I blessed on that first mission are now leaders, one of them presiding over the West German Mission. Many of the parents, who were Sunday School children at that time, have had sons in the mission field. All of the missionaries in the Swiss Mission, except two, have been born since that mission twenty-eight years ago. The large majority of these missionaries are sons of either parents or grandparents born in Switzerland, and I want to tell you parents that they are a credit to you and a credit to the Church, and their strong testimonies, as well as those of their parents, are a practical demonstration of the promise, "if ye will do the work, ye shall know."

The Swiss and German Mission twenty-eight years ago comprised all of Germany, Austria, Hungary, Switzerland and France. Today there are five Missions in these countries. They are doing well. Of course, they are handicapped because of the evacuation of all our missionaries and Mission presidents, but I am pleased to report that the local people are carrying on. Quite a number of those people who are now in charge of the work have been born in the Church; they understand the Gospel and are well qualified to carry on; they have faith; they are not discouraged because, as they say, they have the Gospel.

Some of our Branches have had to be closed, but in the main they are all functioning. Two Branches which we have had to close—very fine Branches too, one of which I think had the best record in tithe-paying in the Church—were located in Strassbourg and Muehlhausen, France. These cities were evacuated when war was declared. The people, our members among them, had to leave over night, with only a bundle of clothing to take with them. For weeks we didn't know just where they were. Finally we were able to get some letters through, and they were located. As soon as arrangements could be made with the French and Swiss authorities for permission to cross the border, one of our brethren was sent to visit them, taking a considerable sum of money with him to help make them as comfortable as possible.

We had learned, just for an example, that thirty-five thousand people were being taken care of in a city of thirty thousand population. You can imagine what that would mean, with the limited accommodations. Some members, we learned, were sleeping in bath-rooms; others sleeping in the halls. So we sent considerable money with this good brother, a local brother, to buy bed springs,

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bedding, curtains, and other things. By sending some telegrams, and telephoning, he succeeded in getting most of them together. They held a testimony meeting.

When this brother came back he said: "President McKay, you sent me there to give them spiritual uplift and to encourage them, but I received much more help spiritually from them than I was able to give them." Those people, although they didn't know whether they would ever see an Elder again, an authority of the Church, had put away their tithing as usual. They had received work—some of them—and they had been blessed. This local brother brought back nearly as much money as we had sent to help them. They said: "You express our thankfulness to President McKay for the help that he has sent us, and tell him that we are all right, and are not discouraged, because we have the Gospel." That is the faith of those people over there, brothers and sisters. They are keeping the commandments of the Lord and are doing the will of the Father.

It is difficult to keep all the Branches organized. We get them organized, then our brethren are taken into the army. About six hundred of our brethren are in the army in Germany. Seven of them have lost their lives—not in battle, however. They are praying that they will not have to fight. They are peace-loving, those members. They have no hate in their hearts, but a love for all mankind, the love of the Gospel of Jesus Christ. We have committees appointed, so that as soon as a vacancy occurs, another man is called to take his place. We have called sisters on missions, to take charge of the office work, and they are getting along very nicely. They are keeping busy and are trying to do the will of the Father.

They know, as I know, that God lives; that He is our Father; that we are all His children; that He loves us, and because He loves us He has given us the Gospel. Every commandment He has given is for our progress and happiness in this life, as well as our life hereafter. Our members know this as I know it, and they are keeping the commandments. They keep the Word of Wisdom, are paying their tithing, their Fast offerings, and they are being blessed for it.

I was delighted to hear this morning in the report—I don't know whether you noticed it or not, but I did—that the Swiss Mission is leading in Fast offerings, per capita; that is, outside of the smaller Missions.

They know, too, as I know, that Jesus is the Christ, that He is our head, that this is the Church of Jesus Christ. They know, too, as I know, that Joseph Smith was and is a prophet, and that his successors are prophets of the Lord, including our beloved President Heber J. Grant. Oh, how we do love and appreciate President Grant. It is remarkable; it is a miracle what he has accomplished in establishing just this one point I will mention—better public relations between the Church and the rest of the world.

We have had occasion to visit our Consuls and Consul Generals, representing the United States, quite often we made it a point to call

on them and get acquainted as soon as we entered a city. I remember calling on the Consul General in Zurich: I gave him my card, the Temple card. He looked at it and said: "It is a beautiful card." I said: "You may keep it, if you wish to." He said: "Thank you, but I have something I prize a great deal more than this Temple card." He reached in his desk and brought out a book presented to him by President Grant, autographed by President Grant. That was one of his prizes, and he took a great deal of pride in showing it to me.

God bless President Grant. The people there love him. We all love him. He is our leader, chosen of the Lord. God bless these brethren on the stand. President Clark also is known by many of these representatives of our Government. They have been in very deed friends to us during our rather exciting and worrying experiences because of war conditions. They have arranged for us to telephone, when it was impossible for private people to telephone. We appreciate them. I wish to express our appreciation here publicly for what they have done.

Brethren and sisters, I am grateful, more grateful than I can express, for the testimony I have that this is the Church of God. May He help us always to do His will, and thereby retain this testimony that we have, I humbly pray in the name of the Lord Jesus Christ, Amen.

ELDER WALLACE F. TORONTO

Former President of the Czecho-Slovakian Mission

Brethren and sisters: You cannot know the thrill which goes through my being today in beholding again, for the first time in five years, this glorious sight, a Conference of the members of the Church. I pray for the inspiration of the Lord in that which I might say today, for I feel that my responsibility is great, and I am keenly aware that those things should be emphasized which will be of profit and benefit to this congregation.

I bring you the greetings, brethren and sisters, of a small band of people, Czecho-Slovaks, who know that the Gospel of Jesus Christ is indeed the most priceless possession which they have ever had. They are living in a war-torn country which has been ravaged, robbed and plundered. They are existing under the most adverse of conditions, but none-the-less they live the Gospel to such an extent as would put many of us to shame. Perhaps we need adversity, in order to fully appreciate the commandments and the blessings coming from the Gospel which we have.

I want to say a word, too, about the splendid missionaries which you have sent us during the past three and a half years. We have had the finest men upon the face of the earth, to carry these glad tidings to thousands upon thousands of people residing in that nation. The work has not been easy. Programs have been projected and

plans have been brought into being, only to meet with disappointment because of incidents and situations beyond the power of men to control.

These Elders have evacuated twice. They have come back more determined than ever to see that the Gospel should not perish in Czecho-Slovakia. They have done a mighty work. I bear testimony to you today, brothers and sisters, that these young men whom you have sent out into the field abroad, have been willing to go the limit in bringing the Gospel of peace, joy and happiness to a war-torn Europe. My heart goes out in praise and gratitude to my Heavenly Father for the opportunities which these young men have had, as well as for the opportunities which they, through their work, have been able to afford those much less fortunate than you and I.

Members of the Church in Central Europe have learned to know the deep meaning of the Gospel. They have learned to know that its core and essence is to be found in the admonition of Jesus: "Love thy neighbor even as thyself."

A short time after almost two million German troops had marched across the borders of Czecho-Slovakia—during that time of tension and terror, which inevitably resulted—a young German officer, a fine, straight, clean-looking fellow, walked through the door of our meeting hall in Prague. We thought: Certainly, this is the end for us. The Secret Police have probably sent some one here to close the Mission. Coming up he said: "My name is Brother R. (for obvious reasons it is felt unwise to give his name.) I am an officer in the German Army. As soon as I had completed my official duties here in Prague, the first thing I set out to do was to find this Branch of the Church in Czecho-Slovakia." With your permission, I would like to say just a word to this congregation. I replied: "Certainly, Brother R., we shall be happy to hear from you."

He stood up, and in a language which most of the people of Czecho-Slovakia detested, German, he had this to say to the members of the Church and to the friends who were present:

Brothers and sisters, I come here not on an appointment of my own choosing. I come here as a servant of my government. I know we have brought you considerable distress and dismay. We have caused already much suffering. Nevertheless, you and I have something in common, something which oversteps the boundaries of race, language, and color. You and I have the Gospel of Jesus Christ. Despite the fact that I speak German and you Czech, yet because of the Gospel we still speak in common terms. The time is coming when we shall know this better than ever before.

I wish I had time to tell you all he said. Tears streamed down the faces of those Czecho-Slovakian people. As he walked down the aisle they stood up and put their arms around him and wept upon his shoulder. Every available Sunday—he believed in keeping the Sabbath—he was at the Branch hall, doing his best to make the Gospel of Jesus Christ a living thing among a subjugated people.

That is what the Gospel of Jesus Christ does for a man. When

it touches him it changes him, and he knows, as President Hugh B. Brown has already said, that all mankind come of common blood, and that we are brothers and sisters in the Gospel of Jesus Christ, all having but one Father. These are momentous things, brothers and sisters. They are truths which cannot be equalled any place in the world, outside the plan of the Gospel.

We regretted having to leave our members in Czecho-Slovakia. Had we been able to leave them in the hands of a successor, we should have felt good about coming home, but conditions would not permit that. Nevertheless it is my testimony to you that some thirty thousand members of the Church who have been left in Europe, who are now carrying on for themselves—despite the fact that they must suffer, and perhaps have want of the necessities of life—are being protected by the hand of the Lord.

If I may have just a moment or two I should like to relate a story, one of several within our experience, which to me is an evidence of the truthfulness of the Gospel of Jesus Christ, and of the protecting power and goodness of God.

A young Ukrainian, Tarnawskyj by name, who had been studying for the ministry in the Greek Catholic Church, was on his way from Warsaw, Poland, to New York City, there to attend a graduate school for the ministry of that church. He came by the way of the city of Prague. As he was going down the street he saw the sign, "Church of Jesus Christ of Latter-day Saints." He noticed that we were holding a meeting at that time. He thought to himself: "I have learned of those people in my studies. I am curious. I think I will go in and see what they have to say."

He entered, dressed in his black robe and white collar, and sat in the back. He was a young man about twenty-eight or thirty years of age. Two of our missionaries stood up and explained some of the principles of the Gospel. They bore their testimonies. Since he spoke Ukrainian, which is kindred to Czech, he understood them. After the meeting he came up and asked: "When do you hold the rest of your services?" We enumerated the meetings of the week and he came to all of them, even including the Relief Society. In a few weeks he made this request: "Brother Toronto, I would like to be baptized into this Church."

"Now, Brother Tarnawskyj, you know you can't make your living in this Church. Our missionaries sustain themselves, either from their own savings or through the sustenance which their folks send them."

"Oh, Brother Toronto," he replied, "I know all about that. Your missionaries have been teaching me the Gospel." Continuing, he said: "I have found the most priceless thing in all the world. I want the Gospel of Jesus Christ. I have been seeking it for years in the universities and the divinity schools of many lands, and I have never found anything that can equal this."

I said: "All right. As soon as we instruct you a little more fully

in the Gospel we shall be happy to have you as a member of the Church." He was subsequently baptized. Upon accepting baptism a great characteristic of truth took hold of him, that of wanting to tell somebody else about it. Of course, those he thought of first were his loved ones back in Poland. He wrote them a long letter, in which he declared: "I have found the greatest thing in life. I want to tell you something of the Gospel of Jesus Christ, that you, too, might enjoy the blessings which flow from it."

I met him a few days later. He wore a long face and was very dejected. "What on earth has happened to you, Brother Tarnawskyj?" "I just received a letter from my folks in Poland. They tell me here: 'Dear Son and Brother: If you do not immediately renounce this thing you call Mormonism we shall cease to send you one penny of support, which you know is your only means of livelihood; and furthermore, we shall disown you as a son and a brother!'"

"What is your answer, Brother Tarnawskyj? You are at the cross-roads. You have a grave decision to make."

"Oh, Brother Toronto, you know what my answer is: 'Dear loved ones, I cannot renounce the thing I hold dearest in life, the Gospel of Jesus Christ. I pray God that you, too, at some future time, through my efforts or the efforts of others, might also come into this Church.'"

From that day until this, so far as I know, he has not received one penny or one word from his people. He found himself in Czecho-Slovakia, a foreigner, unable to secure employment.

During these troublesome times the subtle political forces in Central Europe had operated to break down the Czecho-Slovakian Republic, so that Slovakia gained its freedom, as well as the little province of Ruthenia or Sub-Carpathian Russia, far to the east, hardly larger than the County of Salt Lake. Brother Tarnawskyj finally proposed: "Brother Toronto, many of my countrymen are out there in Ruthenia, a large group of Ukrainians among whom I could work. Since I am an educated man, I think I could get a position as an Inspector in the Ministry of Education. Can you help me get there? I want to become a self-sustaining citizen." "All right. We will help you get to Ruthenia, if you think you can succeed."

Upon his arrival in this new autonomous state, he filed his application for a position in the ministry. It went through the various hands and much red tape through which such things have to pass, and finally reached the Minister himself. Up to this point all went well. When it reached the Minister there was great delay. Finally our brother wrote me a letter and said: "Brother Toronto, I don't know what the trouble down here is. I am qualified for the position, and I have pulled every string I know. And I have prayed. The Lord God knows I am hungry. He knows I need a place to rest my head. I have tried to live the Gospel since I joined the Church. From the earnings on little jobs I have secured here and there I

have set aside my tithing, and as soon as the mails go through I will send it on to you. Why, oh why does the Lord persecute me like this?" But in conclusion he added: (I wish I had the letter here to read to you:) "Perhaps it is all for the best."

A card came a few days later: "I am going to take a job out in the little town of Perecyn as a humble school teacher, where I can make enough to at least buy me a few crusts of bread."

He was employed there for three days, when that tiny state of Central Europe, Sub-Carpathian Russia, was drenched in blood by the Hungarian hordes which swept over it. Men, women and children by the hundreds were left dying in the streets. He and nine of his Ukrainian companions were routed out of bed at five o'clock one morning and thrown into prison. After twenty-four hours of intense suffering they were called before a military court consisting of one man in the uniform of a Hungarian officer. He had the sole right to say, "You live," or "You die." The ten men came before him. They were asked two questions: "How long have you been in this country?" and "What is your religious affiliation?"

Our brother led the others. To the first question he replied that he had been there so and so many weeks. "What is your religious affiliation?"

"I am a member of the Church of Jesus Christ of Latter-day Saints. Sometimes they call us 'Mormons.'"

"Mormons? Mormons? I have heard of you folks. I have read of you in the newspapers of Budapest. I hear your people have done some good in this world." A tense moment of hesitation and then, "You go free."

His nine companions came up after him. They were asked the identical questions. Being no more guilty than he himself, they were nevertheless condemned to death, and shot down in cold blood before the sun went down that day.

This brother finally got out of the country, and wrote me another letter. "Brother Toronto," he said, "I know the Lord does move in a mysterious way His wonders to perform. The Gospel is the most priceless thing I have in the world. I know the Lord has preserved my life, that I may be a beacon light to my fellow men. He has not only preserved my life, in the way I have described to you, but He has also protected me, for had I received the position of Inspector in the Ministry of Education I today would have been sitting in the concentration camps of Hungary, subjected to some of the most terrible torture known to humankind. I owe all I have to the Gospel of Jesus Christ."

Our faithful members will be protected, brothers and sisters. Were this the only incident I might be skeptical in thinking that it was perhaps a chance occurrence. But we have seen many cases of providential care and protection. Some of the Jewish members of our Church, despite the anti-Semitic programs, have been preserved,

and we have seen it. The Gospel of Jesus Christ means everything to them.* Does it mean everything to you?

Go home tonight. Get down on your knees. Thank the Lord your God that you live in a "land choice above all others," in this land of freedom and happiness. And thank the Lord again that you have been privileged to accept the Gospel of Jesus Christ. Covenant anew that you will keep the commandments of the Lord as never before.

I know that God lives and it has been a testimony to me to live among these people who placed their trust in Him. I know that Joseph Smith is a prophet of the Lord, even as they know it. I give you this testimony in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I should like to thank the Brigham Young University Chorus for the wonderful music they have given us today. I think it may be truthfully said that there is no college in the United States, of any size, that has better music than the Brigham Young University.

The Brigham Young University Chorus sang, as the closing number, "Oft in Danger, Oft in Woe, Onward Christian, Onward Go," (Harry R. Shelly).

Elder Horace Raymond Pond, President of the Benson Stake, offered the benediction.

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

SECOND DAY

MORNING MEETING

The third session of the Conference was held Saturday morning, April 6, at 10 o'clock, with President J. Reuben Clark, Jr. presiding.

The music for this meeting was furnished by the Ricks College Choir, under the direction of John M. Anderson, Alexander Schrein-er was at the organ.

President Clark announced that the congregation and the Ricks College Choir would sing, as the opening selection, "Glory to God on High."

After the singing of this hymn, Elder Charles S. Hansen, President of the Gunnison Stake, offered the opening prayer.

The Ricks College Choir sang an anthem, "God So Loved The World," (Stainer).

PRESIDENT RUDGER CLAWSON*Of the Council of the Twelve Apostles*

My brethren and sisters, I am wonderfully impressed by the attendance at the Conference this morning. The house is filled. Every seat, so far as I can see, is taken. We had a splendid day yesterday. There was only one regret, and that was that President Grant could not be with us. He has wisely decided to rest a few weeks in California since coming out of the hospital. We are all very happy indeed, I am sure, that we have President McKay with us and President Clark to direct the proceedings of this great Conference.

The meeting of the Church Welfare plan held this morning in the Assembly Hall was indeed most thrilling. The spirit of that work is taking hold of the Latter-day Saints. That it will be successful I think no one could be in doubt.

And now the Conference is in progress again. I want to commend these wonderful singers, the choir from Idaho, and the work that they are doing.

AN INSPIRING HYMN

I feel prompted this morning, brethren and sisters, to read a few lines of one of our sacred hymns taken from the Deseret Sunday School Union Song Book. The title of this song is "Count Your Blessings." This is a very opportune time to count our blessings, but of course we cannot mention all of them in a short sermon; that would be impossible, but we might read the hymn and point to several important blessings:

When upon life's billows you are tempest tossed,
When you are discouraged thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings ev'ry doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold,
Count your many blessings, money cannot buy,
Your reward in heaven, nor your home on high.

So, amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end.

A wonderfully appropriate song. It is uplifting in spirit; it is well that we should take time now and then to ponder seriously upon our blessings.

WORKS OF THE ANCIENT PROPHETS

Truly, in the time of the Prophets of old it was a day of inspira-

tion, revelation and miracles. In the days of Abraham, Isaac and Jacob, and of Moses, Isaiah, Ezekiel, Elijah and Elisha, the prophets, surely that was a day of miracles. Wonderful works were performed in those early ages. If I mistake not, Amos, the Prophet, spoke of this matter and said that the Lord doeth nothing save He first reveal it to His servants the prophets. Marvelous things happened in those ancient times. The prophets wrote and spoke as they were moved upon by the Holy Ghost. And he who speaks by the power of the Holy Ghost is a revelator.

As in ancient times so it was in the Meridian of Time when the Son of God was upon the earth. It was a day of inspiration, revelation and miracles, a day when there were Apostles and Prophets upon the earth, High Priests, Seventies and Elders and the lesser Priesthood. Great things were accomplished and the work of God prospered.

BLESSINGS OF THE LATTER DAYS

And so now in our day it is much the same. After eighteen hundred years the silence was broken and the voice of inspiration, revelation and miracles was heard upon the earth and the Spirit of the Lord rests down upon the people. The initial step taken in the organization of the great work of the latter days was the visitation of God the Father and Jesus Christ, His Son, to the boy Joseph Smith, which was the most memorable event, most remarkable in some respects, of anything that has ever transpired upon this earth. The Father and the Son condescended to manifest themselves in person to Joseph Smith. One said, pointing to the other, "This is my Beloved Son, hear Him." The Son spoke in answer to the boy's prayer to know which of all the churches he should join. He was told to join none of them for they were lacking in divine authority. Prophets appeared and angels from heaven were sent down after that first great vision. They gave to man divine authority.

One of these visitors from the other world was John the Baptist who had lived upon the earth in the time of the Savior. He was now a mighty angel, a messenger from on high, and he came for an express purpose. It was not to satisfy the curiosity of Joseph Smith, the young man, for he had now grown to be a young man, but he came on an important mission under the direction of Peter, James, and John, and conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, or the lesser Priesthood, as it is sometimes called—the Priesthood of Priests, Teachers, and Deacons.

And then, later on, Peter, James, and John came down from heaven. They appeared as mighty angels, no doubt, but they had their mission and that was to confer further authority upon these, the servants of the Lord, and Joseph Smith and Oliver Cowdery were ordained Apostles of the Lord Jesus Christ. Thus was divine authority restored to the earth in these latter days, and those who were exercising authority that was not from heaven were under

condemnation of the Lord, and especially when they knew that they were without divine authority.

And so, brethren and sisters, I testify that this matter of divine authority is of tremendous importance, and that the success of this work so far has been accomplished under divine authority and could not have been realized in any other way. It is one of the foundation principles of the Gospel.

THE WORK IN THE TEMPLES

And that was not all. Let me call your attention to another superior blessing, a blessing that is always to be found among the people of God, the true worshippers of the meek and lowly Nazarene, and that is the blessing of the Temple of the Lord. Wherever the people of God are found, there you will find also a Temple, or House of the Lord, where He can come and dispense blessings to His people, blessings that cannot be measured in value by money, but are the free gift of God. The blessings of the Temple are so great that we can hardly comprehend their importance and value. People are free to donate when they go to the Temple for these blessings—the blessings of the endowment, the sealing blessings at the altar. Husband and wife may be sealed together for time and all eternity. I am sure that none of us can comprehend the extent and power and importance of these blessings that are dispensed from the Temple. The rich are entitled to them, if they are worthy; the poor can have them also if they are worthy. Certainly we should count our blessings. We should remember that every blessing we receive is from the Lord.

MISSIONARY SERVICE

Let me mention briefly the missionary work. I want to say to you, brethren and sisters, that there is nothing like it in all the world. The missionaries of the Christian churches, so-called, are sent to preach the gospel to the heathens. Our special duty at the present time is not to carry the Gospel to the heathens but to preach the Gospel and offer its blessings to those who are considered civilized far above the heathens. It is a wonderful movement wherein the young men of Zion may be called into service and is a part of the blessings of the Latter-day Saints. They are set apart under divine authority to preach this Gospel, to baptize and give the Holy Ghost. Young women are also sent out as missionaries to preach the Gospel.

And so, I think I may safely say that this is a day of inspiration, of revelation and miracles. If all the miracles that have been and are being performed by this people were written into a book it would be a very, very large volume. Many who were sick have been healed, and many have been delivered from accidents and trouble and anxiety through our missionary cause.

That is about as far as I am entitled to go this morning in mentioning these important matters—the blessings of revelation, of inspiration, of divine authority, Temple work and Missionary work. There is just about enough there to take our whole attention throughout life, and yet there are many other desirable and important blessings in the hands of the Lord which He will give to His faithful people. The Lord is willing to pour out these blessings upon the people just as fast as the people make themselves worthy to receive them.

THE SEALED PORTION OF THE BOOK OF MORMON

I am wondering if you will permit me to say this closing word. I am wondering about the sealed portion of the record appertaining to the Book of Mormon. When will it come to the people of the Church? I am of the opinion that if we were perfectly prepared and followed carefully the revelations and instructions we have already received in the Church possibly that sealed portion could be brought to the people through faith and good works.

My brethren and sisters, I pray God in heaven to bless you and help you and help us all to serve Him in righteousness. I humbly ask this in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

It is a very great inspiration, my brethren and sisters, to stand in this position and look into the faces of so many wonderful people, but it gives one a great sense of responsibility to stand in an important position of leadership at the head of this wonderful group of people. It is indeed a responsible position.

A DESIRE TO BE HELPFUL

I pray constantly as I look around upon you and as I minister with the Seventies of the Church and the Church at large, that God will inspire every word that I utter and everything that I do. My one desire is that in all these things I might please Him and help you. And if He will inspire me, with your aid, on this occasion to say just one little thing that may be helpful to you I shall be infinitely happy. One wonders what that may be, and it is very difficult at times to make a choice among the many things that might be said.

I am happy for the membership I have in the Church and for the fact that God has made it possible for me to help in this great work. When I was a young man I wondered how I would respond if I were asked to fill a mission, if I were asked to do this, or that, or the other responsible thing in the Church, and I still wonder whether I am

going to be able to render the type of service that I should to the end of my years, and only pray that I may.

THE WORD OF THE LORD

In the Doctrine and Covenants we are told in four or five sections, "the will of the Lord" as expressed through the Prophet Joseph Smith to certain of the men who were interested in this work in its inception in our dispensation. Several members wanted to know what they might do to their best advantage in this work, and the Lord spoke to each of them, "the thing which will be of the most worth unto you will be to declare repentance unto this people."

I would that I knew how to do that in a way that it might appeal to those who needed it most. The great difficulty is that as we stand before you we realize that we are talking to faithful people, and the message that we would deliver perhaps never reaches the ears that we would like it to strike. That makes it necessary for each one of you to constitute yourself a missionary to carry to your friends the message of this Conference.

We have men all around us who could well repent of their actions. Repentance is a thing that all of us need. I am no more immune than anybody else from the need of repentance, and I have that constantly confronting me in my consciousness, but to get that message over to the people we must depend upon you because we cannot make personal contact with all, and so we speak to the faithful members of the Church.

THE GOSPEL FOR BOTH RICH AND POOR

The Gospel of Jesus Christ is universal in its scope. There is no man or woman that it cannot benefit and bless, if only that man and woman will yield obedience to it. Christ gave His Twelve Apostles a charge to preach the Gospel to every creature, with the promise that those who would respond would be saved. We have been doing that all these generations; that is, we have been preaching the Gospel to the people. Many of them have never heard it, however. The other day, in my hearing, a returned missionary made a remark which ran something like this: Since the institution of the Welfare work we have had to change our methods. The question was asked, in what respect?

"Well," he said, "we are going to a better type of people now than we ever did before in our Missions. We find that the Welfare work makes such an appeal to a certain class of people that our ranks would be flooded with those who desire to be benefitted by that factor rather than any other if we would let them in. That field being closed to us we have had to preach to people of a little better standing, who are not quite so poor."

Now Christ, when John the Baptist sent to ask Him if He was really the Christ, said: "Take back to John the message that the

blind see, the lame walk, the sick are healed, and the Gospel is preached to the poor." I wonder if in that day it was only the rich and the elite that felt like they were members of the Church of God, and that the preaching of the Gospel to the poor was a novelty in the time of Christ. It may be that that was what brought forth that remark. However, in our age we have become accustomed to the fact that the rank and file of our converts are likely to come out of the ranks of the poor.

This missionary was talking to one of the Twelve, who said: "If they had followed those tactics in my day I would never have come into the Church, for I have known what it means to be hungry."

We must teach the poor always the Gospel of Jesus Christ, and in all the missionary fields in which it has been my experience to travel that has been customary. But I often wonder if there is not a field among the upper class people to which we might devote our attention with profit. I believe that in all the time I have been connected with the Mexican people there has never been a conscious effort to take the Gospel to what might be there called the better class of people. When the Gospel was taken to people in Hawaii it was so popular among them that the very rulers of that country accepted it. There is there little distinction between rich and poor, all mingling freely together, but there were kings and queens among them. It has been my pleasure to see a man who had been a chamberlain to the king act at the door as a Deacon in the Church of Jesus Christ of Latter-day Saints and become one of the Elders in the Church.

So I wonder if there is not a field that we might look into among that class of people.

The misuse of riches is the only curse that comes from the possession of ample means, and there must be many fine people among the rich, many of them are our neighbors, but we pay little attention to them. They are all around us.

OUR RESPONSIBILITY TOWARDS OUR NEIGHBORS

One day I said to a friend of mine, speaking of a neighbor who had lived across the hall from my wife and me for quite a while, expressing sympathy for him in the passing of his wife, "That friend of ours is a fine man and his wife was a fine woman."

He said: "Yes, I would like to see somebody make an effort to get him into the Church, but you know I am so close to him that I dare not try."

I wonder if that might not be the best opportunity. My wife and I lived across the hall from them, and one day the woman became rather ill, more ill than usual, she was always afflicted, and to our great surprise we learned that she had asked to be prayed for in the Temple. That was faith; though she was not a member of the Church and though her husband was not, she had faith that there might be virtue in a prayer for her uttered in our Temple.

There are many people like that, without any doubt, all around us, and the Gospel is for them, and if we do not take the message to them I wonder whose fault it will be if they do not accept it. It is a universal Gospel that we have, and it is a universal responsibility that rests upon our shoulders to teach the Truth. We have heard during this Conference how it appeals to different nationalities, all the way from Czecho-Slovakia through Europe and into our country, and if we cared to, Brother Hardy and some of the others and I could tell you how it goes on down in Polynesia, clear down to the Antipodes. It makes of us all a common people, and if we could so introduce it to these nations as to make its adoption general and its principles apply in the lives of men, these struggles that we are confronted with now in actuality would not exist.

CHRISTIAN PRINCIPLES NOT APPLIED IN THE WORLD

It was once my privilege to read an interview given by a prominent Jewish rabbi in Great Britain. He was asked what his reaction to Christianity was? He said it had been the greatest difficulty that the Jews had had to meet, and that it had been a failure in the world, that the principles of Christ had never been adopted and applied.

I wonder if there ever has been an honest effort on the part of so-called Christian nations to apply the principles of the Christ. Did you ever hear of a peace treaty being offered to a vanquished people that had as its main purpose the rehabilitation of the vanquished? I think in all struggles that we have entered into the principles of the Christ have not been dominant, though some of these conflicts have been carried forth in the name of Christ. But greed and avarice and many such motives were back of them. If the time ever comes that the principles of Christianity can be applied to the lives of men peace will be brought about upon the earth.

My wish would be that though we are a small people in the world we might eventually exercise such an influence as to spread this heaven, the Gospel of Jesus Christ, throughout the whole world to such an extent that peace may some day prevail. We have faith in that thing. We have faith that perhaps through the instrumentality of this government of which we are a part we may be able to reach those ends, and I pray that we may sense our responsibility to the nations, and above all to the Church, that we may realize the significance of the charge which Christ has given to us to preach the Gospel to every creature so that he and she may be left without excuse, and not only be left without excuse, but be given the wonderful opportunities of the Gospel of Jesus Christ, I ask in His name, Amen.

ELDER JOSEPH E. EVANS*Former President of the French Mission*

My brethren and sisters: What is now the French Mission was one of the earliest fields for missionary work in the Church. So much of commendation could be said of that Mission that it is difficult to know what to say in the few minutes allotted. At the end of last October when we came away from France, Elder Gaston Chappuis, of Salt Lake City, was left in charge of the French Mission. He had come to Paris on his second mission about two days before war was declared. He is a native of Switzerland, a second-generation member. And so is his wife, who was born in Belgium. They are well trained and qualified to do their work. Together they are publishing the Mission's monthly magazine, translating and mailing out lessons to the Branches in Belgium, French Switzerland and France, and generally endeavoring to encourage the members in their faith and to stimulate activity and keep the Mission organization intact.

Notwithstanding the inroads of war and these times of trial and trouble, our members are holding fast to that better life to which they have dedicated themselves. In spite of popular misconceptions concerning Mormonism, our members have the moral support of multitudes of friends. Although their problems are extremely difficult they are never insoluble, because in an effort to harmonize their lives with God's teachings, they gain a renewed sense of values and are blessed with wisdom and great courage. Their experiences in the Church have taught them to think clearly and for themselves. Nothing else has ever offered them the same opportunity for intellectual enrichment and spiritual happiness. Fortunately they are living in countries where up to now their churches have not been destroyed and where the word of God is not forbidden. That is true in Belgium, Switzerland and France.

A week ago I received a heart-warming letter from the President of the Belgian District, who is a native of Liège, Belgium. Twenty-five years ago—during the first world war—his father shepherded our Church members and with God's protecting care brought them through the severe trials of that conflict. Today this son is following in his father's footsteps, while three of his brothers, all active members of the Church, are in the Belgian army. He is an intelligent, wide-awake leader. On three occasions he has been decorated by the King of Belgium. His work is outstanding, as the work of so many of our members over there is. In his letter he says that meetings are being held in all Branches in Belgium, and that a District Conference is being planned for May. Even though income has shrunk and living costs have mounted, the members of one of the Branches in this District are slowly accumulating a fund to be used for the purchase of a site for a meeting house. And so, amid the hideous discords of war and at a time when they are tortured in spirit,

these people are giving their time and energies to maintaining the work of the Church, which is no mean achievement. Their faith and devotion have proved an inspiration to me. The influence of our Church throughout the French Mission is impossible to calculate. Everywhere it exerts a powerful force for building better men, for regenerating mankind. Its strict adherence to the high standards set by the Savior makes its stupendous progress no accident.

For more than a century the Church has made an earnest effort to spread the Gospel in Europe, but never, I believe, with more determined zeal than within the past few years. At least that is so in Belgium, France and Switzerland, although the apparent results achieved may not compare too favorably with those of other European Missions. I am reminded of the nine tons of ore necessary to produce one gram of radium. But when produced that one gram of radium is worth \$25,000! The analogy is not perfect, but it does appear to me that it takes a great deal of work and effort to "extract," as it were, one precious soul from the world. The results are perhaps at this moment obscured by the impact of war. What has gone on over there during the past two years is without parallel in history, and it is occasion for marvel that we have accomplished as much as we have under such great handicaps.

Our missionaries have given good account of the stewardship intrusted to them, despite expressions of intense disappointment and a feeling that their efforts culminated in frustration because of the war. I am sure that before God their work has not come amiss. To their everlasting credit it should be said that during the never-to-be-forgotten complex happenings of last September and October they were strong and of good courage. President Toronto of the Czech Mission spoke of his missionaries as being the best young men to walk the earth. I ate and slept with mine, walked and talked with them, shared their successes and disappointments, and at the risk of making a comparison I should like to say they were even better than President Toronto's missionaries.

In Belgium, France and Switzerland, comparative freedom has been vouchsafed to our missionaries to promulgate the principles of the Gospel. Effort has been made to correlate their work with conditions as we found them, with emphasis on the importance of learning to speak the French language correctly and fluently. I feel certain that such preparation presages greater success. Everywhere we have found a friendly spirit of inquiry. Never have we felt that our obligation to the honest investigator was discharged simply by leaving Mormon literature with him. We have sought to persuade him to employ critical reasoning and serious thought to the Gospel, for in it we are confident he will find the only true answer to his problems and aspirations, as well as those inner satisfactions that are deeper and more enduring than anything else in life, and equally as well also, opportunities for furthering well-being and happiness.

Missionaries to Europe obtain an international interest and point of view, particularly in the cultural affairs of life. They acquire a broad range of facts on which to formulate and base sound judgments. Mormon missionaries generally, in my opinion, influence the spiritual life of the world, because their efforts are instrumental in opening up to the communities in which they proselyte, new and fresh opportunities for serving God, for crystallizing hopes into action, for working out salvation.

Sister Evans and I have strong testimonies of the truth of the Gospel, testimonies which come from God. We shall never forget the golden memories of the French Mission, which become, as time passes, more and more pleasant, uplifting and inspirational. With all our hearts we want to respond to every call that may be made of us and if and when conditions warrant to return to complete our missions.

May the Lord bless and prosper this work throughout the world is my prayer, and I ask it humbly in the name of His Son Jesus Christ, Amen.

An anthem, "O Savior of the World," (Goss), was sung by the Ricks College Choir.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I want to talk to you today about the abundant life. The expression belongs to the sayings of Jesus. I quote him.

THE SAVIOR'S WORDS

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:9-10.)

THE MEANING CHANGED

That fine phrase, coined and employed by the Master, has in recent times been so violently wrenched from the noble setting in which He put it and has been made to assume a significance so widely variant from the one He gave it that, having regard to its original sense, one now shrinks from using it at all.

Without, I believe, the customary acknowledgement of its origin, it has been dragged down from its high spiritual plane to the ordinary level of every day materialism. More often than not now-a-days "the abundant life" is made the synonym for a full stomach, or a modernized home, or coveted apparel, or a new model automobile. And these mere things are held up to view as if they constituted the goal of ultimate desire, which, is symptomatic of present day measures of value.

A HIGHER INTERPRETATION

But it is abundantly clear that that is not at all what was in the mind of Jesus when He used the expression. It follows immediately upon His declaration that it was by Him that man shall be saved. Salvation meant to Him something far different than the mere physical comfort or even preservation of the mortal body, or the gratification of the physical senses, or the invention of new excitements to relieve us of our artificially created boredom.

He was always concerned with eternal spiritual values, never with mere things, as His utterances so fully show. When He talked about life He always embraced within His meaning something far transcending the satisfying powers of mere things.

PARABLE OF THE RICH MAN

Let us take an example:

And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will put down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

And He said unto His disciples, Therefore, I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment. (Luke 12:15-23.)

There you have it crystal clear. "A man's life consisteth not in the abundance of the things which he possesseth." And "The life is more than meat and the body is more than raiment."

CARE OF THE BODY ESSENTIAL

Now I would not have you suppose that I am trying to say to you that your physical needs may be ignored or even neglected. The body is the physical instrumentality through which we work in this physical world. It requires physical food and material shelter to perpetuate it in being. Its perpetuation is essential to the accomplishment of the purposes of this earth life.

Within limits the meeting of the requirements of the physical body is essential to the successful spiritual and mental progress of mortal man. This we have always recognized. But when we with the single purpose of

amassing to ourselves a multiplication of things with which to augment our individual power, selfishly try to gather to ourselves alone, to the exclusion of our fellow men, then we are losing our sense of proportion and are exalting the incidentals of life over the essence of life itself.

Perhaps between the material and the spiritual, properly coordinated, there is no sharp line of separation, but the material must always be servant of the spiritual, its proper sovereign.

PRESIDENT YOUNG'S PRACTICAL TEACHING

President Brigham Young gave us some sound teaching in this respect. Said he:

Our preaching to you from Sabbath to Sabbath, sending the Gospel to the nations, gathering the people, opening farms, making needed improvements, and building cities, all pertain to salvation. The Gospel is designed to gather a people that will be of one heart and of one mind. Let every individual in this city feel the same interest for the public good as he does for his own, and you will at once see this community still more prosperous, and still more rapidly increasing in wealth, influence, and power. But where each one seeks to benefit himself or herself alone, and does not cherish a feeling for the prosperity and benefit of the whole, that people will be disorderly, unhappy, and poverty-stricken, and distress, animosity and strife will reign.

Efforts to accumulate property in the correct channel are far from being an injury to any community, on the contrary they are highly beneficial, provided individuals, with all that they have, always hold themselves in readiness to advance the interests of the Kingdom of God on the earth. Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with the interests of this community with those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all, and we will be blessed and prospered. (*Journal of Discourses*, Vol. 3, page 330.)

ULTIMATE PURPOSE OF LIFE

Mortality is not the ultimate destiny of man. The things essential to mortal life are in life and of life, but they are not life itself; they are mere incidentals. Life itself has some other purpose than feeding and clothing and sheltering the body. It is the realization of that purpose that Jesus was concerned about. Therein is to be found the abundant life.

To the inquiring rich young man He said, "If thou wilt enter into life, keep the commandments." (Matt. 19:17)

This seems to say that moving, animated, sentient human beings, howsoever well fed or clothed or sheltered, or entertained or amused have not even seen life, or tasted of it, or entered into it, unless they have brought themselves into a rational understanding of its ultimate purpose. Enlarging upon His terse answer to the young man Jesus said:

Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.

Honor thy father and thy mother: and thou shalt love thy neighbor as thyself.

You will notice that here again the woof of the life that He has in mind consists in those soul qualities which when woven into the warp of a man lift him high above the level of gross materialism into the rarefied atmosphere of the spirit.

Jesus was concerned about preparing men to live the spiritual law and to fit them for life in His kingdom where that law shall reign. There is the abode of those who attain the fulness of the abundant life. To that end the burden of His teaching was that men should keep the commandments. He spent much of His time training disciples to carry on the teaching after He himself should be gone. He told them to go out and teach all men everywhere. That was the commission. The promise was that they who believed should be saved. There is no promise to any other.

ACCEPTANCE OF GOSPEL TEACHINGS NECESSARY

It is true that certain things were to be done by those who believed. But He knew that belief must precede the doing of them. He knew, too, that they would surely follow from sincere belief, hence the preeminent importance of belief. It is the crying need of the world today. If men would but believe and translate their belief into living practices, how different a place to live in this earth would be.

The commandments emanated from Jesus himself. Before it could be expected that men would accept them, they must accept Him. Thus He became the central figure about which all the teachings revolved.

To the multitude who crowded about Him the day after He had fed them He said:

Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

Labor not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you.

They reminded Him that their fathers in the desert were fed by manna from heaven and demanded of Him that He shew them His works that they might believe. He in turn reminded them that their fathers who had eaten manna in the wilderness, were all dead. Then He said:

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

* * * * *

This is the bread which cometh down from heaven, that a man may eat thereof and not die.

* * * * *

From that time—says the record pathetically—many of His disciples went back, and walked no more with Him.

If you will search the record you will find that at no time did He make any promise of ease, or comfort, or freedom from distress or from sorrow or suffering, or of exemption from privation or want or sacrifice. None of these was an element in the abundant life. All of them He endured Himself.

THE TEMPTER OVERCOME

Preparatory to entering upon His ministry He went into the desert alone. When He was weakened from long vigils and fasting the tempter bade Him, in proof of His Sonship, to command that the stones be turned into bread, that His hunger might be appeased. Resisting this He was shown from the top of a high mountain all the kingdoms of the world which, with all the glory of them, were offered Him if He would but bow in worship to the Tempter. Rising to heights befitting the majesty of the Son of God He issued the stern command, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." At the same time He promulgated that other profound truth. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He could have fed His hunger, and accepted the dominion of the kingdoms of the world, and their glory, and escaped Golgotha. His refusal led straight to that dolorous hill and the apparent end of it all. But Golgotha, not bread or dominion or glory, was the way of the abundant life. It brought Him swiftly to the dawn of that triumphant morning at the end of the Sabbath on the first day of the week when Mary Magdalene and the other Mary came to the sepulchre and were greeted by the angel who, seated on the stone at the door said:

Fear not ye; for I know that ye seek Jesus which was crucified.
He is not here; for He is risen, as He said. Come see the place
where the Lord lay.
And go quickly and tell His disciples that He is risen from the dead;
and behold, He goeth before you into Galilee; there ye shall see Him.

Thus came the great crowning achievement of His life.

You will have observed that I am making no argument for the authenticity of the words of Jesus nor of the records which preserve them. I accept them, which is what all believing Christians must do. Very persuasive arguments could be and have been made, but neither the limits of time nor the nature of the occasion admit of them here. We accept Jesus as the Son of God, the Author of our being and our ultimate Savior.

ETERNAL LIFE THE GREATEST PRIZE

To that faith we cling because it concerns life itself which is man's most cherished possession—the thing which he prizes above all else. Howsoever many things a man may have gathered about him, he normally would give all of them when life is threatened if by the exchange he could procure an extension of it. Life he soon comes to sense is all there is of him. Without that he is but a lump of clay, and all these other things without meaning and useless. In very truth the projection of it beyond the grave, the assuring it there of endless duration—eternal life—is the greatest gift of God to man.

The alternative is oblivion. The sinking with death into nothingness—the end. Extinction. The irremediable severance of all the fond

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

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

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

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

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

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

EXPLANATION OF MANNER OF VOTING

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

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

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

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

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

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

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

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

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

CHURCH OFFICES NOT SOUGHT

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

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

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

REVELATIONS REGARDING THE PRESIDENT OF THE CHURCH

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

The revealed rule on this is as follows:

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

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

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

Again:

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

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

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

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

DUTIES OF THE FIRST PRESIDENCY

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

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

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

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

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

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

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

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

Speaking to the Presidency in 1832 the Lord said:

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

RESPONSIBILITY IN VOTING

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

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

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

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

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

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	John A. Widtsoe
George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L. Richards	Sylvester Q. Cannon

ACTING PATRIARCH TO THE CHURCH

George F. Richards

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

TRUSTEE IN TRUST

Heber J. Grant

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

THE FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Richard L. Evans	

PRESIDING BISHOPRIC

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

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennion

AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;
 Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowan	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	
General Presidency of Relief Society	

GENERAL COMMITTEE

	Henry D. Moyle, Chairman
	Robert L. Judd, Vice-Chairman
	Harold B. Lee, Managing Director
Mark Austin	Sterling H. Nelson
Campbell M. Brown	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
J. Frank Ward	

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
 Marcia K. Howells, First Counselor
 Donna D. Sorensen, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
 Milton Bennion, First Assistant Superintendent
 George R. Hill, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 Joseph J. Cannon, 1st Asst. Superintendent
 Burton K. Farnsworth, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Helen Spencer Williams, First Counselor
 Verna W. Goddard, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Green Hinckley, Superintendent
 Adele Cannon Howells, 1st Asst. Superintendent

Janet Murdoch Thompson, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

At the conclusion of the foregoing presentation and voting, President Clark announced that the voting, so far as he could observe, was unanimous in the affirmative. His attention was called, however, to one vote in the negative on the proposition to sustain the First Presidency.*

At the suggestion of President Clark, the congregation arose and sang the hymn, "We Thank Thee, O God for a Prophet."

ELDER M. DOUGLAS WOOD

Former President of the West German Mission

I am filled with appreciation this morning to be with you again in this wonderful Conference session. In my heart there is a prayer of gratitude to my Father in heaven; first, for the privilege of membership in this wonderful Church; next, a prayer for our homes here in this wonderful land, a land that our Father in heaven Himself has told us is choice above all others; and third, there is in my heart a prayer for those thirty thousand members of the Church in Europe who, at this time, without the missionaries and in their greatest trials,—need our faith and prayers. I feel grateful for the privilege of laboring among those fine German Saints whom we all learned to love. It was also a privilege to be able to associate with those noble missionaries in the West German Mission. I am sure that these Elders will never forget their many experiences in that country, and also in getting out of it. When times are hard you find that you are not very strong yourself and you learn to rely almost entirely upon the Lord to guide you.

If the German Missions had to be closed, if the world had to be the scene of so much trouble and care, I feel that it was indeed a privilege to be chosen to be there at that time, and to try to lighten the burdens of the Saints. Because the time is short I shall confine my talk to relating a few missionary experiences during the evacuation of the country prior to the Polish war.

On Friday, the 25th of August, my wife and I were traveling in the company of Elder Joseph Fielding Smith and Sister Smith in Northern Germany, after coming into the country from Denmark. Friday morning we received a telegram from the First Presidency, which was relayed from our office in Frankfurt to Hanover, telling us that we should immediately evacuate Germany. We were told to take our missionaries and go either to Holland or to Denmark. We were then six hours from our Mission headquarters.

I said to Brother Smith: "My wife and I should be in Frank-

*See remarks by President J. Reuben Clark, Jr., page 82.

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furt. There are so many things to do. Things are beginning to happen so fast, you see here in Hanover the women are already driving the street cars, and I have never seen so much real excitement. I am afraid we must work fast, and we should be in Frankfurt."

I went to the hotel clerk and told him to get me reservations on the plane to fly to Frankfurt. He looked at me and said: "Those reservations, I am sure, have been gone for some time. Frankfurt is on the main European line and all reservations on that line are reserved two weeks ahead. Now with this Polish trouble I am sure that you could not buy a ticket for any consideration."

I said: "Call them up anyway. Call the airport. We must have two reservations."

He scratched his head after he called and said, "There are two left."

I said: "That is all that we need, and thank you so much."

In an hour and twenty minutes we were in Frankfurt. We flew with the last airplane over that line of passenger service. The plane was taken off at Frankfurt and sent to the Polish front. As we flew over that beautiful country we could not help but admire the beauty of the scenery of the country below and we reflected what a wonderful thing the plane was when it carried people so rapidly, and what a shame to destroy property and life with it. At home we immediately sent telegrams to all our Elders telling them to pack their trunks and take them with them that night into Holland. We had called the Dutch consul for permission to enter Holland again and had received it. We decided on Holland as it was closer to most of our missionaries. We had 85 missionaries scattered from the Danish border on the north to Vienna on the south, which is quite a big territory. Things were getting exciting. The German people couldn't say much, but the feeling of unrest and impending trouble was everywhere present.

We had never imagined the excitement would be like it was. There was none of it present the previous year when we went out of the country. Everything was tightening up all over. We had always felt that it would not be such a job to evacuate the country, especially after the "fire drill" of a year ago. We figured that we could always use the public utilities, but everybody else figured the same thing at this time. It took a little time to get the telegrams off to our Elders. We had also informed them to telegraph the office, or telephone, as they left, so that we could check on all of them.

Friday afternoon and evening we sat in the office receiving no telegrams or telephone calls at all. We wondered if the missionaries had received our messages. We tried to telephone to a few of them in order to check up on the telegrams, but were unable to get anyone on the telephone. Everyone else had the same idea, and the telephone wires were clogged. We tried to send more telegrams and were told that temporarily all the chances for sending telegrams anywhere were closed.

Early that morning, (Saturday), one of the Elders called us by telephone from the Dutch border. He said: "President Wood, we have been here on the Dutch border for six hours and the Dutch will not let us in. We haven't a dime between us. What shall we do?" A person cannot leave Germany with any money because there is controlled currency there. The Dutch had given us permission to enter, but things had happened so fast that the consul in Frankfurt did not know of the new arrangements until we told him. The Dutch remembered the last war and the lack of food in their country, and they were determined to have no foreigners there at all.

I said, "Brother, if you will have faith, I will see that we get some money to you immediately."

We telegraphed money to those Elders, and within five minutes after we had done so the operator called us and said: "We will not be able to take any more money by telegraph; however, I think I can get this last through."

About that time a radio announcement was made by the government, that after Sunday night at midnight, August 27th, the German government would not guarantee anyone his destination on the German railways. I shall never forget our feelings at that time. We had no telegraph nor telephone facilities, and railways were not available to us. We were not able to contact our missionaries, and we knew that most of them would be heading toward Holland. We knew they would arrive there without enough money to buy tickets to Denmark, and we knew that time was against us, with the railroads all being used for troop transportation. If ever we knew that we could do nothing of ourselves we were sure of it then. One of the girls took out our Mission history and read how the missionaries during the last war got out of the country. One of the Elders was not able to get out during the war and a few of our missionaries had to crawl on their hands and knees and make their way out behind the Russian lines. We knew these things and we knew the intense feeling of the parents at home. We knew that each one of you was relying upon us to see that your son was safe. Conditions were so unsettled there. We had seen the treatment of the Jews and we felt that we must do all in our power to see that those missionaries were safe. We also knew that we would be helped. Every mother and father in America was praying for their missionary sons, and we knew that the Lord would help us if we did all we could.

About that time a big football player came into our office, a fine Idaho boy, who weighed over 200 pounds.

I said: "Brother, did you ever carry a message to Garcia?"

He said: "No, I didn't, but I'm willing to try."

I said: "Elder, we have 31 missionaries lost somewhere between here and the Dutch border. It will be your mission to find them and see that they get out."

He set out for the Dutch border with 500 marks and tickets for Denmark and for London. We had heard that a few might be able

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to get into Holland if they had tickets for London. That was soon changed. After four hours on the train he arrived at Cologne, which is about half way to the Dutch border. We had told him to follow his impressions entirely as we had no idea what towns these 31 Elders would be in. Cologne was not his destination, but he felt impressed to get off the train there. It is a very large station, and was then filled with thousands of people. The call to arms had been given that day, and there were thousands of people going to the Polish border. There were many, many students returning to England, and many people returning from vacations before the train service stopped. There were so many people in the station that to find anyone there would have been next to impossible. This Elder stepped into this station and whistled our missionary whistle—"Do What is Right, Let the Consequence Follow."

Down in one corner of that station was an Elder with an old couple who were also on a mission from America. They heard that call, and made their way safely to the train and were able to get into Holland with tickets for London. These three were stranded there. They couldn't call the office, as no more calls on telephones were accepted, and they had had nothing to eat all day.

At another border station going into Holland this Elder arrived, after picking up missionaries along the way. As he rode along on the train he felt impressed at other stations to get out and whistle our call. At some stations he felt no impression at all, so he did not get out. At the border he found eight missionaries who had been locked in the station house all night. They were indeed glad to see the missionary from the office with tickets for Denmark, and money. A border officer stepped up and asked him how much money he had. He told him 500 marks.

He said to the Elder: "Give me that money."

The missionary answered: "I will over my dead body. I was sent here to relieve these missionaries, and I will not give up the money." Just at that time a man in the other corner of the station was arrested for being a spy. Now a spy on a border is really something important at war-time, and he attracted everybody's attention. The moment the officer turned, the Elders stooped down and made their way out of the station and out to the train. By this time the trains had stopped running regularly. These missionaries got on to unscheduled trains, traveled for fifteen or twenty minutes, and then they would get out at the next station. There they would stand until they felt impressed to get on another train. They had to transfer seventeen times on a route that regularly requires no more than two or three transfers before reaching Denmark.

At another station three of our Elders were walking along the street. They were fortunate enough not to be locked up. A man came up to them and stated that he had seen them before, saying that he knew that they were Mormon missionaries. He said that he had been called to the Polish front and had 50 marks which he knew he

would not need and asked if they could use this money. They were without a penny, so they took it. This amount paid their way back to the little town where they had come from the day before.

One of the Elders had received his allowance from home the day before. All the other Elders had used their surplus money to buy photographic equipment which could be taken out of the country. This young man went to town but felt so bad about everything he just couldn't spend that money, so he put it into a drawer and said for his landlady to give it to the poor Saints if he did not come back. He did come back, however. The train had a ten-minute wait, and he ran up to the dwelling, got that money, and it was just enough, within a few pennies for food, to pay their way to Copenhagen, Denmark.

We arrived in Denmark early Monday morning with 21 missionaries in our group. That morning we received a telegram from President Murdock saying 14 of our group had arrived in The Hague. We now had only 17 to worry about. About two o'clock that afternoon we received a telegram from the football player saying seventeen of them were arriving that night at 7:30.

My dear brothers and sisters, these things I have told you today are true stories of our experiences in getting out of the country. They are testimonies that I am sure will remain with these missionaries all their lives. Almost every one of our Elders could tell you a real faith-stirring story about his leaving Germany. We all arrived in Denmark with our hearts filled with gratitude and humility. One of our Elders was asked if he was a bit anxious about going home on a freighter and being led out of Denmark by a German pilot through the mines.

He said: "That is child's play after the things we have been through in getting out of Germany. I don't think after all the trouble the Lord went to there that He is going to let us down in the middle of the ocean."

I am grateful for this opportunity to bear you my testimony. I know that this is the true Church of God, that Jesus is the Christ, and that today Heber J. Grant is a prophet of our Father in heaven. I am happy to have had this opportunity of working in Germany among the German people. I am happy to have had the privilege of being there during those hard times. The Lord stood at our side and never once did we want or were we unable to meet the situations at hand with His help.

We were called to go to Sweden and assist in closing the Mission there. I shall never forget the sights there. We have preached the Gospel in Europe for over 100 years, and this is the first time that all the missionaries have left. We thought that after our experiences in Germany we did not have any more tears left, our hearts were so sorrowful that we thought there was no more room for grief. One does not have to understand a language to understand those things. Those poor Swedish Saints! About 150 of them

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gathered at the station to say "goodbye" to their missionaries. The wonderful trained chorus developed under the direction of Brother and Sister Larsen sang to the Saints there. They placed garlands of flowers on each missionary's neck and as the train pulled out, the Saints sang back to them, "God be with You Till we Meet Again." I just cannot tell you how we all felt.

Those Saints will carry on in Europe. I ask you to please remember them in your prayers at this time. Without missionaries and in their time of greatest trouble, they need our faith and love. May we be generous in our judgments and tolerant toward all God's children, here in safety, in luxury, in our homes in the Land of the Free, is my humble prayer, and I ask it in Jesus' name, Amen.

The Ricks College Choir sang an anthem, "And the Glory of the Lord," (Handel).

Elder Walter A. Jensen, President of the Lost River Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

SECOND DAY

AFTERNOON MEETING

Saturday afternoon, April 6.

As the time approached for commencing this session of the Conference, a great body of people had assembled to worship the Lord, every seat and available space in the great Tabernacle auditorium and galleries being occupied.

President J. Reuben Clark, Jr., called the meeting to order promptly at 2 o'clock, and announced that the Ricks College Choir, John M. Anderson, director, would furnish the music for this meeting. Alexander Schreiner was at the organ.

The congregation and the Ricks College Choir sang the hymn, "The Spirit of God Like a Fire is Burning."

Elder Arthur V. Watkins, President of the Sharon Stake, offered the opening prayer.

The Ricks College Choir sang "Send Out Thy Light," (Gounod).

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

When I announced the voting this morning on the First Presidency I announced one dissenting vote. I am now informed that that dissenting vote was cast by an excommunicant who had no right to vote, and therefore the voting was unanimous.

ELDER GEORGE ALBERT SMITH*Of the Council of the Twelve Apostles*

I trust that I may enjoy the inspiration of the Almighty in what I may say this afternoon. My soul has been stirred during the meetings of this Conference. I have rejoiced at the remarks of my brethren, the sweet singing and the tones of the great organ.

In no other place in the world can you witness a sight such as we see on this Temple Block today. The weather has been delightful, the new vegetation is coming on, the flowers are in bloom and we have a rare garden of youth at the back of us in this choir loft.

I feel as I look into the faces of the men who have been forced to return from our foreign missions (due to the unwisdom of some of our Father's children in those lands) that I am glad they are at home. We have done a great deal of missionary work in Europe during the past one hundred years. I do not know whether the Lord has now decided to have us do more of our missionary work in other places where people have not yet had an opportunity to hear the Gospel. We have had thousands of missionaries in Europe and many people have had opportunity to hear the truth, as they have in the United States of America. Our Heavenly Father has said that He will not be mocked, and there will come a time when disaster will overtake the unrepentant sinner.

BELIEF IN A GOD OF MIRACLES NECESSARY

Some time ago I had a man ask me if the Latter-day Saints believed in Jesus Christ. I probably would have been shocked, but that was not the first time I have had that question asked. Even with the radio and our modern means of transportation, there are thousands of our Father's children in the world who do not know what we believe. They do not know that we worship the God of Abraham, Isaac, and Jacob, the same Heavenly Father who preserved the Children of Israel in their flight from Egypt when Pharaoh's hosts were drowned in the sea. They do not know that we pray to the same God that was worshipped by Israel while they were traveling from Egypt to the promised land. He was a God of miracles. Feeding the Children of Israel with manna was a simple operation for Him to perform. In His own way He has supplied food for His children always. He provided food for the Latter-day Saints when they came to this then wilderness and has fed us ever since, many times miraculously.

We believe in the God who counseled the people, through Moses, and led them to their destination. Upon one occasion when Moses announced a policy some of the prominent men of the camp refused to conform to his advice and rebelled. They said: "We hold the Priesthood just the same as you do." They seemed not to realize that it was the Lord's advice they were ignoring and not Moses! But the result was that while they were still defiant the earth opened and they were swallowed up in its depths.

Another group of the same camp criticized Moses for what had occurred and a plague broke out among them and thousands of them died before it was stayed by the power of the Lord.

We believe in that God who not only teaches us what we should do, but permits destruction to come upon us when we violate His laws.

I am thinking as I stand here of the experience of the three Hebrew Children who passed through the fiery furnace and lived. That was a miracle wrought by the Lord in that day, as was the preservation of Daniel when he was cast into the den of hungry lions.

You remember also the experience of those who came to America from the tower of Babel at the time of the confusion of tongues. Some of them pleaded with the Lord that they might retain their own language and they brought it with them to this country under the direction of this same Heavenly Father; and later they, because of their failure to do what they should, lost their identity upon the land and were destroyed.

The same Heavenly Father directed Lehi to bring his people to this country and marvelously preserved them, giving them an instrument called the Liahona whereby they could tell which direction they were going, and it worked only when they kept the commandments of God. That is the way the inspiration of the Almighty works with you; it is when you keep His commandments and not otherwise. If we are worthy of it He never fails to give it to us.

THE LOVE OF GOD THE SAME IN ALL AGES

Think of the things that have happened in the world during past centuries. Loving all His children our Lord has tried to have His truth so disseminated that His children would accept it and, remarkable as it may seem, those who believed in the God of Abraham, Isaac, and Jacob and obeyed Him have become the foremost nations of the world.

In the Meridian of Time His only Begotten Son in the flesh was born. He turned water into wine and performed other miracles. He was cruelly slain, but was resurrected, and demonstrated that he still had a body of flesh and bones. He partook of fish and honeycomb with His disciples and visited them repeatedly as a resurrected being. He gave His life, making it possible for all mankind to be raised from the dead.

America has been greatly blessed. I wonder if we appreciate how much the Lord has favored us. Our Heavenly Father told the Jaredites who came here from the Tower of Babel, and later told Lehi and his people that this was a land choice above all other lands, and if they kept His commandments they should prosper upon the land. Jesus of Nazareth came to visit the Western Hemisphere after His resurrection from the dead. He taught the people many truths and His teachings were so effective that for two hundred years they who dwelt upon this land were a righteous people.

And again, even in our day, the Savior of the world and His Father appeared to the youth Joseph Smith in their immortal glorified bodies and renewed to the world the knowledge of a personal God.

We accept what the Bible teaches with reference to God the Father and Jesus Christ, His Son, and what the Book of Mormon teaches with reference to the same Godhead. We believe that in our own time they have again appeared, so that all doubts as to their existence has been removed. We believe that the Father and the Son came after they had prepared the way for the organization of the Church of Jesus Christ here in America.

Just think of the coming of the Pilgrim fathers to this land, and how the Lord preserved them and made it possible for them to extend their power when the United States was born. Think of how He blessed and raised up the very men who prepared the Constitution of the United States.

All down through the ages this same kind Father has been working with His children and in this, the fulness of times, Jesus Christ our Lord came and directed the organization of this Church and said that it should be called the Church of Jesus Christ of Latter-day Saints.

The Church was organized in 1830 and began to grow rapidly. But the adversary sought to impede its progress by falsehood, mobbing, murdering, and driving its members repeatedly. Finally the Church built the City of Nauvoo, the largest then in the State of Illinois. The organization was completed; the Temple was built; Joseph the Prophet had finished his work and been martyred. The time had come for the people to cross the Plains and establish themselves in the Rocky Mountains. It was the Lord's way. They had finished their work back there. They were driven again, this time far from so-called civilization. Our Heavenly Father preserved them. They were fed quails even as Israel was fed manna. They were led by the same God that led Israel and began the civilized settlement of this western land under His guidance.

When they came into the valley and planted crops, crickets swarmed down to devour them. Starvation threatened the faithful outcasts, but the God of Israel intervened and sent the seagulls to destroy the crickets and the harvest was saved. The people had been preserved by a miracle.

The waters in these valleys have been increased unto the people as the necessities required to mature crops, and the community has acknowledged God as the source of the gift.

Missionaries have been sent to the four corners of the earth by this Church and they have proclaimed the Gospel of Jesus Christ. Many have not had training in the great universities of the world. Their education has been largely limited to the practical experiences of life, but they have had what is more potent in inspiring the human family, the companionship of the Holy Ghost.

THE ADVERSARY OPPOSES THE LEADERS OF GOD'S WORK

All down through the centuries that are past there have been those who have opposed the leaders appointed by the Lord. They defied Moses and were destroyed. They crucified Jesus of Nazareth, and disappeared from the world, while His name illumines the pages of all history. They cried out against Joseph Smith, the Prophet, and sought his death and

succeeded in destroying his mortal life, but his name will go ringing down through the ages as a man who tried to keep the commandments of God and teach His Truth, while the names of his murderers are held in derision or have been blotted out as God said they would.

President Young had many annoyances and distresses come to him. The greatest pioneer leader the United States has seen was hated by misguided people because he led the Church when Joseph was martyred. Not only did he have the wisdom of man, but the inspiration of the Almighty. There were those who sought his life and would have taken it if they had had opportunity. He was charged with evil and there were those who persisted in following him and annoying him, and why? Because he was a servant of the Lord and all of the Presidents of this Church have been criticized by those who abused and hated them. The adversary of all righteousness is not satisfied to let the man who stands at the head of a great dispensation go unscathed. He works with men, not men who have unusual intelligence, but ordinary men, exceedingly ordinary men in most cases, and he puts evil into their hearts and into their minds.

Think of the way they abused President Joseph F. Smith. Our daily newspapers here at one time were full of scurrilous articles, falsehoods. He was charged with things that were absolutely untrue. Why? Because he was the representative of God upon the earth.

THE LORD'S WAYS ARE DIFFERENT FROM MAN'S

And so it has been down to our day. There are among us today some misguided men. I have no anger in my heart for them. I pity them because they do not know better. They are finding fault with the leadership of the Church, particularly the President of the Church. And I stand here to say that no President that we have had has been more loyal to the Gospel of Jesus Christ than President Heber J. Grant. No President that we have had has been more willing to give his all that the Truth might be known among the nations of the earth, and yet there are those who are influenced by the adversary of all righteousness, who would belittle him and destroy his influence. I say unto you that his name will continue to be held in honor as a servant of the living God, while those who traduce him and misrepresent him will disappear from the earth, and the Lord has said their sins will be visited upon their children unless they repent.

Today when I saw by uplifted hands of this great congregation the unanimous vote sustaining the President of the Church I was thrilled. You will see nothing like it in the world; no other organization functions as this does. Why? Because this is the Lord's Church. It is carried on in the Lord's way; it is different from the work of man. It is not our Church—it is the Church of Jesus Christ.

How beautiful it is to sit here in this great house, apart from the distresses that afflict mankind, and wait upon Him who is our Heavenly Father, the Father of our spirits. We come into His presence in this house that has been sanctified by the devotion of some of the greatest

men and women who have ever lived, who have stood in this stand and proclaimed the Truth. The Church continues to grow and strengthen. The adversary will deceive some of those who are members of the Church. He has done it from the beginning. They have so far misinterpreted what our Heavenly Father desires that they array themselves not against His servants only but against the Lord Himself and thus impede the progress of His work, for which they will suffer the penalty.

SAFETY IN KEEPING GOD'S COMMANDMENTS

Today we have heard reports from the mission fields of the earth, mission fields that have been closed, because many of the people who live in those lands have refused to keep the commandments of God, and the adversary has put into their hearts to do the thing that has brought war into the world. Our own nation may not be free. The only hope for continued peace and prosperity in America will be if our people retain their senses. When I say *our people* I mean American men and women who live upon this land that God said should only be recognized as His favored land when people kept His commandments. God the Eternal Father is our King; He is our Law-giver. President Grant is but the humble instrument in His hands, but he is the instrument, humble though he may be, with power to tell us what to do, and it is well for those who desire a place in the Celestial Kingdom to follow his leadership of the Church. I want to say that just as long as our Heavenly Father has sustained the Presidents of the Church of Jesus Christ of Latter-day Saints since its organization, those who have followed their leadership have been blessed and those who have apostatized and transgressed the law have lost their opportunity and their privilege and in many cases it passed away never to return.

GRATITUDE FOR BLESSINGS

I stand here within a few hundred yards of where I was born. I have seen the towers of the Temple rise. I was here when this building was decorated with festoons of paper flowers by the people. I was here when the organ was completed. I have lived here in this city to see it grow from a village to one of the most notable cities in the world. And I want to say that every man and every woman who has lived here and has kept the commandments of God has had an assurance that this is our Father's work which bears the name of His Beloved Son.

And so today ought I not to be grateful, as I look at these fine young people and think of the opportunities that have come to them in our northern State, Idaho, and elsewhere, and realize that there are thousands of others who are being similarly trained and blessed? My heart is filled with gratitude to God that I was born in this age, that my loved ones have had opportunity to partake of these blessings that come only from the Father of us all, and they will be eternal if we will be faithful.

I pray that the Spirit of the Lord may be in your hearts and in your homes. Attend to your prayers. Pray to Him who is the Author of your being. Do not be misled by the sophistries of men and the foolishness

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of those that imagine things that are vain, but know this, that it is your privilege, it is within your power to know not only today and tomorrow, but every day, that God is God, and that Jesus is the Christ, that Joseph was a prophet, and that the leader of this Church is the representative of God upon the earth. You will know that only when you are keeping the commandments of our Heavenly Father.

Now let us unite together always, as we have, in prayer and thanksgiving here today. Let us appreciate the blessings of our lives and set our own homes in order so that they will be sanctuaries to our own boys and girls and those who come there as strangers. Let the light of peace and love abound with us, that every soul we contact will be richer because of us. That is our privilege.

God grant that we may continue to worship the God of Abraham, Isaac, and Jacob in honor through His beloved Son Jesus Christ, to the end that we may gain exaltation in the Celestial Kingdom when our life's labors are completed, I humbly pray in the name of His beloved Son Jesus Christ, Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

On Wednesday, of this week, President Heber J. Grant graciously permitted me the privilege of visiting him for a few moments. Our beloved President is rapidly mending in health. He loves his people.

A SPECIAL APPOINTMENT

A little over a month ago I was honored by the First Presidency and the Council of the Twelve with an appointment to visit the Oahu Stake and the Hawaiian Mission and the Japanese Mission in Hawaii. It was one of the finest missionary journeys I have ever had. The Islands are noted for their surpassing beauty and every island is covered with creation and life.

The Conference was blessed by the Lord. There was a very large attendance. The Presiding Bishop of the Church, LeGrand Richards, made a notable contribution to the success of that important gathering. President Ralph E. Woolley and his talented wife, Romania, are doing a splendid work in that distant outpost of the Church, and the Mission Presidents with their faithful wives are laboring with zeal to advance the work of God. It rejoiced my heart to see your sons and daughters in that Mission preaching the restored Gospel in the spirit of piety and with unwavering faith in God. They love the people—the Hawaiians, Japanese, Chinese, Portuguese, Samoans and Filipinos. The missionaries love these people with the love of Christ and verily that love is mutual.

EARLY MISSIONARY WORK IN HAWAII

In one of our great hymns there is a line like this: "Mingling

with Gods he can plan for his brethren." That refers, as you well know, to the Prophet Joseph Smith. I believe with all my heart that Joseph Smith interceded with the Powers on high for the Gospel to be sent to the people of those Islands, and God sent forth His light. George Q. Cannon, Joseph F. Smith, Lorenzo Snow—these men were sent forth by the Lord and upon the lips of these soldiers of the Cross the word of God was mighty. There were other stalwarts sent forth and they did a remarkable work.

We see but half the causes of our deeds,
Seeking them wholly in the outer life
And heedless of the encircling spirit world
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purpose.

THE POWER OF JESUS CHRIST

God turned His countenance towards that people and, as their fathers were worthy to receive the Gospel of Christ, so these humble and Christ-like children of God were deemed worthy of having preached to them the restored Gospel. As I looked upon those people and preached to them, people of different nationalities, the thought came to me, some men appeal to certain people, other men to other people, but the Lord Jesus Christ appeals to all men. His voice is the authoritative voice that is sounding in the hearts of men and women today. In the pre-existent state when the sons of God shouted for joy it is my firm belief that Jesus Christ was the only one who was willing to pay the price for the redemption of the children of God. Blessed be His holy name forever.

A VISIT TO THE ISLAND OF MOLOKAI

Before I left the Islands I felt a strong urge to visit those stricken people—the lepers—on the Island of Molokai. The only way to reach that place then was by airplane. I had never been in one of these machines but my wife, who accompanied me, urged me to try the plane. I did, and I believe God took the fear out of my heart. As we were passing over the Pacific from one island to another, the pilot pointed downward and there in the blue depths of the Pacific was a school of whales disporting themselves. When we arrived on the island a delegation of those afflicted people was there to welcome us with songs. The officer said to me as I approached them "Go no closer." President Cox and his wife were with us."

We met with those afflicted people—afflicted only in body—in our meeting house. Irrespective of creed they came to the services. I spoke to them about the resurrection and of the love God had for them, and in the course of my address I quoted the immortal words of Jesus, which should ring in the hearts of every man and woman in the world: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

At the close of my remarks a brother, who was presiding over the meeting, the Justice of the Peace, himself a leper, arose and made

a response which for eloquence I have never heard surpassed. It was the eloquence that comes from the heart, not from the lips. He said, "Apostle Callis, we could not go to Honolulu to attend that big Conference, but you have come to us and you have fed us; you have come to the least of your brethren, and inasmuch as you have done it unto us, you have done it unto the Lord Jesus Christ." And he continued, "We are happy. We cannot greet you with a handshake. Some of us have received the Gospel since we were on this island, and the joy and the comfort we receive from the Gospel has more than compensated us for our affliction, our infirmities. God will bless you, Brother Callis, for coming to the least of these your brethren." He closed the meeting while my tears were fast falling, and then to think though I loved this people, I had to pass through them while they withdrew to one side; could not touch them, could not shake hands with them. Oh, brethren and sisters, how blessed we are! It seems to me that God in Heaven is preparing a house for His afflicted children, a resurrected body, the glories of which have not entered into their minds to conceive.

TESTIMONY OF GOD'S GOODNESS

I humbly testify that this work is of God; that Christ is appealing unto all nations, and ere long they will receive His teachings for He is the Holy One of Israel. He is the Savior of the world. This Gospel is the power of God unto salvation. Joseph Smith, mingling with Gods, is planning for his brethren, for this people. God bless him forever.

I testify that President Grant is an Apostle of the Lord Jesus Christ. He is God's choice for President of this Church, and he is a Prophet, Seer, and Revelator, loved by his people, honored by the Lord, and one whose love cannot be shaken for his people and for his God. I so testify in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

This is an inspiring sight. I believe I have never been more filled with thankfulness unto the Lord for the strength of Zion than at the present time. I recognize here in this building the leaders of the Church in all parts of the country, men and women who have gathered together to get more information concerning their work to take back to the different Stakes of Zion and the world, and it is a glorious sight. I endorse the expression by some who have preceded me relative to the fine and inspirational words of welcome that came to us from President Heber J. Grant. I marvel at the strength and power of the man. I know that if God were not with him, he could not have stood the many responsibilities that have been his, and I believe with all my heart that the faith and prayers and devotion of the Latter-day Saints have kept him from being destroyed, and that the Lord has preserved his life.

AN INSPIRED LEADERSHIP

I marvel at the leadership of the Church. I am thankful that President McKay is alive and so well after such an illness, an illness which seemed to have power to strike him down but failed. I am sure that all who listened to President Clark yesterday were thrilled with the power of his message, that they could not help but say in their hearts "There is the voice of God," the leadership that the Lord inspired him to take in this Conference, covering so well the things that need to be expressed and understood by the Latter-day Saints.

It is always an inspiration for me, brothers and sisters, to attend these Conferences and hear the testimonies of the leaders of the Church as they bear witness to the truth of the restored Gospel.

When they speak as they do during these Conferences, they do so as men having authority, for they are divinely empowered to declare this restored message of latter days. They are God's representatives, bearing witness in modern times, as His ancient prophets did in their day.

WITNESSES FOR CHRIST

The Lord has declared that in the mouths of witnesses shall all things be established. This has been a rule of the Gospel in all ages. It was so in the days of Moses and Aaron, it was so in the days of the Master, and it is equally so today.

In the Meridian of Time the Apostles of the Lord became eye witnesses to the works of the Master. They accompanied Him throughout His ministry, saw His acts of kindness, and heard Him teach the multitudes which followed Him. Some of His disciples were with Him at the time of His transfiguration, and in His final suffering. They saw Him betrayed by Judas, and later crucified. They were witnesses of His burial in the tomb of Joseph of Arimathea, and finally they were eye witnesses of His resurrection. They saw Him after He came forth from the tomb, and heard His voice. Some felt Him, so that they knew He was not merely a spirit. They saw Him eat, and at last beheld Him ascend to His Father in heaven. They were in every sense of the word, witnesses of the Lord. By their experience they could testify to the world concerning Him.

When the time came for the appointment of one to succeed Judas, who betrayed the Lord, Peter stood up in the midst of the disciples and said:

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us * * * must one be ordained to be a witness with us of His resurrection.

And when they had drawn lots, the lot fell upon Matthias, "and he was numbered with the eleven Apostles."

I would have you note here that when Matthias was called to the Apostleship he was called to be a living witness of the resurrection of the Lord Jesus Christ. This was definitely the mission the

Lord had in mind for His ancient Apostles, for He said to them at one time: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

As Peter bore his testimony at one time concerning the risen Lord, he declared that Jesus would come again to the earth at the time of the restitution of all things which God hath spoken by the mouths of all His holy prophets since the world began.

MODERN WITNESSES

We are now living in the time of the restitution of all things. The Gospel has been restored to the earth, together with the power by which its ordinances are to be administered. If all things were to be restored, then this principle of witnesses must likewise be restored, so that in our day men may receive the testimony of eye-witnesses of the Lord and His work.

We declare that this principle has been restored, and that in modern times mortal men have become eye witnesses of the Lord and His work, and that through having seen and talked with Him these men were able to give testimony similar to that borne by Peter and Paul in ancient times.

As Moses of old talked with God face to face, as the ancient Apostles saw and talked with the Lord after His resurrection, so did Joseph Smith, the modern prophet and some of his most intimate associates see the Lord, becoming eye-witnesses of Him and His work.

Concerning one of these experiences which occurred in the Kirtland Temple, Joseph Smith and Oliver Cowdery wrote the following:

We saw the Lord standing upon the breastwork of the pulpit, before us; and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of His head was white like the pure snow; His countenance shone above the brightness of the sun; and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am He who liveth, I am He who was slain; I am your advocate with the Father.

Concerning another such experience, we have the following testimony:

We, Joseph Smith, Junior, and Sidney Rigdon, being in the Spirit on the sixteenth day of February in the year of our Lord one thousand eight hundred and thirty-two—by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father through His Only Begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

Through other experiences also, the leaders of our Church

became witnesses of the Lord, divinely empowered to testify to all the world of the restoration of the Gospel, of the fact that God lives, and that Jesus is the Christ, the Son of God, for they saw Him and talked with Him as did the ancient Apostles.

But these are not the only instances in which men became witnesses of the work of the Lord.

MORE THAN ONE WITNESS NECESSARY

As it is declared, that in the mouth of two or three witnesses so shall all things be established, so witnesses were chosen for other phases of the work of God in these last days.

It is a striking thing that at no time were any of the keys of the Priesthood restored in our time when only one man was present. Always there were two. Oliver Cowdery and Joseph Smith were together when John the Baptist restored the Aaronic Priesthood. Likewise they were together when the Melchizedek Priesthood was restored. When the keys of the gathering of Israel, of the dispensation of the Gospel in the days of Abraham, and the keys held by Elijah were brought again to the earth, these two men were together to receive them, so that in compliance with this law of witnesses, there would be more than one voice to declare the truth to the world, and so that being two, one would corroborate the other and thus establish the truth of what they said.

Since the coming forth of the Book of Mormon was to form such a prominent part of the restoration plan, and since it carried in and of itself such an important message to the world, the Lord saw fit to provide it with the testimony of witnesses.

Its origin was not to be declared solely upon the word of the Prophet Joseph Smith. Eleven other men were chosen to be witnesses of that book. Each one saw the plates with his own eyes, and signed a testimony to that effect.

Three of these witnesses were shown the plates by an angel who appeared to them and displayed the engraved writings before them as a voice from heaven declared the record was true, and that the translation thereof was correct.

DAVID WHITMER'S TESTIMONY

For years I resided in the middle west where also lived men and women who knew David Whitmer, one of the Three Witnesses to the Book of Mormon. I have talked with some of these people concerning him and his testimony, and although they were not members of the Church, they united in saying that David Whitmer remained faithful to his testimony to the very end.

At one time it was reported that he had denied this testimony, but when he heard of it, he published a new declaration concerning the Book of Mormon. In this new pronouncement, he affirmed positively the truth of his original testimony, saying that he had seen the angel, that he had seen the original plates from which the

Book of Mormon was translated, and that his testimony as published in the Book of Mormon was true. At this time he was not a member of the Church, having been excommunicated previously.

OLIVER COWDERY AND MARTIN HARRIS

Oliver Cowdery and Martin Harris, the others who signed the testimony of the Three Witnesses, likewise remained true and faithful to their testimony concerning this book. They always affirmed, wherever they were, that they had signed their names as the Book of Mormon bears evidence. Oliver Cowdery died in Richmond, Missouri, while he was visiting with his brother-in-law, David Whitmer, for David Whitmer married his sister. He, Oliver, had joined the Church again in Omaha, or Florence, where the Saints were gathering, and took a last trip down to see his sister. There he sickened and died and did not come West. But Martin Harris came West, and affiliated with the main body of the Church.

TESTIMONY COMES THROUGH THE POWER OF THE HOLY GHOST

As the early leaders of the Church were witnesses of the restored Gospel, so we today witness that we too know of the truth of these things. Latter-day Saints throughout the world also testify that they know the restored Gospel of Christ is true. By the power of the Holy Ghost, the Lord has borne witness to their spirits that Mormonism is divine, and by the same power do we here today reaffirm our own faith in this work.

We say to all men who wish to know whether these things are true to ask of God who giveth to all men liberally, and, in the language of the Prophet Moroni, if we shall ask in faith, nothing doubting, believing in the Lord, He shall manifest the truth of it by the power of the Holy Ghost, and this is the way that all men may know the Gospel of Jesus Christ; that is, by the testimony of this great witness, the power of the Holy Ghost.

I give to the children of men in this audience and to all who may be listening, men with whom I may associate and men whom I do not know, who are listening in, I bear my testimony that this is the work of God and the same evidence that comes to me will come to you, it will come to all men who will make an investigation and will humble themselves before God. The true greatness of His power shall be made manifest and all who do it and keep the commandments of God shall, in the language of the great Nephite Prophet, be saved in the everlasting Kingdom of the Lamb of God. Amen.

An anthem, "How Lovely Are the Messengers," (Mendelssohn) was sung by the Ricks College Choir.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I have greatly rejoiced in the testimonies given at this Conference. With my brethren I regret very much the absence of President Grant, and pray earnestly for his speedy return in full health and vigor. I have been extremely happy because of the nature of the remarks that have been made by those who have spoken. I feel very humble, and pray that the Spirit of the Lord will lead me this afternoon in the remarks that I may make, for I have only one desire and that is to say the things the Lord would have me say.

I am going to read from the 59th section of the Doctrine and Covenants:

Wherefore I give unto them [meaning the members of the Church] a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

COVENANTS TO BE KEPT

Every person baptized into this Church has made a covenant with the Lord to keep His commandments, and in this commandment, reiterated in the dispensation in which we live, we are told that we are to serve the Lord with all the heart and all the mind, and with all the strength that we have, and that too in the name of Jesus Christ. Everything that we do should be done in the name of Jesus Christ.

In the waters of baptism we covenanted that we would keep these commandments; that we would serve the Lord; that we would keep this first and greatest of all the commandments, and love the Lord our God; that we would keep the next great commandment, we would love our neighbor as ourselves; and with all the might that we have, with all the strength, with all our hearts we would prove to Him that we would "live by every word that proceedeth forth from the mouth of God;" that we would be obedient and humble, diligent in his service, willing to obey, to hearken to the counsels of those who preside over us and do all things with an eye single to the glory of God.

We should not forget these things, for this commandment is binding upon us as members of the Church.

Now may I read you another commandment:

But ye (again having reference to the members of the Church) are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may

not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given.

Now, my good brethren and sisters, if we are humble, if we are diligent in the service of the Lord, if we seek to serve Him with an eye single to the glory of our Father in heaven, keeping in mind that He has asked for that service with a full heart, with all our might, with all our mind, and with all our strength, we will not go astray, we will not be seduced by evil spirits nor by the spirits of men, but we will be led and directed by the Spirit of God.

GUIDANCE COMES THROUGH THE HOLY GHOST

Every member of the Church has had hands laid upon his head for the gift of the Holy Ghost. He has a right to receive the revelations that are expedient and necessary for his guidance individually; not for the Church, but for himself. He has a right through his obedience, through his humility, to receive light and truth as it shall be revealed through the Spirit of Truth, and he who will hearken to that Spirit and seek for the gift of the Spirit in humility and faith shall not be deceived.

Now there are some of our people who are being deceived. Why? Because they lack knowledge, because they lack understanding, and because they are not in tune with the Holy Spirit, which they have a right to receive through their faithfulness and obedience.

PRESIDENT LORENZO SNOW'S COUNSEL REGARDING TITHING

I would like briefly to call attention to a few things that have been mentioned here, and some that have not. I would like to say a word or two about tithing. It has been mentioned, and I am very grateful to know that it has. I want to read to you a few words that were uttered by President Lorenzo Snow when he was pleading with the people to be honest with the Lord. Now we are not faithful Latter-day Saints if we are dishonest with the Lord, we are not serving Him with all our hearts, with all our might, with all our strength if we are dishonest in the payment of our tithes and our offerings, and we shall stand before the Lord condemned and not entitled to the guidance of His Holy Spirit, and likely will be deceived by these spirits that lie in wait to deceive, if we are guilty of failing to keep this great commandment or any other of the commandments that the Lord has given us.

These are the words of President Snow to the Church:

Teach the children to pay tithing so that it may be properly observed. If we observe this law, no matter what our enemies may do the Lord will preserve us. Because we are His sons and daughters He loves us, and He has forgiven our forgetfulness of this holy law in the past, but He will not forgive you and me any longer, should we continue in this dilatory way of

paying tithing. We shall be scattered just as the people in Jackson County were. This is true as the Lord is true. The Lord has blessed us wonderfully and preserved us in the land and yet we have refused to pay our honest debt unto Him. A great many people have not paid one cent of tithing, and yet they have gone into the temples of the Lord.

Then speaking to the officers of the Stakes and Wards he said:

How do you feel when you give a recommend to a person to come into our Temples who pays no tithing, who only pays half a tithing? How will you feel after this? You will feel that you are taking a sacred responsibility in doing that which God does not approve. He has said that the man who fails to pay his tithing shall have no place among the people of God. Yet here are these Temples erected by the sacrifice of the poor, and to give recommends to parties who pay little or no tithing, how can you feel to take this responsibility? I could not. Part of a tithing is not tithing at all in the eyes of the law that the Lord has revealed.

PRESIDENT BRIGHAM YOUNG'S ADVICE TO BISHOPS

I have another statement here from President Brigham Young, given to the Bishops of the Church:

These men and women whom you recommend must be individuals who pay their tithing from year to year; that is, those who are recommended to go to the Temple should pray and not speak against the Authorities of the Church, against the Kingdom of God, nor steal, nor lie, nor interfere with their neighbors' things, nor their neighbors' wives or husbands, but attend strictly to meetings, and prayer meetings, and those who pay due respect to their presiding officers and Bishops, and those who do not swear.

People who are guilty of these offenses, according to President Young, should not be recommended to go to the Temple to receive the ordinances of the House of the Lord.

FAST DAY REQUIREMENTS

Let me say a word or two now in regard to Fasting and Fast offerings. This morning in the meeting that was held—the Welfare meeting we had portrayed before us the gradual rise of the percentage of Fast offerings paid by the Church. Now, my good brethren and sisters, the amount that has been paid up to this present year is not by any means the amount that we ought to pay. We have not kept this commandment, for Fasting and prayer in faith and the payment of offerings are commandments of the Lord. We have been called upon to Fast. I do not know when we have heard a discourse on Fasting; not very often, am I am sure that we are not observing this law of Fasting as members of the Church as we ought to do. We have made it easy for the people, that is, easy to break this commandment because we have moved the Fast service up so high on the Fast Day that we can get all through and home again by one o'clock, or 12:30. That is a good time to eat, isn't it? And yet according to the commandment that the Lord has given to us through His servants we should abstain from food and water for one day, counting twenty-four hours, or from sunset to sunset. Now if you want to

Fast from twelve o'clock noon until twelve o'clock noon I suppose it would be just as well if that is what you wish to do, but many of us are not observing the Fast Day now.

I want to say to you, my good brethren, we cannot have that guidance of the Holy Spirit as we ought to have it if we do not Fast as the Lord has required it of us; not extensive Fasts, but the Fast which has been set apart which we should do in wisdom. Now the Lord says we should do all things in wisdom, but we are not Fasting, hence we are not paying our Fast offerings; we are not praying I fear, as we should. I wonder if we are praying in our secret closets. I wonder if we are teaching our families to pray; if the spirit of prayer is among us as it ought to be.

I commend to your reading, and I shall not take time to do it, the words of an ancient prophet, found in the 34th chapter of Alma in the Book of Mormon. Amulek says that we should cry unto the Lord over our flocks, over our herds, over our goods, in our fields, and in our secret chambers, that we should do nothing but that we present the matter before the Lord and ask for His guidance and His blessing. We should go on our knees a little more and then we will have more faith. We need to be more humble in the service of the Lord. We need to spend less time in the criticism of those who preside.

JOSEPH SMITH'S TEACHINGS REGARDING PERFECTION

I am going to read to you a statement from the Prophet Joseph Smith that I think is important. I have a number of statements here that I should like to read, but I shall not take the time to do so, but this is worthy of our consideration:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped up in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that Kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same.

If God should speak from heaven, He would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

FAITHFULNESS A PROTECTION AGAINST EVIL

The nearer we approach God, the better we endeavor to keep His commandments, the more we will search to know His will as it

has been revealed, the less likely it will be for us to be led astray by every wind of doctrine, by these false spirits that lie in wait to deceive, and by the spirits of men, as the Lord has stated in the revelations which I have read to you. We will be protected, and we will have the power to understand, to segregate truth from error, we will walk in the light and we will not be deceived. Now the man who is dilatory, the man who is unfaithful, the man who is not willing to keep the commandments of the Lord in all things lays himself open to deception because the Spirit of the Lord is not with him to lead and direct him and to show him the way of truth and righteousness, and therefore some error comes along and he absorbs it because he cannot understand and realize the difference between truth and error. I want to tell you there is much error in this world that is passed off as truth, and it behooves every man of us to seek God, and, as stated by the prophet, draw near unto Him, and the nearer we draw unto Him, and the more we seek to do His will the more light we shall receive and the less shall be the danger of our deception. And so I pray in the name of Jesus Christ our Lord, Amen.

ELDER LEVI EDGAR YOUNG

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

New England is one of the distinct geographical sections of the United States, and is the most thickly populated part of our country. All the sectarian groups of America are naturally found among the people, who are as a rule very religious. They cherish the memory of the Pilgrim fathers, who have left us a great example of mighty courage, for they never thought of themselves as making history. Of the one hundred and one passengers on the *Mayflower*, over half of them died the first winter. They gave us our Mayflower Compact, a document that has influenced the form of our government more than any other with the exception of the Magna Charta.

EDUCATION IN NEW ENGLAND

The New England people sponsored education from the first, and today, metropolitan Boston boasts of twenty-seven colleges and universities. It is a section that has the oldest colleges of the United States—Harvard, Yale, Brown, Dartmouth, and many other famous universities. To these higher institutions of learning, students come from all over the world, and many of our own Utah boys and girls are studying in them. We feel that New England is a fruitful field for the Gospel because its people naturally have a high regard for culture and the principles of Christianity.

FAITH NECESSARY TO THE HIGHER LIFE

In this Conference, our brethren have emphasized the subject

of faith in God and the Lord Jesus Christ. Faith is one of the principal characteristics of a soul, seeking the higher things of life. It is that something which tells us that God lives. George Santayana, who was at one time professor of Spanish and Spanish literature at Harvard College, has expressed the beauty of faith in his poem called "Columbus." It reads.

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world and had no chart,
Save one that faith deciphered in the skies.
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

If we will direct our thoughts to the last days of Jesus Christ on earth, we will have our faith strengthened in such a manner that will give our souls a joy divine. On the night He was taken to meet His death, He said to His Disciples:

THE MESSAGE OF JESUS

"Because I live ye shall also live." The Easter Day was the vindication of what He knew. "It must needs be," He said, "that the Son of man should suffer and be put to death and rise again. Because I live, ye shall also live." We may be sure that this word of the Savior is one of the eternal truths of God. And then He left us another word: "I am not of this world," and the people said: "This man speaks with authority and not as the scribes." There are in these words something transcendent in meaning and something more beautiful than this world today can understand. There is a sureness to them; there is a something that goes deep into our hearts that all the education of the world cannot efface. To all Christian people and to all Pagan nations, Jesus also utters other words today with more power than ever: "Fear not; I am the first and the last, but am alive forevermore." Ringing down through all the centuries, this eternal message of Him who died for us gives us the renewed faith and hope as nothing else can do. You and I are citizens of the aeons of time that have created our present day. Will we forget them in our onward march in the conquest of material things?

MODERN ACCOMPLISHMENTS

The ends of the earth are brought to us at our breakfast tables. Wonders and powers have been put into our hands before which the men and women of the days of Jesus would have trembled with

fear. Yet ye are not living peaceably with ourselves nor with our neighbors, nor with nations. We live on sensation rather than on divine truth. Civilization has strewn the paths of progress with the spoils of science and the fruits of invention. Distance has been conquered, bodily diseases are within our power to cure, humanity is crowned with the diadem of intellectual progress and material success, but parallel with all this growth, our hearts are swollen with pride, and we are not living buoyantly and serenely. I remember the healing word of a great physician who said one day to his invalid child: "My child, the hand that sent you to earth will give you strength forever more." This is what Jesus meant by His other words when He said: "Father, into thy hands I commend my spirit."

THE STRUGGLE BETWEEN THE SPIRITUAL AND MATERIAL

The laws of the spiritual world and the laws of the material world are God's laws and are eternal. Spiritual laws are suffering at the hands of men. This is why darkness prevails and the dawn of the new day is delayed. We citizens of this great nation of the United States, have a mighty duty which we are forgetting. A duty that can only be carried out as we come into the knowledge of the Gospel of the Kingdom, which by His gracious and merciful word has again been given to man. The word must be carried to the ends of the earth, that it may be established in the hearts of men. We have three great visions of truth: First, the word of God given to Moses at Sinai: "I am the Lord thy God." Secondly, the voice of America proclaiming the liberty and equality of man; and third, the mightiest voice of all: "Because I live, ye shall also live." These are the messages that will save the world.

Our duties are fraught with portentous responsibilities. This present life must be made richer by the men of nations, states, and churches. All peoples will have to enter into more unselfish relations with the peoples of the earth; with the men and women with whom they live and serve. They will have to enter into richer relations with God, that the reign of righteousness, good-will, and brotherhood will declare once and for all "that never again shall they lift up the sword against nations, neither shall they learn war any more."

CHRISTIANITY MUST BE VITAL TO MEET PROBLEMS

The Church of which we are members has a divine message for the world, for it was founded by revelation and declares that God has spoken again. It declares that religion must affiliate itself with all the pursuits of mankind. The Holy Bible is resplendent with legislation in reference to land and wealth, and the Jewish Talmud develops in some detail the rights and privileges of all men who work, and all men should work. A living religion must grapple with living issues. While it is true that today, the social and economic problems are far more complicated than ever before in history, measures must

be designed by all Christian peoples to deal with our complex problems. If Christianity is to recapture the vitality of creative religion, it must seek to follow in the footsteps of the path-finders of old. The Latter-day Saint Church is demonstrating its concern with social problems and that is why we have our Priesthood and Auxiliary organizations. Organized religion with us is playing a mighty part in bringing about social and economic reform. We shall not solve the problems for ages to come, but we may take courage from the words of an ancient sage, who declared: "Not thine to complete the work, neither art thou free to lay it down."

RELIGION AND EDUCATION

One of the largest factors for the proper teaching of the higher spiritual values of life should be our public schools and colleges. For our youth should participate in the religious life of the communities where they live. Religion should be the most constructive part of our culture, for that culture wherein religious idealism prevails, is a culture that loves beauty, truth, and goodness. The great souls who in 1776 won for us our independence and the right to have religious freedom were men and women who wanted to exercise that right. It is religion we want, but not secularism. The inhibitions written in our State laws are not against religious teaching, but against sectarian teaching. Religion and education cannot be separated. The minute education assumes an attitude that religion is for a special class of thinkers, then our schools miss that quality in human life that make for the happiness of mankind. We who advocate religious training, however, have missed the larger issue at times. We should not require credit for religious subjects, for we should think of something higher than marks. We should require something more fundamental and that is the truth that the school's responsibility should be to lay a foundation of religious principles, and this can only be done by the teachers consecrating their lives to the highest religious ideals of the Holy Bible. The consciences of teachers must be quickened and inspired with faith and courage to lift their voices against wrong and infidelity. This does not mean that teachers should adopt or accept any one rule of life or agree on any one concept of religious thoughts. "There is, however, within every soul a divine light, a divine impulse for good and truth, and when this light is developed, then life reaches its highest vision and man his greatest happiness," said the philosopher, Swedenborg. It is this light that must be made to glow in the souls of our children, for it is the light of God and immortality. Dr. James Conant, the President of Harvard College, has recently written in his report to the Board of Overseers, "Our Puritan ancestors thought of education and theology as inseparably connected. It is hard for us to recapture their point of view."

It is religion that man needs, for when all the ideals of culture find their inspiration and nourishment in the divine ideals of Jesus

Christ, and take their place in the great living purpose of the world's Savior; when thought and art and literature and knowledge and life are brought into subjection, to the obedience of Christ, then mankind shall have attained the true victory, and will say: "Thou hast conquered, O Galilean."

A WRITER'S PRAYER

May we turn in solemn worship and adoration of Him who died that we might live. May the Easter spirit of a few days ago remain with us to lead us to greater heights; may we keep in mind the lovely words of John Drinkwater who wrote just before he died:

MY PRAYER

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees
Yet now, O Lord, be merciful to bless
with more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
to strike the blow.

Knowledge we ask not—knowledge Thou has lent,
But Lord, the will—there lies our bitter need.
Give us to build above the deep intent
the deed, the deed.

* * *

God help us to walk through this world, now opened to us as through a Kingdom, with uplifted hearts and larger faith to the life more glorious, I ask in the name of Jesus Christ, Amen.

ELDER FRANKLIN J. MURDOCK

Former President of the Netherlands Mission

I rejoice with you, brethren and sisters, in being here in attendance at this great Conference of our Church. I have found comfort in these words:

If we work upon marble it will perish;
If we work upon brass, time will efface it;
If we rear temples they will crumble into dust;
But if we work upon immortal souls,
If we imbue them with principles, with a just fear of the Creator,
a love of fellow men,
We engrave on those tablets something which will brighten all eternity.

This seems to me to be the ideal of our great missionary system, and for the past two and a half years it has been my privilege and pleasure to work as a missionary in Holland. It is a beautiful little country, just one-seventh the size of the State of Utah, and has a population sixteen times that which we have here. We have ap-

proximately three thousand members of the Church in Holland. All of our Branches are officered by capable, local people. Our Auxiliary boards are organized, and the work of our Heavenly Father is making good progress there.

Lesson material was prepared for a year in advance. They are preparing now for their Spring Conferences, and from a letter which I received last week, I learn that during the month of March they baptized ten new converts into the Church. Their Fast offerings and tithes are showing a slight increase. I have no fear that the Gospel and the members of the Church will go forward together in the land of dikes and windmills.

I shall never forget the words of President McKay as he set us apart for our Mission. He said: "President Murdock, your first concern is your missionaries." And how true that was!

I want to take this opportunity, my brethren and sisters, to thank you personally for the boys and girls you sent to the Dutch Mission. They are even better than the other Missions which we have heard from. (Laughter). To see those young men come from all walks of life, the farm, the mine, the factory, the banks, and the schools, inexperienced, not knowing one word of that foreign tongue; to see them come into the Mission office for the first time, assign them, get acquainted with them, and after a short period of time, a month perhaps, go and attend a testimony meeting with them; to sleep with them and pray with them, and Fast with them, and to see the development which they receive under the guidance of our Heavenly Father, was a marvel to me. It gave me a testimony of the truth and divinity of this work. Young men do not go seven thousand miles away from their loved ones; they do not put up with every kind of sacrifice that is necessary to perform missionary labor; they do not meet with all kinds of hardships, unless it is in God's work.

I think the remarkable thing about our missionary system is that all of these boys and girls, coming together from all over the Church, meet together and learn to know and love one another and work as a great unit, preaching the Gospel. These young men travel all day and come to their journey's end at night and then climb into bed with a boy that they have never met before in their lives, and wake up in the morning and call each other brother, and are willing to endure all kinds of hardships. These things give me an assurance that this is God's work and not man's.

I shall never forget one experience. One of our young men was taken to the hospital. It was necessary to operate upon him for appendicitis, and as the great surgeon was scrubbing his hands, making all preparations for the operation, he called me to one side and said: "President Murdock, what is there about these young men? I have never before in my life seen such clean blood, such clean flesh as you have here in this young man." And then, in a few

minutes, my brethren and sisters, it was my rare privilege to present the principles of the Gospel to this great and famous surgeon.

The last days of the closing of the Mission he came to my office and said: "There is something divine about Mormonism, and I am ready to investigate it because you have something that I have not found in any other group of people in all the world."

To keep the young men and young women in our Church clean is the greatest work that we can be engaged in. That is the way we can brighten all eternity.

I want to bear witness to the great and wonderful work that was done by our beloved President Grant in his visit with us; to the great leadership of President and Sister Richard R. Lyman; and in the crisis which overtook us last fall, in the guiding hands of Apostle and Sister Joseph Fielding Smith. To have these leaders in our Mission was a great stimulation to the work. I shall never forget the closing scenes of our missionary life. As our boat was sailing away, those humble people gathered on the shore and sang in unison:

We thank Thee for sending the Gospel
To lighten our minds with its rays.

And with tear-stained faces as they left the shore and our boat went down the harbor, I could hear the strains of

Come, come, ye Saints,
No toil nor labor fear,
But with joy wend your way.

That great and brave people, the Dutch people, are a wonderful people, and they will carry on; I have no doubt of that.

Coming back home, I realize more than ever before the value of this great land and the Gospel which we have accepted, and as my closing thought let me leave this with you:

To appreciate our heritage,
The will and power to make our destiny,
To seek, to choose, to cherish, and to work,
The right to worship how and where we please,
God gave that.
Let us not shirk the task, the joy
Of carrying on this creed
To those whose strength
Must serve tomorrow's need.

That we may always be missionaries wherever we are, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We wish to thank this wonderful choir from Ricks College. Their singing is beautiful, and behind it is a spirit and a spirituality which I find nowhere else than among our people in their songs. May God bless them in their labors.

The Ricks College Choir sang the "Hallelujah" anthem from the "Messiah," (Handel).

Elder Claudius Bowman, President of the Juarez Stake, offered the closing prayer.

Conference adjourned until Sunday morning, April 7, at 10 o'clock.

THIRD DAY

MORNING MEETING

The fifth session of the Conference was held in the Tabernacle Sunday morning, April 7 at 10 o'clock.

Almost an hour in advance of the time to begin this meeting, the great Tabernacle was crowded to capacity with people who had assembled from the various Stakes and Missions of the Church. The large Assembly Hall immediately south of the Tabernacle was also fully occupied with people, and thousands in addition assembled on the Tabernacle grounds. Those who had come together in the Assembly Hall, and also those on the Tabernacle grounds, listened to the Conference proceedings, by means of amplifiers that had been installed, as they were broadcast from the Tabernacle.

The music for this session of the Conference was furnished by the Tabernacle Choir, J. Spencer Cornwall, Director. Dr. Frank W. Asper was at the organ console.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters: It becomes increasingly apparent that we need larger quarters for our General Conferences. An hour before the time of commencement this building was filled to capacity. I am sure there is the traditional ten thousand people here this morning. I hope that all will remain as quiet as possible so that everyone may hear.

President Grant is "listening in" this morning.

The congregation and the Tabernacle Choir sang the hymn, "Praise to the Man who Communed with Jehovah."

Elder S. Taylor Farnsworth, President of the Beaver Stake, offered the opening prayer.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that the Lord will bless me with a generous portion of His Holy Spirit during the moment or two I stand before you this morning.

I would that every member of this great congregation could have had the opportunity of attending the General Welfare meeting held yesterday morning and had visualized in picture, graph, and statistics the splendid achievements of this great movement and its possibilities for the future.

CHURCH WELFARE PROGRAM OF A PERMANENT NATURE

Some of us are inclined to believe that the Church Welfare program is of a temporary nature, but I do not hesitate in declaring that the future will hold a greater need for it than there has been in the past. In analyzing conditions in our great nation today, it is obvious that the matter of relief and unemployment is a local problem and sooner or later the Federal Government will turn it back to states, counties, cities, communities, and churches for solution.

The situation is clear. The Federal Government has before it two issues: first, as to whether or not it is able to carry the relief burden, or is the Federal income adequate to cover the huge expenditures of the past, present, and future. The present condition of the National Treasury indicates that disbursements are far in excess of receipts, which brings back to mind the truth expressed by President Clark, wherein he declared that no individual, nor private enterprise, nor even government can long exist on a sound financial basis when disbursements are greater than receipts. This local problem of relief which has and is being expanded into tremendous proportions by government agencies will come back to local units of government where it rightly belongs, or the nation faces bankruptcy.

Secondly, the Federal Government in turning the problem of relief back to states, counties, cities, communities, and churches should set in motion through these local units preparation for the caring of those in distress. Where preparation is being made to meet this problem, there will be but little difficulty. But where no preparation has been made, suffering, difficulties, and bloodshed are not remote possibilities.

STOREHOUSES TO BE BUILT

The Welfare Program is not the child of any individual's brain, but comes to us from our Heavenly Father. Your attention is directed to a revelation given to the Prophet Joseph Smith in the year 1832, as recorded in the 78th section of the Doctrine and Covenants, verse 3:

For verily I say unto you, the time has come and is now at hand; and behold, and lo, it must needs be that there be an organization of

my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion.

In this revelation there are indicated to us two important points, probably three. First, these storehouses are to be regulated and established by an organization of the Lord's people. Secondly, a storehouse was to be set up in "this" place. What place? The place where the Saints were residing in 1832—in and about Kirtland, Ohio. Third, the Lord said to the Prophet Joseph, "and in the land of Zion."

In the wisdom of the Lord and through the power of inspiration, the Presidency of the Church some four years ago instituted this plan in greater measure than before. As a result, there have been established in the land of Zion storehouses under the direction and regulation of an organization of the Lord's people. These storehouses are found in Canada, the Northwest, California, and in every Stake of the Church. This impresses us with the fact that this is not a new plan, but rather the first one revealed to us through the instrumentality of the Prophet Joseph Smith. This is one of the Lord's ways of taking care of his people in distress.

PRAISE FOR WELFARE WORKERS

As one phase of this organization there has recently been organized in the Church the General Welfare Committee, who under mandate of the First Presidency have been and are establishing the Church Welfare Program of the Church. The efforts of this group of men are of the highest order. This Committee is composed of men from the various walks and vocations of life; some of them are professional men, others business men, others educators. For the past four years they have given most generously of their time and talents in the attempt to establish in every Ward, Stake, and Region of the Church the Lord's way of caring for His distressed people.

It is literally a day of preparation, and the members of the General Welfare Committee are exerting every effort to emphasize the necessity of being fully prepared in Priesthood quorums, Wards, Stakes, and Regions in order that this plan shall operate most efficiently in solving the problems of relief and unemployment.

Another great organization stands out in bold relief in connection with this movement, namely the Relief Society organization, which has contributed willingly, freely, and generously of its time and resources to the program. If it had not been for the Relief Society organization, in some Stakes the Welfare program would have made but little progress.

INDIVIDUAL RESPONSIBILITY

This plan anticipates not only that men and women shall be rehabilitated in their temporal affairs, but that there shall be a rejuvenation and rehabilitation in their attitude towards God, towards their Government, and towards work.

The past experiences of a great many charitable institutions and organizations prove, where assistance has been given without placing any requirements or obligation upon the recipients, it has brought about a condition of demoralization, disrespect for government, and the attitude that the world owes man a living without any mental or physical exertion on his part. In such instances, when relief is taken away, such individuals are not able through desire or training to take care of themselves. The Church Welfare Program solves the problem of demoralization by placing on every individual the responsibility of contributing of his time and talents on some worthwhile project that there may be instilled in his mind and heart the thought that what he has received is his, by right of having earned it. The Lord has placed this obligation on all. He said, "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer." This is the essence and battle-cry of this great program of rehabilitation and preparation against the day of need, which will surely come.

On the other hand, those of us who are not particularly affected by the conditions of the times temporally have a most definite responsibility in that we should be susceptible to the lessons of this great program: First, the lesson of thrift, wherein through the practice of conservative and careful principles, we shall safeguard our private resources against days of future need and depression.

THE FAST OFFERING PLAN

The matter of financing this great program rests squarely upon the shoulders of members of the Church. The means and ways of such financing come from divine sources, for the Lord has indicated His desires relative to taking care of those who are in need. The Lord's method of financing the Church Welfare Program is the Fast Offering Plan, which has already been mentioned by Elder George F. Richards and Elder Joseph Fielding Smith of the Council of the Twelve. This is a plan pregnant with enriching blessings for those who observe it, the most equitable and orderly system ever given to man whereby individuals contribute according to their resources: To abstain from two meals on the first Sunday of each month, the equivalent in cash or commodities to be presented to the Bishop in order that there might be provisions in the storehouse of the Lord for any who might be hungry or cold. This plan provides a blessing for the donor. It is a physical sacrifice for the receiving of a spiritual blessing. It places the body under subjection to the will of the Lord, establishes closer relationship between man and the Holy Ghost, which assures a high degree of spirituality, a blessing so much needed in the world today. It creates a prayerful attitude and provides an opportunity, as Paul declared, for the practice of pure and undefiled religion, in visiting the fatherless and the widows, and keeping themselves unspotted from the sins of the world. By far the greatest spiritual blessing derived from the observance of this plan is the gift of testimony. No greater privilege is offered to the

membership of this Church than the one afforded the first Sunday of each month to contribute of our resources to those who are in distress, to pray and fast, and to bear testimony of the goodness of the Lord unto us.

The spirit of testimony is the power of the Holy Ghost. Any individual who rises to his feet and declares that he knows that God lives, that Jesus is the Christ, and that Joseph Smith is a Prophet, does so under the power and influence of the Holy Ghost. Brigham Young declared that no man could testify that Jesus was the Christ only by and through the power of the Holy Ghost.

The temporal side of the Fast offering plan is so practical, equitable, and just that it places no undue burden on any individual be he rich or poor. It is interesting to note that the Fast offering per capita for the Church in 1925 was 22 cents. In 1939 it reached the all high of 82 cents. Remarkable progress has been made. But an analysis of the observance of the Fast offering plan proves we have hardly scratched the great field of possibilities in the Fast offering plan.

Considering the Fast offering per capita of 1938 based on abstaining from 24 meals a year gives us a meal cost of $3\frac{1}{2}$ cents. It is obvious that no meal can be served for $3\frac{1}{2}$ cents which contains a balanced and adequate diet. The United States army meal cost for this area averages from 13 cents to 17 cents per meal. The quartermaster department of the United States army is a careful buyer. It buys the best. It buys as closely as it can, and yet meal costs average from 13 cents to 17 cents.

One of the largest hospitals in Salt Lake City serves fifteen hundred meals daily, or forty-five thousand per month at an average cost of 20 cents per meal. It is safe to assume that the average family meal should cost at least 15 cents. This cost does not pertain to the Church as a whole, as there are families where meal costs run from 30 cents to 40 cents. But for the sake of comparison, we may use a meal cost of 15 cents. If we abstained from two meals monthly at the rate of 15 cents per meal, this would make a per capita of 30 cents per month, or \$3.60 per year, approximately four and one-half times as much as was contributed in 1939. Supposing the entire membership of the Church were to fully observe the Fast offering plan as revealed to us by the Lord, abstaining from two meals per month, there would be available annually a Fast offering sum of \$2,880,000. On the other hand, may we assume that only 500,000 members of the Church observe the Fast offering plan, based on the cost of 15 cents per meal, two meals each month or, a per capita of \$3.60 per year, this would provide an annual fund of \$1,800,000. With this amount available in the Wards, Stakes, and Regions of the Church, the Welfare Program would go forward by leaps and bounds. In addition thereto, many more new work projects would be inaugurated. It would be possible to assist in the establishment of industries which would utilize the dormant resources of this state and bring into gainful employment hundreds of our brothers and sisters.

Aside from all of the possibilities of providing adequate relief and employment for our people, the finest opportunity provided for the Church is that of leadership in a world floundering and gradually burying itself in the sea of distress, poor leadership, and destruction.

LOVE FOR GOD SHOWN BY SERVICE

We declare a love for God with all our hearts, minds, and souls. We know definitely that in our hearts a love for neighbors should exist, but love of God is only genuine, heartfelt, and real when actual service is rendered to our Father's children, our neighbors. The Apostle John declared: "He that loveth not, knoweth not God, for God is love. If a man saith he loves me and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

God's revealed plan for the caring of the unfortunate neither bankrupts nations, states, communities, churches nor individuals, but builds them up in faith and service to mankind. Love for God and love for neighbor will hasten the day when the King of kings shall rule and all men shall be equal.

In the 78th Section of the Doctrine and Covenants, the Lord again declares to us through the Prophet Joseph Smith:

That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

True it is that the Lord has required baptism of us, work for the dead and all other ordinances and principles of the Gospel of Jesus Christ; but He requires above all else that we shall love Him and love His children, our neighbors, by rendering a service which will provide temporal and spiritual rehabilitation.

THE WORDS OF THE SAVIOR

May God bless and so strengthen us that when the day of accounting comes, each one of us may stand before a resurrected Savior to give an account of our stewardship; and may He say unto us, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him saying, 'Lord when saw we Thee an hungered and took Thee in, or naked and clothed Thee; or when saw we Thee sick or in prison and came unto Thee?' And then shall the King answer and say unto them, 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

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

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., a program of choral and organ music was presented by the Tabernacle Choir and Organ as part of the proceedings of the General Conference, and broadcast through the courtesy and facilities of the Columbia Broadcasting Company's network, throughout the United States and Canada, and by means of short wave to other points. This broadcast originated over Station KSL, Salt Lake City. The following program was given:

"Awake the Harp,"— <i>Creation</i> —(Haydn)	Choir
"Toccata in D" (Kinder)	Organ
"Out of the Silence" (Jenkins).....	Choir
"O My Father" (Arranged by Asper).....	Organ
"Behold, God the Lord Passed By,"— <i>Elijah</i> —(Mendelssohn).....	Choir
"The Lord Bless You and Keep You" (Lutkin)	Male Voices

The singing of the Choir was under the direction of J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper. The spoken word was by Richard L. Evans.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

President Grant is "listening in" this morning, and we wish to assure him that this comes to him with the loyalty, trust, faith, confidence, and love of the whole Church.

The Choir and congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

My brethren and sisters:

APPRECIATION FOR BLESSINGS

There are few, if any persons in this congregation who are more truly appreciative than I of the privilege of attending this Conference. Until just recently it was doubtful whether I should be able to do so. This morning I stand before you practically a well man. I thank you, my brethren and sisters, and many friends, for your thoughtful solicitations, your faith and prayers.

I am deeply grateful this morning for President Grant's remarkable improvement in health. I was with him when he went from the California

Mission Home to the St. Vincent's Hospital February 5, and thereafter for ten days or more visited him almost daily. I met in council with him and President Clark March 23 and noted how greatly he had improved. Truly, the Lord has answered the prayers offered in his behalf. He is a great and inspired leader; and most earnestly we pray for the prolongation of his life, and his enjoyment of health and happiness.

I have been made happy by the messages given by the General Authorities and the Mission Presidents.

With you I rejoiced in the excellent singing of choral groups of young people from the Brigham Young University and the Ricks College. I am thankful that we have these Church schools. I know their power for good.

The service rendered each week by the officers and members of the Tabernacle Choir is to the Church and the nation what the glorious sunshine this morning is to the world—it gives joy and peace to a million hearts.

INCREASE OF ACTIVITY IN THE CHURCH

It is a source of true satisfaction to note the evidences of increased activity throughout the Church—in Priesthood quorums; in Auxiliary associations; in the Church Welfare Plan; in missionary work at home and in the field; in better Ward teaching; in Temple work; in the large number of young people who are participating in Church duties, and who thereby are becoming anchored in the Truth, for it is an evidence of the truth of this work that the more service you render the happier you are. "If ye do, ye shall know" is axiomatic as it pertains to the Gospel.

Brethren and sisters, God bless every one of you for your integrity and devotion to the work of the Lord! It is an honor and a continual joy to be associated with you in the Church of Jesus Christ.

In my message to you this morning I wish to acknowledge God's kindness and mercy to His children everywhere, and to express my abiding faith in the ultimate triumph of the Gospel, and of the final victory of Right over Wrong.

EVILS OF WAR

Believing this, I am not blind to the fact that in the attitude of mankind generally, Truth seems to be "Forever on the scaffold, Wrong forever on the throne."

The world is truly in turmoil, and there are those who fear modern civilization is dangerously near destruction. The fact is that since history began strife, wickedness, and war have existed among human beings, who it seems are too selfish and ambitious to learn what is best for them. As indicative of the slow progress of the world in regard especially to the evil of war listen to these extracts taken from accounts of conquests in widely separated eras:

Shrieks and wailing, and every other species of outcry that comes from grief, terror, and despair arose from within (the palace); and such spectators as had the heart to look continuously upon the spectacle, could

see wretched men running to and fro, and virgins clinging to altars for protection, and frantic mothers vainly endeavoring to find hiding places for themselves and their helpless children.

That is quoted from a description of the destruction of a city 1200 years before the Christian Era.

Now listen to this:

Bodies are not pleasant sights under any circumstances. When they are of young women, torn to pieces by bombs, sometimes without heads or arms or legs, they are horrible to behold. This was sheer horror.

Conquered men in the ruined city were executed. Men and women were driven to the public squares to watch the executions.

That is taken from accounts of eye-witnesses of the bombing of a city in September in the year of our Lord 1939!

Manifestly, there has not been much cessation of man's "inhumanity to man" in 3,000 years! Notwithstanding this, I believe that Right and Truth will eventually triumph.

COURAGE NEEDED AMIDST CONFLICT

Today as we behold nations grasping at one another's throats, the strong crushing the weak, we are prone to think that righteousness among nations is waning. In our own country, we know that the struggle is still rife between capital and labor; that enemies to our democratic institutions are becoming more blatant; we see political demagogues more seemingly successful, drunkenness and immorality still flauntingly defiant; and we wonder whether mankind is growing better or worse. In private life unemployment, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that Truth will yet prevail, and in that confidence say with the Psalmist:

Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.

We may take courage in what I believe is a fact, that in the hearts of more millions of honest men and women than ever before in the history of the world, war is abhorrent. War has lost its false glamour and boasted glory. Such an attitude at least keeps alive our hope for the dawning of that day when men "shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4)

PEACE THROUGH JESUS CHRIST

How utterly foolish men are to quarrel, fight, and cause misery, destruction, and death when the gifts of a divine and loving Father are all around us for the asking—are already in our possession if we would but recognize them. Christ's invitation is still extended to all peoples:

Come unto me, all ye that labor 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. (Matthew 11:28, 30.)

I am as sure as that I am speaking to you that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior. As Peter declared 1900 years ago, so I testify to the world today that there is "none other name under heaven given among men whereby we must be saved."

The principles of the Gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following Him who said:

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.)

It is a sad thing when individuals and nations extinguish that light—when Christ and His Gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings and doctrines of the Gospel.

To all who believe in a living, personal God and His divine Truth, life can be so delightful and beautiful.

THE BLESSING OF LIFE

As a matter of fact, it's glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity, and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries, and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort even happiness within our grasp if we could or would but reach for it.

It is possible for us to learn with Stanton that—

This world o' God's is brighter than
We ever dream or know;
Its burdens' growin' lighter—
An' it's love that makes 'em so!
An' I'm thankful that I'm livin'
Where love's blessedness I see,
'Neath a Heaven that's forgivin'
Where the bells ring 'Home' to me!

The Lord has given us life, and eternal life is His greatest gift to man.

THE BLESSINGS OF FELLOWSHIP

Among life's sweetest blessings is fellowship with men and women whose ideals and aspirations are high and noble. Next to a sense of a kinship with God comes the helpfulness, encouragement, and inspiration of friends. Friendship is a sacred possession. As air, water and sunshine to flowers, trees, and verdure, so smiles, sympathy and love of friends to the daily life of man. "To live, laugh, love one's friends, and be loved by them is to bask in the sunshine of life." One of the principal reasons which the Lord had for establishing His Church is to give all persons high and low, rich and poor, strong and feeble an opportunity to associate with their fellowmen in an atmosphere of uplifting, religious fellowship. This may be found in Priesthood quorums, Auxiliaries, Sacrament meetings. He who neglects these opportunities, who fails to take advantage of them, to that extent starves his own soul. Who among you who were numbered among the more than 9,000 in attendance at the General Priesthood meeting last night did not thrill in the realization of your being one in that great brotherhood of Christ. To what spiritual heights true fellowship may lift us may be glimpsed by John the Beloved's ecstatic remark: "I know that I have passed from death unto life, because I love the brethren."

FREE AGENCY A GIFT FROM GOD

But the gift which I desire more particularly to call to your attention this morning is a principle of the Gospel too seldom emphasized, but which is a blessing co-existent with man's creation. I refer to the fundamental principle of the Gospel, Free Agency. References in the Scriptures show that this principle is (1) essential to man's salvation; and, (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life. (II Nephi 10:23.)

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. (Doctrine and Covenants 104:17.)

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. (Doctrine and Covenants 93:31.)

Therefore 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, and redeemed the land by the shedding of blood. (Doctrine and Covenants 101:79, 80.)

Again:

My independence is sacred to me—it is a portion of that same Deity that rules in the Heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency so far as he does not infringe upon others' rights, save by good advice and a good example. (Brigham Young.)

It is true that faith is an essential principle in all progress, not spiritual progress only, but to all progress. But next to faith as an essential to man's advancement is Free Agency.

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation, or to protect himself in the freedom he possessed.

DANGERS SEEN IN CERTAIN TYPES OF GOVERNMENT

In the light of the principle of Free Agency, it is not difficult to distinguish between the right and the wrong system of government. It is not difficult to tell when an organization transcends its bounds, and becomes despotic. How the people's rights may be curtailed by legislation here in the United States is emphasized in a timely editorial printed in the March 15th issue of the *Los Angeles Times* under the caption "The March of Absolutism."

"Absolutism in politics," it says:

May be defined as "a system of government in which public power is vested in some person or persons, unchecked and uncontrolled by any law, institution, constitutional device or coordinate body." The American system, on the other hand, insists on the separation of powers, legislative, executive, and judicial, and the freedom of the individual. It demands and maintains the supremacy of the law. This means that what is done officially must conform to law, exactly as much as what is done unofficially by private individuals.

The administrative commission is a radical departure from the American system. It measurably and sometimes wholly consolidates the three separate powers of government and clothes its members with uncontrolled power to hear, to adjudicate, and to punish. In other words, it makes us subject to "some person or persons" who are free to act without the restraint of any law, guided solely by their own discretion. No one who has had any experience with an administrative commission will challenge this.

What else do we find in the totalitarian governments of Europe? There, it is simply the placing of this power in the hands of one man, a Hitler or a Stalin, the area of whose government is practically unlimited. The limitation of the area within which a given commission operates does not change the power; it is, within the designated limits, despotic, that is, absolute. Recent Federal labor practice forbids the employer's resort to the courts until a commission has determined the matter, and the disposition of the authorities is to be chary of any review by the courts. Under some circumstances the employer is even denied access to the board; he must stand aside, his business tied up, until one of the contending labor organizations invokes the board's action.

In the courts, like all other litigants, employer and employee are treated as equals. If either has infringed the rights of the other, the wronged is entitled to reparation, to be placed as near as may be in the position he had before the injury. The administrative commission is a departure from this in both principle and practice. It attempts the appraisal of what it calls social values, exalts the claims and values of labor above business and sets the interests of the labor organization above the interests of the individual workingman. It is a complete abandonment of the Anglo-American legal tradition.

FREEDOM A GLORIOUS PRIVILEGE

To live in a land in which each individual has the right to life and liberty is a glorious privilege.

If any man in this country prefers a government ruled by a dictator, he should go where the dictator rules; but here in the United States of America the people believe in a government as Abraham Lincoln declared, "of the people, by the people, and for the people."

It is well ever to keep in mind the fact that the State exists for the individual; not the individual for the State. Jesus sought to perfect society by perfecting the individual, and only by the exercising of Free Agency can the individual even approach perfection.

Man's Free Agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong—Satan's plan in the beginning was one of coercion, and it was rejected, because he sought to destroy the agency of man which God had given him.

When a man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man a transgressor. It is the function of the State to curtail the violator, and to protect the violated.

A WARNING TO LATTER-DAY SAINTS

Latter-day Saints should avoid affiliation with any committee, any group, any union that would, through coercion or force, deprive a person of the free exercise of his or her freedom of choice. It is understood, of course, that any person is free to join a union, when to do so favors his best interests; but no one should be compelled to join, or be deprived of any right as a citizen, including the right to honest labor, if he chooses not to become a member of a union or specially organized group.

FAITH IN GOD BRINGS PEACE

Yes, we are living in turbulent times, the most distressing phase of which is the rejection of Christ by the leaders and dictators of some European nations. But if you have faith in God you must believe as David Starr Jordan has aptly said, "in the final inevitable triumph of Truth," and I bear witness to the world in all sincerity that the Gospel of Jesus Christ as restored to the Prophet Joseph Smith is true and embraces all Truth. Paraphrasing the author just quoted, keep the principles of the Gospel as your guide, your companion, your ally and inspiration, and you will tingle with the consciousness of your kinship with the Infinite, and all petty trials, sorrows, and sufferings of life will fade away as temporary harmless visions seen in a dream.

My God give us courage to choose the right, ability to appreciate the good things of life, and power faithfully to serve Him and our fellow-men, I humbly pray in the name of Jesus Christ our Lord. Amen.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I have been wondering whether I have ever attended a Conference when the influence of the Spirit of God has been made so manifest as at this gathering.

THE POWER OF THE PRIESTHOOD

This is a wonderful Church, and as the years go by that truth will be known better in all parts of this world. At the wonderful Priesthood meeting held in this building, with nearly every seat filled, I thought to myself, what a marvelous power! With that power directed by our Heavenly Father Himself, this Church will not only grow in numbers, but will grow in influence among the people of the world.

CHARITY A CHRISTIAN VIRTUE

Charity—we believe in that grand principle, and not only believe in it but manifest our belief in action in the many ways provided for by the Gospel. Charity has been a great problem that every dispensation has had to meet in some way. God has provided the way, and this people, the members of the Church of Jesus Christ of Latter-day Saints, are living closer to that law, I am quite sure, than any other people in the world. Charity of the proper kind and spirit is an essential virtue in all Christian living.

QUOTATIONS FROM SCRIPTURE

In Corinthians, chapter thirteen, I find these words:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. * * *

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Let all our things be done with charity.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

I find in the third chapter of Colossians it says:

Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The psalm of David asks:

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

The answer was:

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Lack of charity might be blamed for much that is wrong in the world today, for if all the people were tolerant of the faults and weaknesses of others, and would approach them with charity and love in their hearts, it would be much easier to solve the problems confronting this old world of ours today, and which are threatening our civilization.

THE GOSPEL A CURE FOR ILLS OF WORLD

The only solution to these perplexing questions is to be found in the teachings of the Master. He gave to the world a philosophy of life that will bring to the world the peace and happiness for which humanity has been seeking through all the ages. His was a Gospel of peace, love and charity, and we must turn to His teachings. He was the Prince of Peace, and the nations which persist in ignoring His counsel and His warnings are following the path that leads to destruction and decay. The last is a quotation.

John, in the fourth chapter of his first epistle, says:

Let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. * * *

If God so loved us, we ought also to love one another. * * *

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from Him, that he who loveth God love his brother also.

AARON AND MIRIAM REBUKED

When Moses married the Ethiopian woman, as related in Numbers, twelfth chapter, Miriam and Aaron complained of it and said:

Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it. * * *

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam: Come out ye three unto the tabernacle of the congregation. And they three came out.

And the Lord came down in the pillar of the cloud, and stood in

the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

And he said: Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so, who is faithful in all mine house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the Lord was kindled against them; and he departed.

And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow, and Aaron looked upon Miriam and, behold, she was leprous.

SAYINGS OF THE SAVIOR

In Matthew, seventh chapter, we read:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

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

Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

God is love, and he that dwelleth in love dwelleth in God.

Herein is our love made perfect, . . . because as He is, so are we in this world.

LOVE WILL FINALLY TRIUMPH

We should love and speak the truth, but only in love and kindness. Truth should ever extend the hand of love.

Who seeks for heaven alone, to save his soul,

May keep the path, but will not reach the goal;

While he who walks in love may wander far,

Yet God will bring him where the blessed are.

We should seek to obtain that love, that charity which the words of the Apostle Paul declared to be so important. Only by so doing can the ills of the world be cured. As Paul makes the assertion that "Charity beareth all things, believeth all things, hopeth all things, endureth all things," he gives us to know that this heavenly attitude, charity or brotherly love, will triumph and continue, where most other things fail or cease. He assures us, in substance, that where charity rules, pride hangeth not.

May God's blessings ever be with us. May we recognize our duties not only as citizens of this country, but as members of the Church of Jesus Christ of Latter-day Saints.

May God bless you all. May He bless all undertakings begun by the Authorities of this Church in carrying on His work, I humbly ask at this time, in the name of the Master, Jesus Christ, Amen.

BISHOP MARVIN O. ASHTON*Second Counselor in the Presiding Bishopric*

I do not know how well you know it, but it takes a really strong constitution to stand what some of us have stood, expecting it, but not knowing how soon it would come. I have learned this much in my experience in the Church—I learned it only a couple of hours ago—that the Spirit of the Lord does not stay in a meeting too long, especially around twelve o'clock. I would not attempt by any means to do this job all alone.

A TRIBUTE TO PRESIDENT MCKAY

I am thankful from the bottom of my heart, as are you, to hear the testimony again of President McKay. I went on a mission to the same land as did he. I know how the people in that Mission loved him and I know the people of this Church love him in the same degree as do the Scotch people. May the Lord lengthen his days that he may be an inspiration to all of us for years to come.

SUSTAINING OUR LEADERS

May the Lord bless all of our leaders. May we have the good sense always to pray for them and, better than pray for them, let us sustain them in the way we should; I ask these blessings in the name of Jesus Christ, Amen.

The Choir sang an anthem, "Hosanna," (Jones), after which the benediction was pronounced by Elder Henry A. Gardner, President of the Palmyra Stake.

Conference adjourned until 2 o'clock p. m.

THIRD DAY**AFTERNOON MEETING**

The concluding session of the Conference was held Sunday afternoon, October 3, at 2 o'clock.

As was the condition at the morning session, the great Tabernacle was filled to capacity, and again thousands of people congregated in the Assembly Hall immediately south of the Tabernacle, and on the Tabernacle grounds, to listen to the services as they were broadcast from the Tabernacle.

The Tabernacle Choir furnished the music for this session of the Conference, J. Spencer Cornwall, Director. Alexander Schrein-er was at the organ console.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

My brethren and sisters, we come now to the opening of the closing session of the Conference. The building is again crowded to capacity with thousands on the outside who can not get in.

The Choir sang an anothem, "Lift Up Your Heads, O ye Gates" (Handel).

Elder Byron O. Colton, President of the Roosevelt Stake, offered the opening prayer.

The Choir sang "All Hail the Power of Jesus' Name" (Williams).

ELDER STEPHEN L RICHARDS*Of the Council of the Twelve Apostles*

I should like to say a word in support of the beautification plan sponsored both by our Church and the Centennial Commission. I can scarcely think of anything more appropriate as a tribute to the Pioneers and their heroic struggle. They loved this land. It was at once their refuge, their home and their destiny. They called it Zion because that word most nearly characterized the utopia of safety, peace, progress and achievement which they sought to establish. And a real Zion it was to the thousands of sincere and ardent men and women who gathered here from many nations to find expression for the loftiest ideals and noblest purposes ever to be found in the human soul.

This country was beautiful when the Pioneers first came. It was virgin territory. The hills, the streams, the forests and the plains were lovely, just as nature always is until marred by the hand of man. It has taken nearly a century to demonstrate the natural beauty of the country which the Pioneers chose. It may be that they themselves did not realize that it was possessed of so many marvelous scenic attractions which have come in for appreciation in recent years. It is doubtful that the variety, the grandeur and the novelty of our natural scenery can be duplicated within equal space anywhere in the entire world.

DESCRIPTION OF NEARBY BEAUTY SPOTS

I wish you would take a short trip with me. I am a lover of nature and the great outdoors, and I have taken this trip many times. I might escort you on many other beautiful excursions in our intermountain empire. I choose this one merely as a sample. We usually begin by going to Fish Lake, then on to Bryce and the Grand Canyon, back to Cedar Breaks and down to Zion. The regard that I have for these places has grown with the years until they have become dear and sacred. I must tell you what they mean to me.

I love Fish Lake for her tranquility. She nestles in the pines and quaking aspens, cool, calm and inviting. When I row a boat over her placid waters, crystal-clear, revealing the schools of trout so sophisticated as to be unafraid and untempted, a peace and contentment come over me. I feel reconciled with life. The broken harmonies are mended. My soul is calmed.

I am passionately fond of Bryce. She is a cameo of nature—not big, but big enough to have dignity. One looks down on her, but it is literally and not figuratively, for she commands esteem as well as love. I have seen her at sunrise, at sunset, and in the moonlight; and as the light and shadows play on her jeweled spires, her cathedrals, her organ, her dainty nymphs and graces, the ethereal world seems very near, the imagination runs riot with the senses, and the soul of man is transported into a realm of exquisite beauty and loveliness.

IMPRESSION MADE ON FRIENDS

When I first saw her I could not rest until I had taken two parties of relatives and friends in quick succession to enjoy with us the spell of her supernal beauty. I once included with my guests two dear friends, lovers of art and nature, whom, were I to mention their names, you would know. I could scarcely await the opportunity of seeing them enjoy their first vision of the canyon. They approached the rim expectantly but of course not knowing, as no one who has not seen can ever know, what awaited them. I thought there would be exclamations of delight and wonder. There were not. They just looked and as they looked, tears flowed down their cheeks like drops of rain. I'm not ashamed to say my eyes filled too. There were no words, only feeling—feeling too deep for expression.

GRAND CANYON, CEDAR BREAKS AND ZION PARK

The Grand Canyon is so stupendous, so colossal and overwhelming as to defy description. Into its awful caverns could all the works of man be dumped and lost. The mighty gorge is the demonstration of nature's power in changing the face of earth. How puny and insignificant it makes the strength of man appear! Humility and meekness are the burden of the message that rises from the silver ribbon of the river in its depths, up through the mists, to the reverent pilgrims who gather at this wonder of the world.

Cedar Breaks is a masterpiece in oil, a wonderful perspective extending far out on the hearth of the setting sun. The brilliant hues of her color scheme leave little to be desired in a work of art. I enjoy the approach through the wild meadows and the pines. She is usually seen in passing but she is of more than passing worth.

After all of these I come to Zion. Zion the lofty, the majestic where you look up instead of down. In its major concept it is not a poem, although there are a thousand poems in its sequestered nooks, its lovely trees, shrubs and wild flowers, its lacy vines and

clinging mosses, its mists, its mirror pool, its delicate and gorgeous colors and its myriad charms. Rather it is a sermon—inspiring, exalting, lifting man from the baser things in life to the nobler.

Like all worthy things it is well guarded. The Watchman and the Sentinel stand in the gateway and the Three Patriarchs solemnly scrutinize all who enter. When within, however, the friendly Twin Brothers and gracious Lady Mountain beckon on with hospitality and good cheer. The pilgrim is at home in the leafy valley. He may pursue his quest without hindrance or disturbance, except perhaps for the commotion of his thoughts and his feelings as he ponders this marvel of God's handiwork.

AN AWE-INSPIRING SYMBOL

I have looked diligently to find some one thing—some symbol that would epitomize the meaning of it all. I think that I found it many years ago. It is not El Gubernador,—the Great White Throne, that rears its lofty crested peak high into the blue of heaven, as many might suppose it to be. It is not Cable Mountain, nor the Ledge of the Weeping Rock, nor even Angel's Landing, significant as that may be. It is not the Temple of Sinawava, much as I love to worship in that peerless cathedral whose floor is the verdant valley with river running through, whose walls are chiseled mile-high by the Master Sculptor and whose arch is the blue of the firmament.

It is a mountain slightly more modest perhaps than some of these. I wish it might have had the name I wanted it to have—it is called Red Arch Mountain. There is an arch, it is true, and it is red. But they who named it could not have seen what made the arch or they would have proclaimed it Sinai, the Mountain of the Lord, for out of the face of this imposing cliff, a tablet of stone of vast proportions has been taken, perfectly hewn. In my fancy I have always seen that massive tablet inscribed by the finger of God, broken loose by the fierce lightning and resounding thunder and cast to the mighty Moses and by that Prophet proclaimed in sonorous and piercing voice down through all the ages of man. When I stand in awe before this portentous symbol wrought without hands in the everlasting hills I seem to hear as in their primeval freshness the great commandments of Jehovah:

Thou shalt have no other Gods before me.
 Thou shalt not steal.
 Thou shalt not commit adultery.
 Thou shalt not kill.
 Thou shalt not covet.
 Thou shalt not bear false witness.
 Thou shalt not take the name of the Lord thy God in vain.
 Honor thy father and thy mother, that it may go well with thee in the land which the Lord thy God giveth thee.

IMPROVEMENTS NOTED

What a strange paradox it seems that civilization should be

unbeautiful. To the lover of nature, every landscape, even the desert and waste places, has charm and attraction until man digs a hole, builds a shack, erects a telegraph pole or a smokestack. But civilization need not and should not be ugly. Man's construction can beautify rather than deface nature if there is the will, the energy and the art to make it so.

Even commercial and industrial structures and appliances can be made good looking. It is noticeable that railroad stations, once grimy and unsightly affairs, are now frequently embellished with bits of lawn, shrubs, flowers, trees and sometimes with pleasing architecture in elaborate settings. Factories, power houses and other plants, once bare and forbidding, are now covered with vines set in pleasant landscapes, with adequate exposure to light, air and sunshine. These transformations in the commercial world give warrant to the hope that some day we shall have beauty in business and that it will be a disgrace for any enterprise to be conducted in ugly surroundings.

The chief consideration and the problems, however, in this beautification program probably lie with homes, churches, schools and other public properties. In the interest of competition business institutions may be pretty well relied upon to go forward with artistic improvements, but what can be relied upon to move the home owners, the church goers and the school patrons to do their part in this worthy endeavor?

COOPERATION NECESSARY

I believe that nothing but a wholesome, individual and community pride will accomplish the task. To stimulate that pride it is necessary to understand and appreciate the real values involved. I wish I could say something to enhance that understanding and appreciation.

I revert to the first item which I mentioned,—we live in a remarkably beautiful country. Our scenery is now being exploited. It is true that in the main this is done for commercial reasons but nevertheless all the people are beneficiaries of the wide advertising and the increased tourist travel which such exploitation brings. From a purely monetary standpoint, it is the poorest kind of business to spoil the landscape that we are trying so hard to sell. Every dirty, unkept, unpainted, and shabby home; every unsightly outbuilding; every old corral and fallen fence; every scraggly dead tree; every barren and forbidding school house and church and courthouse with broken windows, curled shingles and other evidences of neglect; every littered and weedy vacant lot, street and highway is a definite liability against the credit asset of this productive tourist traffic we are striving so hard to get. Chambers of Commerce, civic clubs and other agencies engaged in its promotion need, more than anything else, cooperation in the items I have mentioned. I wish I could pledge that support for every home and community in this

state and also for every home and community in which our people dwell.

Now this is the business side of the question. I want to present another aspect of equal if not superior importance. Some of you may remember an old play which was popular on the boards many years ago. It was called "Ingomar, the Barbarian." There was a scene in this play between the barbarian and Parthenia, the fair maiden whom he had come to love. The girl is picking flowers and Ingomar, wondering at her interest in them, asks her, "What is their use?" Rather startled at such a question, the maiden answers, "Why, they're beautiful! That's their use."

LOVE OF BEAUTY INNATE

I think perhaps this gives a good idea of the esthetic and pure love of the beautiful. I believe that all people are by nature endowed with something of this love in their hearts, and it needs but cultivation and encouragement to develop into one of the loveliest aspects of living. Almost all are sensitive to color, to form and symmetry, so that good architecture and good landscaping with trees, flowers, shrubs and lawns have a very appreciable effect, even though sometimes unconsciously, upon all persons.

The love of home is one of the great virtues of the race and undoubtedly the beauty of home has done much to stimulate that love. Fortunately it is not necessary to be rich or learned to have a love of beauty. Very humble folk often have true artistic appreciation. I once knew an old lady who spent many hours scrubbing a long board walk leading from her house to some outbuildings. I asked her why she did it. "Oh, I don't know," she said, "but it seems to me the outside should be as clean as the inside." It's very fortunate that it doesn't take much money to indulge esthetic tastes, particularly in the care of a home. Cleanliness and neatness are the chief requirements and personal energy, ambition and pride can supply these. The humblest cottage can be a lovely place, a haven of refuge and a constant delight if it is but kept neat and tidy and clean.

I think of all implements that make for homely beauty there is none that compares with the broom and the rake. Well swept floors and porches and well raked yards never yet failed to bring their thrill of satisfaction and pride.

Next in importance to a neat yard is a green and colorful one. Any house, great or small, attains its real attraction and beauty in a setting which nature, with a little human effort, provides. What a pity it is not to take advantage of this kindly provision of nature when it costs so little and means so much. I'm grateful that out in our country relatively few families, and especially the children, are required to live in apartments and tenement houses without surrounding grounds. As I have driven through the streets of New York and the bigger cities and seen the little tots struggling to make their play dreams come true, out on the hard, unyielding pavement, with-

out a spear of green or a flower or a tree, I have felt that I would like to pick up every child and bring it to a cottage where it could dig its fingers and toes into mother earth, not encrusted with an impenetrable shell.

AN APPEAL FOR BEAUTIFUL HOME SURROUNDINGS

What a marvelous boon is mother earth! How abundantly she yields of her hidden chemicals and nutriments to make the verdure and the vegetation that gladdens and supports the race. My brothers and sisters,—countrymen of these mountain valleys, I fear we scarcely appreciate the inestimable privilege that we have to live on the soil. Oh, for just a little labor and not much money to make the soil that we have taken from nature's domain and enclosed around our houses, beautiful and attractive!

I have said this much about esthetic considerations in the hope of encouraging our home people to make the most of their opportunities. If every man and woman who lives in a home would embellish it to the best of his ability I should feel little concerned about public buildings and property. There would be such pride engendered by these home-loving people that they would not permit the meeting house and the school house to suffer in comparison with their homes.

Here a little cooperation will bring the desired results. The contribution of a few hours of labor with perhaps a little cash will landscape the meeting house and transform it from a bleak and barren structure into a beautiful and inviting edifice nestled among trees, shrubs and lawns. The same may be said of the school house except that the school authorities are chiefly responsible and their responsibility for an ill-kept, forbidding and ugly school house is not so much to the town or community whose civic pride is hurt, as to the children, the boys and girls, who all through their lives will carry the impressions of ugliness which their surroundings inflict upon them.

The converse of what I have said is also true, namely, that beautifully landscaped and attractive churches, schools and other public buildings will do much to stimulate better care of homes and all private property. In fact, nothing can be done to stir and encourage the esthetic sense in any aspect of our surroundings and our living without promoting generally a more beautiful world.

DUTY OF MAN TO BEAUTIFY THE EARTH

I will turn your attention to another aspect of this subject with which I will conclude. I am sure that beauty is intimately associated with pure religion. I believe that our Father in Heaven is a God of order and of beauty. I doubt if any rational being ever entertained a concept of God, that is, as a personal Being, except in surroundings of beauty and exquisite loveliness. We so envisage heaven.

We as a church believe and so declare that in the end the earth will be renewed and receive its paradisiacal glory. When this is

done it will be beautiful and glorious beyond finite conception. This being our doctrine, do you think it becoming in God's children to deface the earth while we sojourn here? Being the stewards and custodians of the resources which are committed to us, have we not an obligation to use them, preserve them and return them in the best possible condition of which our circumstances will permit? I think upon reflection you will say that we have such an obligation and that it is very definitely our task to make God's footstool as beautiful as we may. For "the earth is the Lord's and the fullness thereof," and the righteous "and their generations shall inherit the earth from generation to generation forever and forever."

What a delightful abode for men this good earth could be if men would but make it so! If neighbors all had flower gardens and gossip centered around daffodils, lilacs and petunias, there would be far more kindness and sympathy in the world. Even the thorns of roses do not irritate men's souls.

You will find that the unfortunate young men who today fill our prisons and other houses of detention do not come from pretty cottages with vines growing over the door, carefully trained by patient, tender mothers and you will find that the proud and haughty and arrogant of the world are not the true product of the soil. It is no misstatement that "the meek shall inherit the earth," for it is only they who truly acknowledge and worship the Master Giver.

Need I say more to persuade us that every consideration,—business, esthetic and religious,—constrains our people to take the lead in this worthy cause of beautifying the land? I understand that expert advice will be made available in the laying out of grounds, in planting and in other features calculated to reach the objectives of the program. With this aid our efforts will be successful if only our interest and our energy are sufficient.

A GREAT LEADER MENTIONED

What if our great and wise pioneer leader, Brigham Young, should return on the hundredth anniversary of his entrance into this the Salt Lake Valley? How it would please him and thrill his noble soul to find the cities, the towns and villages which he planned so well and strove so diligently and courageously to found, all in the bloom of midsummer, with farms and fields laden with maturing crops, with pastures and hills dotted with flocks and herds, with factories, business blocks, public buildings, schools and churches reflecting a vast development in enterprise, culture and religion which he so earnestly advocated; and then too, most thrilling of all, if he could find thousands of contented homes, nestled in the shade of myriads of trees, growing out of lawns, shrubs and fragrant flowers, all neat and clean, the habitation of an honest, thrifty, God-loving, joyous people, and all this in the desert valleys which he first saw, now transformed and beautified by the enterprise and the idealism

of the generations that followed him! Surely the cup of his gratitude would be running over.

Why may it not be so? What more worthy and fitting tribute could we offer to those patient, devoted men and women whose courage, whose intelligence and whose labor have bequeathed to us the priceless heritage we now enjoy?

God grant that our love, our gratitude and our veneration may find tangible expression in beauty—beauty of life and surroundings, I humbly pray in the name of Jesus Christ, Amen.

MESSAGE FROM PRESIDENT HEBER J. GRANT

President Clark: We are pleased and I am sure we shall be enheartened by a message which has just come from President Heber J. Grant, which I shall read:

Los Angeles, April 7, 1940

Presidents J. Reuben Clark, Jr., and David O. McKay,
Care Mormon Conference, Salt Lake Tabernacle,
Salt Lake City, Utah.

I cannot adequately express the joy that came from listening in on this morning's session of Conference. It came through wonderfully clear and was a spiritual feast in which many friends here joined. I was especially pleased that President McKay was able to speak with such ease. I am looking forward with great anticipation to this afternoon's session in which I shall join with you in spirit. I am feeling fine today and improving some every day. Please convey again to the Saints my love and blessings.

HEBER J. GRANT.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

More than anything else this day, my brethren and sisters, I feel grateful to the Lord for membership in this great Church. It has been a wonderful privilege to associate with President Grant, President Clark, and President McKay in the weekly meetings that we have been privileged to hold with them as members of the Presiding Bishopric. To me they are indeed prophets of God. I love and respect the members of the Quorum of the Twelve likewise, and the Seven Presidents of Seventy. I am grateful to the Lord for my Counselors because they are truly men of God. I am grateful for all you who are here representing the great body of the Church, these General Boards, the Mission Presidents, Stake Presidents, and their associates, the Bishops, these Patriarchs, and all who are putting forth their energies for the upbuilding of the Kingdom of God in the earth.

THE PRESENT NEED FOR TEACHING THE WORD OF WISDOM

I was very much impressed with the charge given to the Priesthood by President Clark in the opening session of this Conference, and I thought of the words of Dr. Widtsoe when speaking of the Word of Wisdom. He said there are some in the Church who feel that we have said enough about it. I have been in private conversation, and Sunday School classes where the thought has been expressed that they wished President Grant would cease harping on the Word of Wisdom. In my heart I have felt to say, "Thank God for the leader that he is who has the courage to speak out and present to the people the things which God has revealed!" I am sure if we appreciated the Word of Wisdom and its meaning to the Church as much as Satan appreciates what it means when we can be persuaded to disregard the same, we would appreciate it more than we do today. I am grateful to my parents who taught me to observe and keep the Word of Wisdom.

I am sure that as far as our young people are concerned, the members of our Church, a disregard for the Word of Wisdom is the first step that Satan would have them take in his great effort to destroy their souls. At the time there was war in heaven and Satan and his hosts were cast out, a cry went up in heaven saying, "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

In our Temples we are told of the use Satan would make of the riches of the world to try to destroy the souls of men. Last night in our Priesthood assembly Brother Merrill told us that some thirty million dollars are expended each year in the United States alone in advertising tobacco and liquor in an effort to induce our young people to break the Word of Wisdom.

MANIFESTATION TO A PATRIARCH

One of the most interesting things that has occurred to me during this Conference was a visit at the Presiding Bishop's Office of one of my former associates in the Church who was recently appointed a Patriarch and set apart and ordained by Dr. Widtsoe. He told me of how he felt his inability to meet that wonderful calling until he was blessed by Brother Widtsoe, and then he told of the joy he had had in giving blessings to the young people in the Church and of the manifestations that had come to him. Among other things he said that while he was blessing one young man he saw an evil spirit standing by his side, and the impression came to him that the evil spirit was listening to what was being said so that he would know what his mission in life was, that he might try to destroy that mission. It reminded me of a picture I saw in Brussels many years ago, when I was on my first mission, of a man who shot his head off, and by his side stood two angels, one of light and one of darkness,

and as he committed the deed the angel of darkness laughed with a laugh of triumph and the angel of light turned his head and wept.

EFFECTS OF BREAKING WORD OF WISDOM FAR-REACHING

I am sure, my brethren and sisters, the Evil One is doing all he can to try to destroy the lives of our boys and girls. He did it with the Prophet Joseph. You will remember the Prophet's own testimony of how he was first overcome by the power of darkness, when he went into the woods to pray. He is seeking to destroy us because we have been given the Light, and I want to say to you that when we disregard the Word of Wisdom, we not only suffer a biological ill effect upon our bodies by using things that are not good for the body, but it changes our mental attitude toward the things of God. If you brethren and sisters question this, I would ask you to inquire in your own homes or the homes of your associates. I think you will find that when boys and girls commence using tobacco or liquor they cease to pray, and in most cases they cease to attend Sunday School, the Mutual Improvement organization, and other Auxiliaries of this Church. I think an examination of the rolls would indicate that this is true in almost every case. And that is not all. The Lord has indicated to us that these bodies are tabernacles of the Holy Ghost and that the Holy Ghost will not dwell in an unholy tabernacle. Paul tells us that these bodies are not our own but God has purchased them with a price and he that defileth the body, him shall God destroy. So, when we commence to do the things we should not do, and thus we quit praying, the Lord withdraws His Spirit and we are turned over to the buffetings of Satan. It is first a cigaret; then it is a glass of beer; then it is a drinking party; and that leads to immorality; and some of us know from our experience in the Church something of what this means. I wish that in all the cities of this great country all the Latter-day Saints were keeping the Word of Wisdom. I want to tell you that the light and influence that would go forth therefrom would touch the hearts and the lives of men and women who reside in our midst who are not members of the Church, and they would be led to do likewise. As the Master said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

From a statement made by Dr. George Thomason, M. D., F. A. C. S., regarding the effects of tobacco, I read:

Our hearts are saddened and our eyes filled with tears at the sight of the mangled and crippled human wrecks left as an aftermath of war; but these do not compare in horror with the innumerable multitudes of hereditary defectives left in the wake of the vast army of cigarets. Is it fair to make the man or woman of tomorrow—our posterity—pay the fiddler for our pleasures today?

In the Ten Commandments, the Lord has said that He will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him, but show mercy unto

thousands of them who love Him and keep His commandments. Keeping the Word of Wisdom will free us and our posterity from these calamities.

LIQUOR AND ITS TRAIN OF EVILS

Regarding the use of liquor, I should like to quote from the words of Evangeline Booth of the Salvation Army:

Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

If we never used tobacco and liquor, we would never have any of these things to contend with. It seems to me that the Word of Wisdom might be regarded as an insurance policy; if we keep the Word of Wisdom, Satan does not get to first base with us because we are not made subject to his temptations.

OUTSTANDING EXAMPLE OF AN ACTRESS

I should like to take the liberty of reading a quotation that appeared in the "Hollywood Citizen," under date of February 15, 1940, showing what the life of a Mormon boy or girl can do and of the notoriety it brings when they stand up for the things they have been taught in their Church:

Wonders never cease and today we met in the center of Hollywood a movie actress, and a beautiful one, too, who never has tasted a cocktail nor smoked a cigaret.

Her name is Laraine Day, and lips that touch liquor shall never touch hers, and if there is any other movie star with a record like that, we'll put it in our pipe and smoke it.

We're not trying to spoof Miss Day, either. She is a member of the Church of the Latter-day Saints, she's engaged to a missionary, and we have the greatest of respect for her. Only we're a little surprised that a girl of her temperament and background is in the movies.

"But it isn't at all surprising," she insisted, "Mormons don't drink or smoke, but they have no objections to the theater, or to motion pictures. In fact, I got my first stage experience in Church plays, and here in Hollywood I'm in charge of a Little Theater group sponsored by the Church."

Miss Day, who is hazel-eyed, barely 20, and one of the brightest of M-G-M's younger stars, likes night clubs, where she drinks either soda pop or milk.

"Keeping away from liquor is no problem for me," she said, "except in the movies. A few weeks ago I was in a picture where we were supposed to be at dinner, eating trifle. This is a British dessert, which consists of macaroons and whipped cream. So the studio sent to a caterer's and got a whole barrel of trifle. It was flavored with rum. I just tasted the whipped cream on top and didn't eat a bit of it!

We suggested that a tablespoon of rum in a pudding was no more intoxicating than a spoon of vanilla extract, but Miss Day said she wasn't interested in that. It was the principle of the thing.

Currently she is playing the leading feminine role in "And One Was Beautiful," opposite Robert Cummings, and if ever there was a living example of the fact that a girl needn't be wild to succeed in Hollywood, she is it.

Then the article goes on to tell more about her, how she earns a good salary; how she pays her tithing to the Church; how she converted her young boy friend, and he is now filling a mission for the Church.

If, like Miss Day, we would never touch tobacco or liquor, because of the "principle of the thing," we would never have to quit, and we would bring great honor to the Church. And, as I say, the principle is like an insurance policy, a protection against the snares of the Evil One and the consequences that follow the disregard thereof.

IMMORALITY A MODERN CURSE

In addition to the injury to the body because of the use of tobacco and liquor as I have stated, is the injury that comes from immorality. Those of us who have read and know something of the conditions in the world today know that this is a plague that is reaching into our very communities, that we should not be unmindful of, but we ought to surround our girls and our boys with all the influence and power possible to enable them to shun this evil.

I was delighted with the plainness with which President Clark spoke on this subject. In one of our meetings with the First Presidency, President Grant told of a letter he had received from a young woman who had been untrue morally and how she wrote and said to the President, "Why don't you publish a warning in the 'Era' and the newspapers and tell it in the organizations so that young people will know what it is when they have lost their virtue?"

I hope that the fathers and mothers in Israel are training their boys and girls today as my father and mother trained me when they told me that immorality was the greatest sin a man could commit next to the shedding of innocent blood, and that they would rather lay me away in the grave innocent and clean than to know I had lost my virtue or had robbed a woman of hers. I think, my brothers and sisters, that we need to do a little more of that kind of preaching today. It seems to me that one of the evidences that there is a God is the great scourge and curse that He places upon men and women who are immoral in their lives. A few years ago we read in a Salt Lake newspaper that a young man had committed suicide, and the paper said, "because he was despondent," but his father told me that the reason he committed suicide was because his body was wasting away as the result of immoral living. I might not have understood what he meant had it not been for an experience I had in Chicago when I was on my way to my first mission as a boy. We saw there

photographs of men's and women's bodies literally being eaten away by the effects of venereal disease. It made such an impression upon my mind at that time that I could not help but think it almost as bad as leprosy. I read a report in one of the Railroad stations in one of our large cities not long ago that indicated that 780,000 young men reach their majority in the United States each year, and of that number 450,000, according to statistics of the Bureau of Vital Statistics of the United States of America, suffer from venereal disease. And that, in this great land we call a Christian nation. When we know such conditions exist, my brothers and sisters, we realize more the need of teaching our young people. I feel to thank God for these teachings. In my position as a presiding officer in this Church, I have had men come to me in transgression. I have seen them shed bitter tears, and I thank God for the principle of forgiveness of sin. I have wished it were even possible, not only to forgive the sin but to blot out the memory of the sin, and then I think as they grow in experience, even if they repent and they become useful in the Church, of the scars that are still there, when they know there are women who know they have been unclean.

The Lord said to Ezekiel of old that He had placed him as a watchman on the towers of Israel and when He gave a commandment unto him and he failed to carry it to the people, then their blood would be required at his hands, but if he delivered the message, he would be free. I think it is up to the Elders in Israel and the officers of this Church, as President Clark has said, to let the people know so that we might keep ourselves free from responsibility for their sins, and help them to remain unspotted from the sins of the world. "Blessed are the pure in heart," Jesus said, "for they shall see God." God help us to be that, and our children likewise, I pray in the name of Jesus Christ, Amen.

The Ladies' Voices of the Tabernacle Choir sang "O Divine Redeemer" (Gounod-Cain).

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

The purpose of my remarks this afternoon is to appeal to the people to come to the support of the Church Welfare Plan.

DIRECTION OF WELFARE PLAN BY LEADERS

Our leader, the President of the Church, has directed its organization and operation. And he has appealed to the people to come to the support of this undertaking in much the same way as did Paul the Apostle when, in speaking to the Elders of the Church, he said, "Ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." (Acts 20:35.) And President Grant has made his appeal with much the same

earnestness and feeling as did Paul when he added, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:31.)

And while the aims of this Church Welfare Plan are many, on this occasion I am going to mention but two. The first of these is providing employment and teaching the untrained and inefficient how to work, and the second is eliminating the suffering and the handicaps that are due to poverty.

THE IMPORTANCE OF EFFICIENCY

After projects have been created and employment has been secured, hardly anything is more important than teaching people how to work and then teaching them the importance of performing assigned tasks with reasonable speed and efficiency. There are mothers who say that because they themselves had a hard time they are going to see to it that their daughters have an easy time. And there are fathers who say because they themselves had a hard time in the days of their youth, they are going to do their utmost to see to it that their sons have an easy time.

Strong men and strong women, those who work efficiently, those whose services are always in demand, are not brought up having an easy time. Work is the only thing in the world worth while that wins. The world seems to be seeking always the services of those who work with a high degree of speed and a high degree of efficiency. Such individuals are rarely unemployed. It has been wisely said that he who can write a better book or preach a better sermon, or even make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten pathway to his door.

And since it is the ability and the willingness of people to work, and the speed and the efficiency with which they toil, which creates a demand for their services, one of the outstanding purposes of the Church Welfare Plan after providing employment is to teach people to work. At the same time it should be borne in mind that there are two periods in life which ought to be free from the necessity of earning a living. One of these is childhood. No child ought to be compelled to work for his daily bread. And the other period is old age. No one who is old, especially when in poor health, ought to be compelled to work for his living.

THRIFT URGED

And if these two periods in life are to be free from the necessity of earning a living, it will be necessary for those who labor to lay something by during the laboring years of their lives in order to provide for the necessities of childhood and the necessities of age. This can be done only when and if frugal ways, frugal habits and industry are the characteristics of those who toil. These desirable conditions can be brought about only if workers during the earning period of their lives spend less than they make.

PROJECTS TO BE PLANNED

It is the aim of the Church so to train the people that they will have the character and the honor, the desire and the willingness, to give a full day of honest, efficient service for a full day's pay. The able-bodied are expected to work for their daily bread. Projects of many different kinds and descriptions are to be organized in every Stake and Ward and Mission and Branch of the Church with the hope and with the expectation that those who are able to work will be given an opportunity, on these projects, to provide themselves, by honest effort, with the necessities of life.

HUMAN BEINGS NOT ALL ALIKE

And in all this the natural weaknesses and imperfections of mankind must be taken into account. There are those in the human family whose mental make-up is such that for them to learn to lace up their own shoes is a real accomplishment. In fact the mentalities, capacities and abilities of human beings are so varied that one wise man has said: The human family may be divided into three groups with a rather high degree of accuracy. Fifteen per cent of the human family will work whether they are watched or not. Thirty-five per cent of the human family will work if well watched, and fifty per cent of the human family will not work watched or otherwise." I leave it to you to decide for yourselves whether or not this conclusion is correct.

A GOOD REPORT FROM ONE STAKE

The second aim of the Church Welfare Plan, as I have already stated, is the elimination of the suffering and the handicaps which are due to poverty. In a Stake Welfare meeting held recently the Ward Presidents of the Relief Societies of the Stake were called upon for reports. And all stated that in their respective Wards every family had been visited and every home had been carefully investigated. The visitors found that all the families were comfortably housed, no child was, nor were any of the unemployable aged, required to work for a living. There was no child bare-footed. There was no child that was hungry. All the children were well clothed. All of the aged and all of the children were reported as being well cared for and it was stated further that the children all had ample opportunity to attend school. Thus, in that particular Stake, the aim had been reached of eliminating the suffering and the handicaps which are due to poverty.

A STORY REVIEWED

The main purpose of these remarks is to appeal to you to come to the support of this Church Welfare Plan. I repeat the words of the Master Himself, "It is more blessed to give than to receive," and the words of Paul, "Ye ought to support the weak." I can think of no better illustration of what I mean than the impressive lesson taught in Van Dyke's grippingly interesting religious story entitled, "The Mansion." I

shall give this story briefly in almost the exact language of my close and beloved friend, that master of English literature, the late Dr. Henry Van Dyke.

John Wightman, a wealthy business man and banker, dreamed that he was sitting on a stone, not far from a broad pathway, in a strange land. The travelers in little groups or larger ones were all clothed in white. It was like some old picture. Now and then one of the travelers would smile, and beckon John Wightman a friendly greeting, so that he felt as if they would like to have him join them.

This was a vastly different world from that in which the palatial mansion of John Wightman on a great avenue of a great city, a modern metropolis, had been built. All of this looked strange to him and yet most real—as real as anything he had ever seen.

He had a faint premonition of what all this must be, but, wishing to be sure, he walked toward one of the passing groups of people. One of them turned to meet him and put out his hand. It was an old man under whose white beard and brows John Wightman saw the face of the village doctor who had cared for him when he was but a poor boy in the country.

"Welcome," said the old man, "Will you come with us?"

"Where are you going?"

"To see the heavenly city, to see our mansions there! Come join us. It will do you good. You also must have a mansion in this heavenly city waiting for you—a fine one too. Are you not looking forward to seeing it?"

"Yes," replied John Wightman, "Yes, it must be so. But I had not expected to see it so soon. I will go with you and we will talk on the way."

The doctor had little to tell of his plain, hard life in the country. It had been uneventfully spent for others. His story and that of the country village where he lived was a very simple one. A much richer story was that of John Wightman's adventures, and triumphs, full of contacts with the great events and the great personages of his time. But in that wide, heavenly moorland, in that free air of perfect peace, John Wightman did not care to speak much about his experiences.

All the people in these groups seemed to be people who, during their lifetime upon the earth, had been folks of comparatively little consideration. But John Wightman was glad that they would all find fit dwelling places prepared for them; but he thought also, with a certain pride and pleasure, of the great surprise that some of them would feel when they saw his appointed mansion. If they were so sure, each one, of finding a mansion there, could not he be far more sure? For his life had surely been more fruitful than theirs. He had been a leader, a founder, owner and manager of many new and important enterprises.

Now, before these travelers, stood the heavenly city. It was white and wonderful. Its walls were so low a child could see over them. The gate of this city was not like a gate at all. It was not barred with iron or wood; it was only a single pearl which marked the place where the wall ended and the entrance lay open.

A person standing there said, "Come in, you are at your journey's end and your mansions are ready for you."

They passed from street to street among fair and spacious dwellings adorned with an infinitely varied beauty of divine simplicity. The mansions differed in size, in shape, in charm; each seemed to have its own personal look of loveliness. As the company came one by one to the mansions prepared for them, and their guide beckoned to the happy ones to enter into and take possession, there was, on the part of all of them, a soft murmur of joy. These new and immortal dwellings were lovelier and nobler than all the earthly dreams they had had of them. One after another the travelers were led to their own mansions and went in gladly; and from within, through the open doors, came sweet voices of welcome and low laughter and happy song.

At last there was no one left with the guide but the two old friends, the village doctor and John Wightman. They were standing in front of one of the largest and fairest of the heavenly mansions whose garden glowed softly with radiant flowers. The guide, laying his hand upon the doctor's shoulder said, "This is for you. Go in. There is no more sickness here, no more death, no sorrow, no pain! The old enemies are all conquered, and all the good that you have done for others, all the help that you have given, all the comfort that you have brought, all the strength and love that you have bestowed upon the suffering, are here, and we have built all of them into this mansion for you."

The good man's face lighted with a still joy. He clasped his old friend's hand and whispered, "How wonderful all of this is! Go on, you will come to your own mansion next no doubt. It will not be far away. We shall see each other again soon, very soon."

And so the village doctor went through the garden and into the music within. The keeper of the gate then turned to John Wightman with level, quiet, searching eyes and asked gravely, "Where do you wish me to lead you now?"

"To my own mansion," answered the man with half-concealed excitement. "Is there not one here for me? I am John Wightman. I wish very much to see my mansion. I believe that you have one for me. Will you take me to it?"

The keeper of the gate drew a little book from the breast of his robe and turned over the pages.

"Certainly," he said, with a curious look at the man, "Your name is here; and you shall see your mansion if you will follow me."

It seemed as if they must have walked miles and miles through the vast city before they came into a kind of suburb where there were many small cottages. Finally they reached an open field, barren and lonely looking. In the center of the field was a tiny hut, hardly big enough for a shepherd's shelter. It looked as if it had been built of discarded things, scraps and fragments of other buildings. These, however, had been put together with great care by someone who had taken great pains to make the most of cast-off material. There was something pitiful and shameful about the hut.

"This," said the keeper of the gate, standing still and speaking with a low, distinct voice, "This, John Wightman, is yours."

An almost intolerable shock of grief, wonder and indignation choked the man for a moment so that he could not say a word. Then finally he turned his face away from the poor little hut and began to remonstrate eagerly with his companion.

"Surely, sir," he stammered, "You must be in error about this. There is something wrong—some other John Wightman—confusion of names—the book must be incorrect."

"There is no mistake," said the keeper of the gate very calmly; "Here is your name, the record of your title and of your possessions in this place."

"But how could such a house be prepared for me?" cried the man, with a resentful tremor in his voice. "Is this a suitable mansion for one so well-known and so successful in life upon the earth? Why is it so pitifully small and mean? Why have you not built it large and fair like the others?"

"That is all the material you sent to us."

"What!"

"We have used all the material that you sent us," repeated the keeper of the gate.

"I acknowledge," added the man, "that I considered my own interests too much. But surely not altogether."

Dimly, through the trouble of his mind, John Wightman began to see the seriousness of his situation.

"What is it that counts here?" he asked.

"Only that counts here," said the keeper of the gate, "which is truly given. Only those things are given consideration in this place which are done solely for the love of doing good, only those plans are given consideration in which the welfare of others is the master thought. Only those labors count here in which the sacrifice is greater than the *anticipated reward*. Only those gifts are given consideration in which the *giver* forgets *himself*!"

THE WORDS OF THE SAVIOR

And I will conclude this, my appeal, to you, to come to the support of the Church Welfare Plan with the following familiar words from the 25th chapter of Matthew: (verses 31-40)

When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory;

And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats;

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Again, in the language of Paul the Apostle, let us "Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive." (Acts 20:35) And may we all be found among those worthy, unselfish and righteous ones who feed the hungry and clothe the naked, I humbly pray.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

As a people we have been thoroughly traditionated in the thought that it is a duty as well as a privilege for all of our men, as conditions will permit, to go out and preach the Gospel of Jesus Christ. Tradition is a wholesome thing provided it has had its beginning in high ideals, courage, the thought that we are the servants of the Lord, and that these high ideals have been carried unchanged from the past down to the present.

ASSIGNING MISSIONARIES TO NEW FIELDS

One of the ideals of the missionary is that he is willing to go wherever the Lord requires him to do. Last night in our Priesthood Meeting we sang the song "I'll Go Where You Want Me to Go, Dear Lord." Perhaps we never have had the same opportunity of witnessing a demonstration of this attitude with as large a number as we had recently when, on account of the war, missionaries were returned from Europe to America. Through the kindness of the First Presidency I was assigned to go to New York to work with President Frank Evans of the Eastern States Mission in receiving the missionaries as they arrived. Hotel accommodations and transportation were arranged for them and mission assignments were made for those who were to finish their missions in the United States and Canada. It has been indicated by President Clark the amount of work that was accomplished in handling the missionaries. May I say in addition that the short stay of the missionaries in New York was made more enjoyable because of the splendid hospitality and kindness of President and Sister Evans and the missionaries in the office.

When the missionaries were to be reassigned we expected to use the same methods that were used when they left home, that is, we thought that we would be able to interview missionaries and find

out in detail concerning their attitude and their desires. After the first group or so, it became evident that because of the short time they were in New York, this would be impossible. We therefore took the attitude that most of the missionaries coming from Europe were experienced, well trained and full of faith and therefore would be willing to go wherever they might be assigned for the best interests of the work of the Lord.

I am quite sure that all of the missionaries, just as we would have felt ourselves, had some thought or desire as to where they would like to labor while in the American Missions. Most missionaries, at the time of their call, have had the experience of making mental adjustments. At home we send out missionary calls all over the Church only knowing in a small way the disappointment that sometimes comes to the missionary and the parents when they find that he has been assigned to a mission field different from the one most desired. But with good courage and faith in the work, they do not ask for a change.

I might say that we were helped in selecting new mission fields for the missionaries by the kindly instructions of the brethren at home and also by the suggestions of the Mission Presidents under whom they had labored. However, these suggestions were only few in number. The assignment of the great majority was left to me.

A meeting was held with each group. The missionaries, as they came into these meetings had, I am quite certain, a desire or wish that they might be sent to certain mission fields. We came to each meeting with a sincere prayer in our hearts that the Lord would guide us in making the most suitable assignments. When names were read out and the mission fields were designated, it was astonishing with what good spirit they were accepted. The cases were few and far between when information was brought to our attention that a missionary thought he should have been sent to some other field. I can not remember of any missionary saying that he would not go to the field assigned to him.

To me it was one of the finest expressions of faith in the work of the Lord to see them accept these appointments, even though they might not have been as agreeable to them as some other mission field. And so, these wonderful boys and girls, holding on to the high missionary ideals of the Church, went into the different American fields and made the adjustment no matter what it was.

COURAGE AND FAITH OF MISSIONARIES

Not only had each missionary the experience of being transferred from one field to another but he also had the sad experience of having to say goodby to those faithful Saints in the foreign fields. I am speaking of those men and women in Europe who have shown much true devotion to the work of the Lord. The missionaries had also come in contact with the splendid Presidents and their wives in the foreign fields. They had learned to love these

men and women, had become sincerely devoted to them because of their humility and ability as leaders. Now they were to come into another field and make new contacts, to work under different circumstances and conditions, and this took considerable faith and courage on the part of all these missionaries.

The reports that have come to us from the American fields have been most favorable. You parents can certainly be very proud of these boys and girls of yours who were in Europe, because of their attitude, their love of the work, their devotion to the Cause, and their determination to make good in any field or under any condition.

If future missionaries, parents, and those in leadership could constantly keep before them this example of holding true to high missionary ideals, I am sure that we should find an increase in happiness, spirituality and usefulness on the part of missionaries as they give service to our Heavenly Father.

May this be a part of our missionary life, a part of our true tradition that has been carried forward so splendidly all these years, and may we not be found wanting as we are called into the field, I pray in Jesus' name, Amen.

ELDER RUFUS K. HARDY

of the First Council of the Seventy

My beloved brothers and sisters, I am sure that I feel, as do you on this occasion, gratitude and joy and thanksgiving in our hearts for the presence here of President McKay.

THE INFLUENCE OF THE CONFERENCE FELT AFAR OFF

Somehow or other I feel that perhaps I am not mistaken in the thought that President Grant has been here with us. You know this world and its influences move on, and some marvelous things are coming constantly. Even today we have had a message from him, and his spirit and influence have been with us. When we gather together such a great concourse of people, such a marvelous gathering of the Priesthood as was here last night, that power, that influence, that strength and might which emanate from each individual spirit are felt by other individuals, and I feel confident President Grant will have received this spirit and this influence, together with love, hope, faith, and strength from us. Therefore, he has been blessed and we have been blessed in receiving from him his blessedness, his tenderness, love, and felicitations.

I thank God for His peaceful, sweet influence which has permeated this Conference and that all of us have been filled with the testimony of Jesus Christ, and the knowledge that God is our Father.

STAKE MISSIONARY WORK

As I come to these Conferences lately I have only one thing on

my mind that I should like above everything else to mention, and that is the work which is being done by the two thousand missionaries in your midst in the Stakes of Zion. I thank you sincerely for your help and I would like you to know that during the year 1939, two thousand two hundred and twenty souls have been added to this Church through the missionary labors of those in the Stakes of Zion of this Church, and that four thousand souls have been gathered into the fold who had become somewhat indifferent and inactive. Those six thousand people engaging in activity in this Church—and they are about half the size of this audience—will add mighty strength and tremendous force to the work of God going on here on the earth today.

I sincerely trust that the early days of this missionary work, recently inaugurated, are over, and that our fine and splendid Bishops—God bless them for the help they have given—won't give us Tom, Dick, or Harry, whom they never have been able to get to do anything, and so they suggest them to the President of the Stake because if he can do anything with them in the missionary field the Bishops would like to see it done.

THE TYPE OF MISSIONARIES NEEDED AT HOME

God, our Heavenly Father, chose to give to you and to me the choicest soul He had—His Only Begotten—to lead the great missionary work of the earth and be the pattern for us to follow. These men and women, our stake missionaries, are meeting up and down the highways and the byways of our own cities and towns the finer people, the better class, those who need and seek instruction, and we need that better type of missionary; not only one who is trained, but one who is willing and desires to go forth and do that which God would have him do. I am sure that our work will be made much plainer and much more happiness will result if we are given that kind of missionary.

THE WORD OF THE LORD

I want to read to you something that I have copied, and then close:

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

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

I am sure that we have received great blessings, great joys, and great happiness in this Conference, and I know that when we thank God for what we possess and what we are, we can do it with a better understanding and a fuller meaning, so that God Himself will know

that we do those things which we have been taught and trained to do, which have been revealed by Him. May He give to us grace, peace, courage, and above everything else a desire to do that which is right, I pray in the name of Jesus Christ, Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I have been thrilled since the opening of this Conference with each of the statements of my brethren, as I am sure you have been, beginning with the greeting from President Grant, continuing with the broad, enlightening view of the past year, and the deep and solemn admonitions for the year to come by President Clark, and continuing down through the remainder of the speakers.

I was thrilled this morning to have with us President McKay and to hear his remarks, as I know all of you were.

RECORDS MADE BY LEADING BRETHREN

When I came to my present calling in the Church I thought perhaps I should make something of a reputation in some field or another, and I looked around to see what records might be available that could be acquired. I saw that some of my brethren had acquired, justifiably, a reputation for being authorities in the field of doctrine—some were trained in the professions—some in law, some in the sciences; and I concluded that about the only record that was left for me to strive for was that of brevity of expression, but I anticipated no such cooperation from the presiding officer in helping me to achieve this record as I have had here today. (Laughter.)

SPEECHES THAT WERE NOT DELIVERED

I think it was just about a year ago at this hour that a similar situation had arisen, and Dr. Widtsoe was called upon to speak. He advised us that he had a prepared talk in his pocket, but there was no time to deliver it and he would probably deliver it at the next Conference. I think he did not deliver it at the next Conference, however, and my curiosity, fully equal to that of a woman on this particular subject, got the better of me, and I have asked him several times since what that talk was about. He has merely smiled, and I do not know yet.

I think my retaliation at this time will be of like character. I have a talk in my pocket. It was to have been a very good one. (Laughter.) It is still a very good one, but it is not for the ears of this congregation. I am not above borrowing time from my brethren here on the stand, but there is no one left to borrow it from except the congregation, and I refuse to do that.

A TESTIMONY AS TO TITHING

I should like to say one thing more. I was happy to hear the

remarks yesterday of Brother Joseph Fielding Smith concerning the subject of tithing, and the brief but forceful message given in the Priesthood meeting last night on the same subject by President Clark. I do not know what a full tithing means to you, but I know what it means to me by the teachings of my great and good mother whose presence I so sorely miss at this time. It has meant to me all the days of my life a tenth of every dollar that ever passed through my hands, whether by gift or as a reward for labor. I am grateful for that example and that teaching.

I have thought at times that I would like to put the Lord in my debt, but have found that it is impossible to do so, and I commend to all of you who have not experienced the surpassing joy of attempting to do so that you do it. No one with whom you have any business in this world or out of it will repay you so surely or so generously. That is my testimony; it has proved to be so in my own life, and I know it will in the life of every Latter-day Saint who will take this principle of the Gospel and live it and reap from it all the material and spiritual rewards that come therefrom.

I wish to leave you my testimony this day, that I know that God lives as well as I know any of the material facts of life, or anything that I can reach out and touch with my hand; that Jesus is the Christ, and that Joseph Smith was a prophet of God, as have been all his successors, including our present leader, President Heber J. Grant, whom I pray God will increase in health and strength and return to us, and I speak it in the name of the Lord Jesus Christ, Amen.

ELDER MARK B. GARFF

Former President of the Danish Mission

"Blessed is he who endureth to the end."

I bring the good greetings and the love of the Danish people who belong to the Church, to President Grant, President Clark, President McKay, the Council of the Twelve, the Seven Presidents of Seventy, the Presiding Bishopric and the Presiding Patriarch of the Church. That is my first obligation to this group.

My second obligation is that I shall extend the love of the Danish people to the congregation of the Church. That was their wish and their desire before I left that land.

I express my appreciation to Elder Richard R. Lyman, Elder Joseph Fielding Smith, and Elder Sylvester Q. Cannon for their visits to the Danish Mission, for the inspiration that they brought. I am most grateful and thankful for the opportunity I have had of giving service, that I was an instrument in the hands of the Lord in helping to evacuate the missionaries from Europe under the jurisdiction and leadership of Elder Joseph Fielding Smith. I learned to love him and I appreciate him. Even though we were eight thousand miles from the First Presidency of the Church of Jesus Christ, yet I am sure that the same inspiration dominated all of us, and your

sons and your daughters returned to the land of Zion, "a choice land above all other lands," because of the inspiration that our Heavenly Father granted unto His servants.

There is one thought that I would like to leave with you, and that thought is this: Why are you here today? Why are you not in war-torn Europe? Why aren't bombs falling on you? This is the only place in the world today—the United States—where there is any religious security, it is the only place where there is any guarantee of religious security, and why are you here? Why have you been so blessed? Because the Lord God talked to Joseph Smith and gave him commandments concerning the peoples of the earth; that he should go, and that he should send others to preach the Gospel to the nations of the earth. Some humble missionary left Salt Lake City, or left some other city, and went into far-away Denmark, into far-away Norway, and into far-away Germany, and other nations and sought out our parents, our grandparents, our great grandparents, and because the Lord sent those men we are enjoying the blessings of the Gospel of Jesus Christ. We are not Americans, a great part of us, because of any choice of our own, but because missionaries went to that land and brought us here. We owe that to the Gospel of Jesus Christ; we owe it to the Church.

If for no other reason I paid my tithing I would pay it because some humble missionary brought my grandparents to this country. I have an opportunity for religious freedom; I have an opportunity for economic security; I have an opportunity to hear the voice of the prophet of the living God, and oh how grateful I am that I have a testimony of the Gospel of Jesus Christ! How grateful I am that some missionary sought out my grandparents! How blessed am I that I have had the opportunity of rendering service in the Church of Jesus Christ of Latter-day Saints! I say this to you in all sincerity. The greatest thing that you and I can do is to give more richly than we have received.

I bear witness to you as a servant of God that He lives, and that His coming is near at hand. I bear witness to you that the door is opening, for He said a hundred years ago that His coming was near at hand, even at our very door, and the Lord will show unto the nations, and unto you, and unto all mankind that that which the prophets have said is true.

As recorded in the first section of the Doctrine and Covenants, the Lord said the time would come that they who would not hear the voice of His servants, the voice of the prophets, and the voice of the Apostles, would be cut off from among the people, and that has happened.

God grant that we may appreciate the fact that we are Americans. Do not sell your birthright for a mess of pottage. Do not barter your freedom away. Do not trade your Constitution for all the things and all the thoughts that are propounded by men, for they would steal from you your freedom, and the Gospel, and your soul for the almighty dollar. God lives. This is the Gospel of Jesus

Christ, and I bear you my testimony in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I feel that I owe an apology to the other brethren because our trouble here runs back to the beginning; I talked too much the first day. So Brother Jacobs of the Palestine-Syrian Mission, Brother A. Richard Peterson of the Norwegian Mission, and later, Brother John A. Israelson of the Norwegian Mission, we shall hear from you next time.

I might say just a word myself. I wish sincerely to thank the brethren and sisters for the prayers which they have offered up in my behalf. Only the Lord Himself knows how much I needed help. This has been my first experience, I hope it is my last. I am grateful for the Spirit of the Lord that has been with us. I am grateful for the blessings that have come from the testimonies of the brethren who have spoken, and grateful that we have been able to let President Grant hear this great Conference.

I also leave my testimony with you of the truth of this great work in which we are engaged. I ask God to bless us always, in the name of Jesus Christ, Amen.

I wish to thank the choir for the music rendered at this Conference, beautiful and inspirational it has been as always.

An anthem, "Worthy is the Lamb, and 'Amen,'" (Handel), was sung by the Choir.

Elder Heber J. Burgon, President of the East Jordan Stake, offered the benediction.

Conference adjourned sine die.

The musical exercises at the Friday sessions were furnished by the Brigham Young University Chorus, under the joint direction of Dr. Franklin W. Madsen and Dr. Florence Jepperson Madsen; at the Saturday sessions, by the Ricks College Choir, John M. Anderson, Director; and at the Sunday services by the Tabernacle Choir, J. Spencer Cornwall, Director.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ Broadcast Sunday morning were played by 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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