

One Hundred Eleventh

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 4, 5, 6, 1940

With Report of Discourses



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SALT LAKE CITY, UTAH

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

The One Hundred Eleventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 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.

President Heber J. Grant presided at each of the sessions of the Conference; President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the meetings.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

Of the Council of the Twelve Apostles: Rudger Clawson, 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, and Elders; General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Joseph J. Cannon, Temple Block, Salt Lake City; Levi Edgar Young, President of the New England Mission. All other Mission Presidents were excused from attendance at this Conference, having been requested to remain in their various mission fields.

FIRST DAY MORNING MEETING

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

Every available seat in the great Tabernacle auditorium and galleries was taken, being occupied by people who had come from the various Stakes and Missions of the Church.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The time has come to open the One Hundred Eleventh Semi-annual Conference. I am more grateful than I can say, and we here are more grateful than we can express, that President Grant is with us this morning and is presiding at this meeting. He has asked me to conduct these services.

All official meetings of the Church are announced in the Conference Folders, which may be obtained at the entrance to the Tabernacle. Those who expect to attend any of these meetings should provide themselves with a copy. All other notices, such as reunions, etc., will be found in *The Deseret News*.

The music this morning will be by the *Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland and Wells Stakes. They will sing under the direction of Sisters Josephine Brower and Olive N. Rich. The congregational singing will be under the direction of Richard P. Condie. The organist is Dr. Frank W. Asper.

The Chorus and congregation sang the hymn, "Now Let Us Rejoice."

Elder Joseph J. Cannon, President of the Temple Square Mission, offered the opening prayer.

The *Singing Mothers Chorus*, Sister Josephine Brower directing, sang, "Holiness Becometh the House of the Lord," (by Evan Stephens).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The following changes in Church Officers, Stake, Ward, and Branch Organizations have occurred since last April Conference:

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

Special Appointments

Thomas E. McKay, former President of the Swiss and East German Missions, has been appointed to take charge of affairs in the European Missions.

Franklin J. Murdock has been appointed Church Mission Secretary and Transportation Agent to succeed Harold G. Reynolds, deceased.

John D. Giles, field secretary for the Young Men's Mutual Improvement Association, appointed special National Field Scout Commissioner, his jurisdiction covering all units of the Boy Scouts of America affiliated with the Church.

Lee A. Palmer appointed Associate Field Supervisor of Aaronic Priesthood and Y. M. M. I. A. youth program activities.

New Mission Presidents

Eugene M. Cannon appointed to preside over the Tahitian Mission to succeed President Kenneth R. Stevens.

Wilford W. Emery appointed to preside over Samoan Mission to succeed President Gilbert R. Tingey.

William P. Whitaker appointed to preside over Southern States Mission to succeed President Merrill D. Clayson.

David F. Haymore appointed to preside over Spanish American Mission to succeed President Orlando C. Williams.

James P. Jensen appointed to preside over the East Central States Mission to succeed President William Thomas Tew, Jr.

Jay C. Jensen appointed to preside over Japanese Mission to succeed President Hilton A. Robertson.

Nicholas G. Smith appointed to preside over Northwestern States Mission to succeed President Preston Nibley.

George F. Richards, Jr., appointed to preside over North Central States Mission to succeed President David A. Broadbent.

Gustave A. Iverson appointed to preside over the Eastern States Mission to succeed President Frank Evans.

New Temple Presidency

Mark Austin appointed to succeed Nicholas G. Smith as First Counselor to President Stephen L. Chipman of the Salt Lake Temple, and David A. Broadbent appointed to succeed George F. Richards, Jr., as Second Counselor.

Charles V. Pugh appointed to preside over the Arizona Temple, to succeed President Charles R. Jones.

New Stakes Organized

The Washington Stake was organized June 30th from branches in the Eastern States Mission, and consists of the Arlington, Chevy Chase, Fairview, and Washington Wards, and the Baltimore and Greenbelt Branches.

The Denver Stake was organized June 30th from branches in the Western States Mission and consists of the Cheyenne, Denver First, Denver Second, Englewood, Laramie, and Pueblo Wards, and the Bar-num and Ft. Collins Branches.

Stake Presidents Sustained

John M. Homer chosen President of the Idaho Falls Stake to succeed President Leonard G. Ball.

Friday, October 5

First Day

Thomas J. Brough chosen President of the Lyman Stake to succeed President H. Melvin Rollins.

Willis A. Oldroyd chosen President of the Wayne Stake to succeed President William F. Webster.

Robert O. Hatch chosen President of the Burley Stake to succeed President David R. Langlois.

Douglas M. Todd chosen President of the newly organized Denver Stake.

Ezra T. Benson chosen President of the newly organized Washington Stake.

Leo O. Hansen chosen President of the Portneuf Stake to succeed President George T. Hyde.

New Wards Organized

Mesa Fifth Ward, Maricopa Stake, created by a division of Mesa Second Ward.

Centinela Ward, Inglewood Stake, created by a division of the Inglewood Ward.

Tooele Fifth Ward, Tooele Stake, created by a division of the Tooele 2nd Ward, and a small section of the Tooele First Ward.

Center Ward, St. George Stake, created by a division of the three St. George Wards.

Arlington Ward, Chevy Chase Ward, Fairview Ward, and Washington Ward, Washington Stake, were created from branches in the Eastern States Mission.

East Glendale Ward and West Glendale Ward, San Fernando Stake, created by a division of the Glendale Ward.

Cheyenne Ward, Denver First Ward, Denver Second Ward, Englewood Ward, Laramie Ward, and Pueblo Ward, Denver Stake, were created from branches in the Western States Mission.

Independent Branch Made Ward

Cluff Ward, Summit Stake, formerly an Independent Branch.

New Independent Branches

Downey Branch, South Los Angeles Stake.

Fruitland Branch, Duchesne Stake.

Payette Branch, Weiser Stake.

Durango Branch, Young Stake.

Baltimore Branch and Greenbelt Branch, Washington Stake, were formerly branches in the Eastern States Mission.

Oceanside Branch, New York Stake.

Sun Valley Branch, Blaine Stake.

Barnum Branch and Ft. Collins Branch, Denver Stake, were formerly branches in the Western States Mission.

Wards Made Independent Branches

Strawberry Branch, Duchesne Stake, formerly Ward of same Stake.

Cluff Branch, Summit Stake, formerly Ward of same Stake.

Independent Branch Disorganized

El Segundo Branch, Inglewood Stake, discontinued and annexed to Inglewood Ward.

Those Who Have Passed Away

Frank L. Ostler, First Counselor in the Granite Stake Presidency, and a former member of the Sunday School General Board.

Orson P. Satterthwaite, Patriarch of the Logan Stake.

James Ashton, Presiding Elder of the Burdett Branch, Lethbridge Stake.

John B. Fairbanks, widely known Utah artist, whose murals adorn the interior of the Salt Lake, St. George, and Mesa Temples.

Mrs. Manomas Lovina Gibson Andrus, Pioneer of 1847, died at the age of 98. Only one 1847 Pioneer survives her.

Mrs. Delia I. Winters Booth, widow of Judge John E. Booth, well known Pioneer artist and leader of industry.

Bishop John Hair, Jr., of the Vernal 2nd Ward, Uintah Stake.

Sarah Ann Jenkins Cannon, widow of the late Apostle Abraham Hoagland Cannon.

Arthur Winter, Chief Clerk in the office of the First Presidency since 1907; Secretary-Treasurer of the Church Board of Education since 1902.

Eli Holton, Ogden Stake Clerk.

James H. Wallis, patriarch of Emigration Stake and well known Church journalist, publisher and musician.

Almon Thomas Butterfield, member West Jordan Stake Presidency, and Stake President until 1937.

Lydia Kimball, a daughter of Edward Partridge, First Presiding Bishop of the Church.

Samuel W. Hendricks, Benson Stake Clerk for 35 years.

Alvin A. Beesley, member of Ensign Stake High Council, and one of the West's prominent musicians.

Mary Rebecca Moyle Booth, widow of the late President Joseph W. Booth of the Palestine-Syrian Mission. An active church worker.

Mrs. Jane Knowlton Kimball, widow of the late President J. Golden Kimball of the First Council of the Seventy.

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

It is now my privilege to read a *Statement* by the First Presidency of the Church of Jesus Christ of Latter-day Saints.

STATEMENT BY THE FIRST PRESIDENCY

The meeting of the Saints in this General Conference finds the world still war-torn. Millions of the Lord's children are suffering and mourning. All the woes and misery that attend armed conflict are spending their force upon them.

From these afflicted peoples comes the prediction that the approaching winter will bring famine. If famine shall come, the history of the past shows it will likely bring plagues with it.

Our brethren and sisters are found on both sides of this terrible struggle. On each side they are bound to their country by all the ties of blood, relationship, and patriotism.

As always happens in such cases, each side claims to believe it is in the right. Each claims to feel it is fighting for its very existence. As the war progresses in its cruelty and horror, each may come to aim at the complete subjugation or extermination of the other.

THE LORD'S WAY

This would be an inhuman and unrighteous purpose. God's way requires that nations shall live in peace and amity, one with another. The Master's command was :

Love your enemies, do good to them which hate you,
Bless them that curse you, and pray for them which despitefully use
you. (Luke 6:27-28)

The Saints on either side have no course open to them but to support that government to which they owe allegiance. But their prayers should go up day and night that God will turn the hearts of their leaders towards peace, that the curse of war may end.

God is not pleased either with war, or with the wickedness which always heralds it. When He uses war, it is to wipe out sin and unrighteousness.

The hearts of all the Saints are torn with grief over the sufferings of their brethren and sisters who are taking part in this struggle. So, for the Saints this is a fratricidal conflict. They so mourn over it. Their prayers ascend to our Heavenly Father that the war may come to a speedy end.

To those Saints who are stricken by this great tragedy, we say live righteously, pray constantly, and the Lord will answer as your faith and works and His all-wise purposes allow Him.

To those whose wickedness has brought this strife and turmoil, we say repent lest the Lord shall smite you in His wrath. He will not hold you guiltless of the innocent blood of your fellowmen.

To all the nations, we say adjust your differences by peaceful means. This is the Lord's way.

AMERICA'S OPPORTUNITY TO BE PEACEMAKER

To our nation we repeat the Master's admonition :

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9)

How infinitely greater it is to lead nations to peace, than to subdue a nation to chains. Let America put her house in order, forsake selfishness, greed, and avarice, abolish unrighteousness, wipe hate from

her heart, hold in loyal friendship the good and upright of all nations and peoples. Then to her shall come the high destiny of the peacemaker.

PRAYER FOR PEACE

We humbly pray our Heavenly Father, that He will send to the earth His messengers of peace, that this terrible war shall afflict no more nations and spread no farther over the face of the land, that fear and frenzy shall be driven out from their place among the peoples, that hate shall be banished from the souls of men, for where hate abides, there righteousness cannot live; that sanity shall again assert its sway, and that love shall fill the hearts of men even to overflowing.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Taking advantage of the fact that I am conducting the meeting, and in order to put myself out of misery as early as possible, I wish now to say something to the Conference, and, as I wish to make it as concise as possible and be sure to say the things as nearly like I want to say them as possible, I have submitted it to writing.

PAMPHLETS

Reports come to us that pamphlets are being circulated among the people under circumstances that lead some to believe they are published and distributed under some kind of approval or sanction from the General Authorities of the Church. These pamphlets are said to contain extracts from early sermons delivered by the early leaders of the Church, the parts of the discourses printed having to do with world conditions which the compilers of the pamphlets apply to the situation existing in the earth today.

COMPILATION AND DISTRIBUTION NOT AUTHORIZED

The General Authorities have had nothing whatever to do with the preparation of these pamphlets nor have they sanctioned or approved their compilation or issuance. When the General Authorities shall wish to do anything of this sort, they will do it under their own names and will not hide their identity behind some Church member.

It is also reported to us that in many cases, these extracts as appearing in the pamphlets are in effect garbled and that moreover when read in the full text in which they appear, they take on quite a different meaning from what they seem to have when torn from their context. A text should always be studied for its real meaning in connection with the full context.

Furthermore, it is our information that these pamphlets are in some instances being surreptitiously merchandized even in the Temples, and also in Priesthood quorum meetings. This should not be done. The

*Friday, October 5**First Day*

Temples are holy places; they are not book stores; they are not places in which propaganda is to be carried on. The people are warned against all these perverse activities. Moreover, Priesthood quorum meetings are not book-selling gatherings; they are meetings for the study of the Gospel and the carrying on of the regular Priesthood activities.

EXALTATION THROUGH TEMPLE MARRIAGE

There are too many marriages of our young people that are mere civil marriages—marriages for time. This is much to be regretted. It is a situation that calls for remedy from every Bishop, from every auxiliary organization, and from every parent.

After its absence from the earth for hundreds and hundreds of years, the Lord revealed in this Dispensation of the Fullness of Times, the principle of the eternity of the marriage covenant, and He restored to the earth the divine authority to consummate it. This revelation and this restoration makes of marriage a holy relationship, out of which and out of which only, can come man's greatest glory and exaltation.

OPPORTUNITIES FORFEITED IN CIVIL MARRIAGE

You young people are trifling with your divine destiny, you are treating lightly a great commandment, you are casting aside as dross the greatest opportunity that comes into your life, when you fail or refuse to be married in our temples where husband and wife may be sealed for time and for all eternity by the men bearing the holy Priesthood of God. A civil marriage—and that is all any marriage is that is performed outside the temple—merely legalizes a marital relationship. It has none of the effects of a sealing for time and eternity.

You young people, if you think enough of one another to marry at all, you should love one another enough to wish to perpetuate your association forever; if you do not think enough of one another for that, you may well hesitate long before you decide to go forward in life otherwise. The situation is not changed by having your Bishop or President of Stake, or some ex-Bishop friend, or like person, perform the ceremony for time. All these are civil marriages only.

OUR LANDS

In his eloquent oration on the Pioneers last July, President Bryant S. Hinckley read the following statements made by Brigham Young:

Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive and today it yields the best of grain, fruit, and vegetables. . . . There never has been a land from the days of Adam until now that has been blessed more than this land has been blessed by our Father in heaven; and it will be blessed more and more if we are faithful and humble and thankful to God for the wheat and corn, the oats, the fruit, the vegetables,

the cattle, and everything He bestows upon us, and try to use them for the building up of His kingdom on earth.

I can remember, and so can all you older brethren and sisters, when our lands were in the heyday of their productivity. We can remember when the snow drifted deep in the mountain gorges, when the run-offs of the springtime made our streams rushing torrents that watered our lands and spread out upon them the rich fertilizing sediments from the mountains, when our farmers and stockmen were prosperous, when we merited the symbol adopted for the State—a busy hive of industry, when our homes and fences and barns and corrals were in repair, when our farmers' words were as good as their bonds, and both were A-1.

CHANGING SCENES

The old time snows have not been falling in the mountains for many years. Our farms are run-down, many acres of them are idle, our fences and barns and corrals are falling down, our homes are unpainted, the roofs leak, our streets are full of weeds, too many of our meeting houses are shabby, we look too much like idling ne'er-do-wells. Another fifty years of this will almost return us to the desert.

Again quoting Brother Brigham:

You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted until we learn to remember the Lord our God and are willing to walk in His ways.

There are other enemies than human persecutors. We can be our own worst enemies, and drive ourselves away from our most cherished possessions.

LAND BLESSED THROUGH PRAYER AND EFFORT

Would we not better pray again over this land and the air and the water and everything pertaining to them? Would we not better turn our reliance to our own efforts and their fruits as blessed by the Lord? Why should the Lord bless the land we do not farm? Why should He give us water for that land we are not using? Why should He give us crops when we do not plant? Why should He bless us with His blessings when our reliance is put not in Him but on government gratuities for not working, for not farming, for not doing the things that have been man's allotted part since Adam was driven from the Garden.

The Lord cannot be pleased with shiftless idleness; those of us in default must mend our ways.

The tragedy of all this is, that the innocent must as always suffer at least in part the punishments that afflict the guilty. The rain falls on the unjust as upon the just, and the lands of the just parch as do

those of the unjust. Yet God will not forget those who serve Him and keep His commandments. Their reward is sure, in their happiness, in their blessings of contentment, of health, of the consciousness of a life well lived, in their salvation and exaltation.

CHURCH GRAIN ELEVATORS

As the press has announced, the grain elevator which has been under construction at the Church Storage Square has now been completed. Its capacity is 318,000 bushels. With what may prove to be a spirit of forecast, it has been named Church Elevator No. 1. The Church also has an elevator at McCammon, Idaho, with a capacity of some 80,000 bushels, and a small one at Sharp's Spur, Levan Ridge, with a capacity of 8,500 bushels—or a total wheat storage capacity of some 400,000 bushels.

The Church has borne the cost of securing and building these elevators. The Relief Society Wheat Fund will be used by the Relief Society to fill the elevators with wheat. The Church will assume the upkeep, maintenance, repair cost, as also the cost of storage of and in these elevators. It will be necessary from time to time to replace this wheat so stored. The Church will absorb the losses incident to this operation, and if at any time such operation yields a profit, this will be applied towards the costs of running the elevator.

So far as possible, all labor incident to this storage operation will be Welfare labor.

A relatively small part of the storage space in these elevators will be used by the Welfare Committee for storing various grains in connection with their various operations.

WHEAT DONATIONS RESTORED

Thus we return to its original form the donations of wheat, made by the people to the sisters, and by the Relief Society sisters themselves, beginning back in the time of Brigham Young. These donations were made at the sacrifice of comforts and sometimes of necessities. In the beginning they frequently represented the result of gleaning the wheat fields by the sisters themselves,—a grievous toil oftentimes, but one that brought joy to their hearts at the time and a reward from their Heavenly Father in the hereafter. Our fathers and grandfathers, our mothers and grandmothers were fashioned in heroic molds; they were built of the virtues that make mighty empires. It is not too much to hope and pray that we of our day may measure to their stature.

WELFARE PLAN

The Welfare Plan is growing daily in its efficiency, thanks to the untiring devotion of the Welfare workers in the Wards, and Stakes, and at the central office.

The Plan has now been in operation a little over four years. During

that time it has helped an average of about 50,000 individuals annually. Experience has been gained that has enabled those in charge so to perfect their plans that, as was stated at the last April Conference, we feel assured that short of a great worldwide calamity that should affect the very foundations of our whole economic life, the Church will be able to care for the indispensable needs of its worthy poor, in time of want. This was our first objective,—to maintain life.

TO REBUILD CIVIC, RELIGIOUS LIVES

Co-equal with that was the rebuilding in those who had a temporary misfortune, of a full civic and religious life. It was the aim that no one of them should come to feel that because he had suffered a financial setback, he had had closed against him any social or spiritual activity or opportunity for progress and ultimate achievement. No Bishop has done his full duty, and no Ward Relief Society has met its full opportunity, that has left any needy Ward member in doubt on these matters.

From the very beginning, the problem has been to keep away from ambitious and often ill-considered plans and schemes for remaking society and recreating our economic structure. It would have been a simple matter to begin visionary undertakings that would not only have bankrupted the Church but that would have broken the heart and courage of all of us by the greatness of our disaster. We have therefore gone slowly and watched each step taken. The Lord has been with us in this plan.

EXPANSION OF PLAN

As by-products of securing the necessities of life for the needy, we have ventured into a few other fields where we felt we could help those who were near distress as well as those actually in need. We have created an organization that has made small character loans to men and women who could not borrow from financial institutions; we have set up a manufacturing establishment for the renovating and building of household furniture and fixtures, which gives employment particularly to willing but aged unemployables, and that provides cheap articles for the needy. We have set up an agricultural committee to help find farms for young men especially who wished to farm and whose training and experience gave some reasonable assurance they could farm successfully. We have now set up a committee whose business it is to investigate what, if anything, the Church may wisely undertake to do, consistent with its resources, to help by advice or otherwise in setting up cooperatives, both for production and marketing.

MEASURES TAKEN TO PRODUCE WELFARE MATERIALS

One of our aims has been to produce as fast and as fully as possible, within the program itself, all the materials we need to carry out our Welfare work. We are doing this first by making surveys of the needs

of each Ward and Stake of the Church, then by making a budget of production covering these needs, and then by assigning these budgetary needs among the various Stakes able to produce them. The first year we were able to furnish only some 10% of what we used. This proportion has constantly risen each year until last year we produced approximately 58% and this year we expect to produce, in our better organized regions, substantially 70% of our needs, and we hope by another year to make it nearly 100%. There will always be a few articles, such as spices, for example, that we must buy.

In doing all this, we have acquired and are operating a coal mine, we have helped in starting lumber mills, a plaster mill, we are now setting up a poultry farm, and are preparing to install a milk processing plant. Other things will be added as rapidly as consistent with a wise development. Lastly we have set up, as an experiment, a small revolving fund to be used in building very modest homes for those who are in a position to get some help from financial institutions. This can easily lead into such large outlays of money that we are going ahead very carefully and slowly. We never forget that the funds we are handling are stamped with the most sacred trust that can mark money, for they are the tithes and offerings given by the Saints to build up the Church and Kingdom of God. Out in the Northwest they are carrying on locally such a housing program under most promising circumstances. The same sort of operations are going on in many other parts of the Church, principally under the direct sponsorship of Priesthood quorums. All this is most gratifying and encouraging. We are very hopeful that out of all these experiences we shall be able to work out a successful plan for such undertakings, but, I repeat, we are going slowly and cautiously, and here, as always, we must look primarily to the local groups themselves to carry on this work, not alone the work of supplying the labor therefor, but the burden of furnishing the finances, also. The Church cannot undertake, the undertaking would be too vast, to furnish the money for this and other like matters, the Church Wards and Stakes or Priesthood quorums furnishing merely the labor. These agencies must also look forward to furnishing the great bulk if not all of the finances as well as the labor for such special projects.

WELFARE PLAN FOR MUTUAL HELPFULNESS

As was expected, there are now appearing certain tendencies which unless we meet them squarely and correct them at once, will lead to the creation of a Church dole system, the very last thing the Church intends to do. From the foundation of the Church until now, idleness has been condemned as unworthy of Church members, as destructive of character, as violative of the true Christian life, as contrary to the command given to Adam as the law of this world "In the sweat of thy brow, thou shalt eat bread." The Lord has repeatedly spoken about it in our time.

The task which the Welfare system has now most urgently to do

is to provide work for those who receive help. We urge all of the people to cooperate with the Ward Welfare Committees to this end. It should be possible for plans to be worked out by which any man in a community having a job to be done could go to his bishop and state his need; that then the bishop, either directly or through the Stake or regional organization, could supply this man with the help needed for the job; the man having the work done would pay to his bishop, as a contribution to the Welfare Plan, the cash value of the labor at the regular wage values; to the man doing the work at the instance of the bishop, the bishop would give as compensation for his work, an order on the storehouse for the things which the man needed, or in some cases the man might be given part cash, the order on the storehouse and the cash to furnish sufficient to meet the needs of the one doing the work. Such an operation will give the Welfare worker something to do, it will enable the member having the work to do to get the work done as cheaply and as well as he could get it done otherwise and it will give to the member having the work done and to the Welfare worker joy and satisfaction over their mutual helpfulness. I want to say to the people of the Church that we have found these Welfare workers capable and industrious in what they undertake. They are not the kind of workers that the W. P. A.'s are sometimes described to be. Welfare workers are frequently men who from one cause or another are no longer employable in regular industry but who, like their younger fellow Welfare workers, can and will still do a day's work for a day's pay. We honor all such men and are grateful to the Lord for their integrity, industry, and devotion to their duty, and for their loyalty to the Church.

"GOOD TIMES"

By the present outlook, there will be for the next months a great increase in industrial activity, which may be expected to have a general reaction on all business, and if so we shall have a period, longer or shorter, of so-called good times. We members of the Church should not be misled by this. The great bulk of the money which is to be expended in this industrial expanse will be wholly unproductive from an economic standpoint. The nation will be billions poorer, not richer by these expenditures, in so far as our economic, commercial, and industrial national life is concerned. These billions must be raised either by increased taxes, which we must expect will increase the cost of living, or by further borrowings that will greatly increase our public debt and so add to our taxes, or the money may be raised by both means. As I said at another Conference, after the war with all this destruction of wealth—that is property—is past, we must be prepared to face another depression, the depth and duration of which we may not now know. We shall hope that this temporary "prosperity," as we shall probably call it, that may come, will not lead the Welfare organizations and workers to relax any effort to perfect their organization so as effectively to carry

on their relief work. I assure you we shall hereafter need all the help we can now plan and provide for.

COMPULSORY MILITARY SERVICE INAUGURATED

In saying this I am not passing any judgment upon or making any criticism of our preparedness program. *We must be able to resist invasion.* But I may point out that for the first time in our history we are inaugurating universal compulsory military service and *apparently* we are preparing to maintain a great standing army, both of which have been under a wise ban during our whole national existence, because they have been deemed dangerous to our Constitutional government and to our free institutions.

INVASION A REMOTE POSSIBILITY

It may also be observed that we have had built in our minds a sort of frenzy of fear of foreign and subjugating invasion. Responsible military opinion credibly reported, is to the point that while desultory air raids causing great damage and considerable loss of life, might, under more or less ideal weather conditions over the whole Atlantic, be made against some of our Eastern coast cities, yet an armed invasion by great foreign armies sufficient to conquer us, is such a remote possibility under existing means and methods of transportation as should not make us hysterical, and we are nearly so now.

It does seem that if the navigation of a channel 20 miles wide can hold up a belligerent from making even an attempt at armed invasion for a period of weeks now ripening into months, that the navigation of an ocean 3000 miles wide might be a sufficient barrier to any great armed invasion at all, and we need not take too seriously threats by that belligerent to do so, or his brags either. One hundred thirty odd millions of free people, with unlimited resources and the highest industrial development in the world, will give some pause to the most ambitious ruler. Nevertheless, until the world quiets down and sanity comes back to men, we should be prepared to repulse such an invasion if it came. Our preparation should be solely to repel invasion, not to conduct an aggressive war nor to make conquests. But let us not fall into a panic of fear.

WAR

In the hope that it may tend to mitigate some of the hate now rising that threatens to engulf us, as well as for our peace of mind and our ability to gauge future happenings, it seems well that we should be under no misapprehension as to the present status of the United States in the existing European conflict. By all the rules and principles by which nations have governed their conduct in the past, the United States has already committed several hostile acts and we are in fact now at war.

It is the settled law of war, that the private citizens of neutral states may, without in any way jeopardizing the neutrality of their sovereign, carry on commerce with either or both belligerents subject to certain rights of search, seizure and confiscation by the belligerents in cases of trading in contraband of war or in case of violating a legal, effective blockade; but it is just as well settled that no neutral state can itself supply one belligerent with the materials of war, without thereby losing its character as a neutral and becoming itself a belligerent.

The nations of the earth in their last voluntary and near unanimous statement of the law on these matters, declared:

The supply, in any manner, directly or indirectly, by a neutral power to a belligerent power, of warships, ammunition, or war material of any kind whatever, is forbidden. (Hague Convention XIII, 1907)

U. S. NEUTRALITY VIOLATED

There seems no question but that we have supplied to one of the belligerents, our own secret inventions for waging war, our own air armament, and now our own armed vessels of war, fully provisioned and in every way equipped for immediate belligerent service. Opinions differ as to whether or not Congress authorized the last transaction, but Congressional approval would not change the international character of the act but only give relief from the violation of our own law.

We have been the victims of a similar act upon the part of Great Britain. In 1863, the Confederates were fitting out at Birkenhead, opposite Liverpool, two iron-clads for use against Union commerce. Our Minister in London repeatedly called the situation to the attention of Earl Russell, who replied that the British Government "could not interfere in any way with these vessels." Mr. Adams, answering, expressed "profound regret" at this conclusion of the British Government, and added: "It would be superfluous in me to point out to your Lordship that this is war." The British Government then acted.

As the result of other and many acts of the sort threatened here, we demanded arbitration as to whether or not Britain had violated her neutrality. Britain, be it said to her eternal credit (for our charges touched really her honor) consented. The result of the arbitration was the largest single award of damages in our favor ever rendered by any arbitral tribunal.

HOSTILE ACTS

Again there seems no doubt but that we now have made some kind of an alliance with one of the belligerents, Canada, that if her enemy shall attack her, we shall join in Canada's defense. Thus agreeing to give aid and succor to one of the belligerents against the other, if it is attacked by the other, and such attack is of course the normal course of war, is on our part a hostile, belligerent act against Canada's enemy. So we are at war also on that score.

Finally, while the details are not known, we are said to have leased some naval or air bases from one of the belligerents without, it is assumed, consulting the other belligerent. These leases are probably in such form and made for such purposes as also constitute hostile acts, for it is inconceivable that Britain, following her centuries-old policies, would lease to any power any of her territory for military use and occupancy, except she was to receive military aid as the result.

So we are at war. We should not be misled as to the nature of our acts, if and when Britain's enemy strikes back at us. In such event, should we be told that Britain's enemy commits against us an act of aggressive, inexcusable warfare, we should know that this will not be fact, for under the rules and principles of war we have already in effect declared war against that enemy.

As already stated, I have said these things in the hope that it may assuage a little the hate that will be piling up if and when that act comes. A Latter-day Saint cannot hate anybody. The hates of the last war are the moving cause of this one. So it will be to the end, unless we shall conquer hate. This the Gospel helps us to do.

REGISTRATION

Utah has an honorable record for its service and support of this nation in times of war. The people of the Church share in that record. The people of the Church are patriotic. In this time of preparation for eventualities which we all pray may not come to us, we people must do our full share. We shall confidently expect that no young man member of the Church, will seek to evade his full responsibility. We feel assured that every young man will do his full duty, and live the precepts that guide the Church and its membership "in obeying, honoring, and sustaining the law." We ask our young men who go into training camps to remember always the teachings of their parents and of the Church; we ask them to keep themselves unsoiled, in body and mind; we ask them to remember that our faith requires that they be 'honest, true, chaste, benevolent, and to do good to all men, . . . and that if anything is virtuous, lovely, or of good report, or praiseworthy, they should seek after those things.' If they shall do all these things we promise them the blessings of the Lord.

FAMINE AND PLAGUE

As has been already noted, both belligerents appear to have predicted famine for the other. One of the belligerents has, according to the press, predicted plague for the other. If this prediction means that the one making it intends to infect the other with plague, by some means or other, then it must be said that such infection would mark a degree of infamy and savagery for which the modern world holds no parallel, and against which all the instincts of humanity would cry out and all Christian principles adjudge condemnation.

But war always brings plagues which seem to find their best breeding

places in great groups of men brought together in armed camps. We may not confidently expect that plagues will not break out in Europe, nor that breaking out there, they will not appear amongst us. I have pointed this out before.

Our hazard will probably be increased through our great training camps, which must also be manned by a great group of physicians, surgeons, and nurses that will be taken from their service to the whole people.

We at home owe it as a duty to ourselves, to our country, and to humanity, to keep ourselves as free from contagion, as fully healthful, as possible.

THE LORD'S DISEASE-PREVENTIVE LAW

The Lord has told us how to do this. Many have not *hearkened* to His word, who would not deny its truth; others have not believed it was His word. But God will vindicate His commands, by blessing those who keep them, and by permitting the ordinary laws of nature to operate, uncontrolled, upon those who do not.

President Grant has for half a century been preaching the Word of Wisdom to the people. If we had followed his counsel, we could now face the future fearlessly. If sickness and disease shall overtake us, we shall then remember. It is to be hoped that if disaster shall overtake any of us, we shall not be in such a situation that we must reproach ourselves for a failure to live the disease-preventive law of the Lord.

How glorious are the blessings promised to those who do keep God's laws:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21)

THE PROMISE

This does not say and this does not mean, that to keep the Word of Wisdom is to insure us against death, for death is, in the eternal plan, co-equal with birth. This is the eternal decree. But it does mean that the destroying angel, he who comes to punish the unrighteous for their sins, as he in olden time afflicted the corrupt Egyptians in their wickedness, shall pass by the Saints, who are "walking in obedience to the commandments," and who "remember to keep and do these sayings." These promises do mean that all those who qualify themselves to enjoy them will be permitted so to live out their lives that they may gain the full experiences and get the full knowledge which they need in order to progress to the highest exaltation in eternity, all these will live until

their work is finished and God calls them back to their eternal home, as a reward.

These blessings will come to those who qualify as sure and certain as life itself.

Whenever we are inclined to appraise the dealings of God with His children, we should remember that God's ways are not man's ways, and that behind what we see and understand, are the all-wise purposes of an All-wise God.

May God bless us, preserve us, and help us to keep His commandments always, I ask in the name of Jesus Christ, Amen.

The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I do not remember any occasion in my life that I have been more deeply impressed with the remarks of Brother Clark than I have been today—timely, wise, prudent—and I wish that every American citizen could have heard them. When I see this vast audience, knowing that every soul here was deeply interested—for I took particular occasion to see whether they were or not,—and I noticed there was no restlessness, I am convinced beyond question of a doubt that every word uttered received a hearty response in the hearts of the people, and created a spirit of testimony as to the wonderful conditions portrayed to us.

QUOTATIONS FROM THE SCRIPTURES ON PRAYER

I thought this morning that I would refer to Matthew, sixth chapter, (v. 5-13) in which we find the following:

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye; our Father which art in heaven, hallowed be thy name.

* * * *

Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you:

For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8)

All things whatsoever ye shall ask in prayer, believing, ye shall receive. (Matt. 21: 22)

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have ought against any: that you Father also which is in heaven may forgive your trespasses. (Mark 11:24-25)

SERVANTS OF THE LORD BLESSED THROUGH PRAYER

If you remember the time when Peter was imprisoned by Herod who was persecuting the Church, and prayer was made without ceasing by the Church of God for him. Peter was bound with chains and smitten between two soldiers, and the keepers before the door kept the prison. Behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, "Arise quickly," and the chains fell off from his hands; and the angel said unto him, "Gird thyself, and bind on thy sandals." So he did, and he said: "Cast thy garment about thee and follow me." He went out and followed him, and he wist not that it was true which was done by the angel; though he saw a vision.

When Paul the Apostle was preaching to his brethren in Asia, they were very sick and despaired of their lives, but the prayers of the people restored him to health and strength.

Have we in this day and age forgotten how to pray? Are we drawing away from our Father in heaven with our hearts? Let us remember the passage in James, chapter 1, verses 5, 6, 7:

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive anything of the Lord.

STORY OF A WOMAN'S CONVERSION

I heard a story of a woman, a fine woman of good family, who came through pain to the habit of drink and drugs. She fought against it with all the strength of her strong will and mind, but she could not conquer it. She went to a doctor and he helped her for a time. Then again she went under. She left her home and country and went alone to a strange land, hoping a new environment would put her on her feet, but she went down, and still further down. She met a Christian who talked to her of God. Her father and mother were intellectuals of their country; they had rejected God. She listened to the stranger who was a Christian, and longed to believe, but she could not, too deep was her conviction that God is only a wish fulfilment for weak people to hold onto.

One night there was a terrific electric storm. She was so frightened for fear of the thunder and lightning that it made her almost like her nerves were shattered. She walked the floor in fear of the terror of the storm. Finally she fell upon her knees and cried out: "You! You! if there is a You! send me a sign; stop this storm—stop it!" She crept back into bed, shaking and sobbing. The next thing she knew it was morning;

the sun shining, and the birds were singing outside her window; not a cloud was in the sky. She had the feeling as though the world had just been made, and she with it, new and clean; life was new and holy. There was a God. The woman who had taken care of her came to see how she had stood the night through that awful storm; all night long it had rained. She stared at the woman unbelieving—the storm had been stopped—and then a smile and a light spread over her face. Never in all her life, not even when a child, had she slept through a storm. There was a God, and He answered, but in His own way.

She was won over instantly, she was cured. All desire for drink or drugs had been washed away. She became a power for good and gave her whole life to helping people find God.

MISSIONARIES SENT IN ANSWER TO PRAYER

I am thankful to my Father in heaven that He has answered my prayers and the prayers of my mother who prayed for the true Gospel to come to her while she was in a foreign country. He sent the missionaries of Christ's church with the truths of the Gospel to her in answer to her prayers. I am grateful that she taught me how to pray and to have faith that my prayers would be answered. St. John said:

And this is the confidence that we have in him, that, if we ask anything according to His will, he heareth us:

And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him. (1 John 5:14-15)

A PIONEER EXPERIENCE

After the pioneers had been here nearly two years the harvest was going to be a bounteous one, and they were very happy and thankful to their Father in heaven. But myriads and myriads of black locusts swarmed the fields, mowing down all they could on their onward march; the crops seemed doomed. No food was there to carry them through the coming winter; the nearest food was a thousand miles away, and it could come to them only by ox-teams. Famine itself came in its form over the ground. It smote the hearts of brave men with fear; not for themselves, but for their wives and children, dearer to them than life itself. Every effort to stop the plague of insect hordes failed. Desperation seized the people, and in this hour of trial and threatened tragedy there came to them the faith that God was their sole refuge. They prayed for help. Out of the sky came great winged clouds of gulls. They settled down on the fields. At first it looked like they came to help the crickets destroy. But their real purpose was soon apparent; they came to prey upon the destroyers. All day long they gorged themselves, disgorged, and feasted again. The white gulls fell upon the black crickets like hosts of hell until the pests were banished and the people saved. The birds then returned to the lake. Kneeling, the grateful settlers wept tears of joy over their temporary deliverance, and thanked their God for this answer to their prayers.

My father passed through that experience. I have heard him repeat it to his family many many times. The first time I heard it I was a small boy and it is too long for me to tell the story that he told me. But I want to say to you that there never was, as I know or have read about, a divine blessing from God when the people had to depend upon Him entirely, greater than on the occasion referred to.

Prayer is practiced in the Kingdom of God. Part of our prayers should be devoted to our leaders; they have great responsibilities. Oh, so many of the people do not realize the responsibilities that fall upon the President and his Counselors these days. It has been so from the beginning and as long as there is life it will continue to be so. Let us pray for our leaders at all times instead of criticizing them; pray that they may be given courage to continue with unflagging zeal from year to year; pray for the power of God to be upon them.

FAITH IN GOD SHOWN BY GREAT MEN

There is on the Sub-Treasury building in New York a fine piece of statuary of George Washington at Valley Forge, kneeling down in prayer in the woods. That figure explains a great deal the strength of Washington's life. It is no accident that the two greatest Americans to whom we all look up and most admire—Washington and Lincoln—were men of prayer and men of faith in God. Their strong belief in God was the rudder which guided the ship. Abraham Lincoln on one occasion said to his physician: "One rainy night I could not sleep. The wounds of the soldiers and sailors disturbed my very bones, pierced my heart, and I asked God to show me how they could have better relief. After wrestling some time in prayer he put the plans of a sanitary commission in my mind and they have worked out pretty much as God gave them to me that night. You ought to thank your kind heavenly Father and not me for the sanitary commission."

Benjamin Franklin said: Conceiving God to be the fountain of wisdom, I thought it right and necessary to solicit his assistance for obtaining it; to this end I formed the following little prayer, which was prefixed to my tables of examination, for daily use:

O powerful Goodness! bountiful Father! merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolutions to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continual favours to me.

William DeWitt Hyde wrote "A Boy's Prayer";

Give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm me; teach me to work as hard, and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and grow more like Christ the Savior.

George Careless wrote the music of one of the most beautiful songs we have in my opinion :

Prayer is the soul's sincere desire,
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air ;
His watchword at the gates of death ;
He enters heaven with prayer.

One who prays to his Father in heaven will not go far wrong. God will be mindful of him. God bless you all, and may we not forget to pray, I ask in the name of Jesus Christ, Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I might enjoy the inspiration of the Lord's Spirit the moment or two I stand before you.

It seems that the minds of some of us run in parallel channels. Brother Smoot has addressed you on the subject I had in mind.

BLESSINGS ENUMERATED

I am very grateful for membership in the Church ; I am grateful for my forbears who made it possible, by accepting the Gospel in Europe and coming to the Promised Land, for me and mine to enjoy peace and plenty. I am particularly grateful for the Priesthood of God which has been restored in these the last days, through the instrumentality of a prophet. I have only gratitude in my heart for the leadership in this Church, who have and are continuously advising and counseling people as to their spiritual and temporal needs. This advice and counsel is motivated and inspired from divine sources.

As parents a wonderful opportunity is ours, particularly in that everyone of our sons can hold the Priesthood of the Lord and receive all the blessings attached thereto. The Priesthood is a shield against temptation ; it motivates and inspires young men to the highest and noblest of deeds, and every young man, whether he holds the office of Deacon, Teacher or Priest, is a servant of the Lord Jesus Christ. In accepting the Priesthood, young men, in all reality, enter into a contract

with Christ whereby they will serve him faithfully and loyally when called upon to do so by those who are in authority, and the Redeemer will bless them, magnify them, and sustain them in their Priesthood work. All of these young men perform the various functions of their offices not in and of themselves as individuals, but, as I have said, as servants of the Lord Jesus Christ each one of them being commissioned to perform the duties of his particular office.

It is a wonderful thing to contemplate that John the Baptist, the forerunner of the Redeemer who held the keys of the Aaronic Priesthood in the days of the Lord Jesus Christ, returned to earth, bestowing this divine gift of authority upon Joseph Smith and Oliver Cowdery, giving them the right to preach the Gospel of repentance, to baptize for the remission of sins, and to enjoy the ministering of angels.

OPPORTUNITIES FOR BOYS IN PRIESTHOOD

Elbert Hubbard declared, "Be patient with boys. You are dealing with soul stuff; destiny awaits just around the corner." I am not hesitant in declaring there are no boys the world over where destiny is awaiting around the corner as it awaits with glorious opportunities for the young men who hold the Priesthood of the Lord Jesus Christ. Among them will be found the leaders of tomorrow: Bishops, Stake Presidents and General Authorities. With this future lying ahead of our young men, every parent must realize his and her responsibility in the task of guiding and directing these boys in thought and deed and qualification, in order that they shall be worthy and fully prepared to assume the duties and obligations of tomorrow.

May I say to those of our brethren who have the honor and privilege of associating with these boys in their Priesthood work, there is no work that can bring a higher degree of pleasure and satisfaction. Only a little time is required to get the confidence of a boy, and there is no confidence that is more implicit, and no friendship more loyal and devoted than that of a boy.

STORY OF A BISHOP'S SUCCESS

There was once a Bishop who had the high honor of ordaining 26 young men to the office of Deacon. The experience of ordaining so many young men made a deep impression on his mind, and he asked himself the question, "What obligations have I assumed now as the Bishop of this Ward in bestowing this Priesthood upon these young men?" And after careful and prayerful thought he arrived at the conclusion, there rested upon him and his two associates in the Bishopric, the responsibility of so guiding and directing the activities of these Deacons that when the time should arrive for advancement each and every one of them would be worthy and fully qualified to receive the office of a Teacher.

The first step in this program was to get the confidence of these young men. They were encouraged to present their problems to the

Bishopric; problems of work, school problems, and the multiplicity of problems that boys of this age generally have. The boys responded, and these three magnificent men were always willing and prepared to render counsel and advice. Social activities were encouraged, the homes of the Bishopric, were frequented by the boys. Eventually these young men were ordained Teachers, and later the office of Priest was bestowed upon them. Eventually the day arrived when the young men reached the age of prospective missionaries. All of them were called; twenty-five responded, the other one having a physical ailment which prevented him from accepting a call. These young men were ordained Elders, went out in the world, and with the authority of the Lord Jesus Christ, preached His plan of salvation with vigor and force. These young men were honorably released, returned home, and all of them are now married and rearing fine Latter-day Saint families. In addition to this they are considered among the outstanding citizens of their communities. I am sure you will agree with me that this is an outstanding achievement. And why? Simply because three men took a little interest in some boys. The achievement of these good brethren can be the blessing and accomplishment of any one man or group of men that will manifest interest in the young men of the Church.

A BOY'S PRAYER ANSWERED

I was deeply impressed by Brother Smoot's address on prayer. May I say there was never a time in all history when the habit of praying should be encouraged as now. Young men who hold the Priesthood of God are more inclined to call upon Him for assistance than the young men who have failed to receive the glorious blessings of the Priesthood. I recall an instance that occurred during the darkest days of the depression.

There was a poor widow and her family struggling against great odds to sustain and maintain themselves. In this family group the oldest child was an 18 year old son who was deeply touched because of the family situation and the terrific struggle his Mother was having in solving their economic problems. One day he declared to her, "Mother, if you will permit me to go to California I can secure employment and at least render some small assistance to you." The mother replied and said, "Son, permit me to think this over for a day or two." After two or three days she called her son to her side and said, "I give you my consent; you may go to California upon one condition, and the condition is that you will always pray as you know we have prayed in this home morning and night, and although we have had our problems, the Lord has blessed us and assisted us in many ways."

With his mother's permission, this young man gathered his few clothes in a bundle, took some food and water, and went on his way. He had planned to secure a ride across the barren wastes of the American desert from some passing motorist, but during these dark days of the depression very few people were traveling, and consequently he trudged for two days over the desert, at the end of which time an inventory of his

food and water indicated that unless someone picked him up he would soon find himself in a very precarious situation, and in addition his shoes were about worn out.

As he analyzed his condition there came back to him with a flash the advice of his mother—to pray regardless of where he might be. Looking up he saw in the distance a building, which proved to be a deserted service station. Standing by it was a dilapidated bill board. Arriving at the old building he went around to the rear of the billboard, knelt down and poured out his soul to the Lord, telling Him that unless someone came to deliver him, the possibilities were that he would perish.

That day a friend of mine was traveling across the desert, his destination a large city in California where a convention of his company was to be held. As he sped across the desert he was cognizant of the fact that he had passed an old deserted service station. Going on for some distance the impression came to him which seemed to convey the message that he should turn around and go back. At first he thought little of it, but the impression came the second time stronger than before. Finally he turned to his wife and said, "Mother, I have had two rather peculiar experiences. Something tells me we should turn around. Do you know of any reason why we should?" She replied, "No, but if you have had an impression I suggest that you turn around." He turned his car around in the middle of the desert, and upon approaching the old deserted service station and the dilapidated billboard, was hailed by the boy. The good man stopped and the boy asked if he might have a ride. Of course the reply was "yes."

The man, his wife and the boy again started on their way toward California. Naturally the boy and the man became very friendly, the boy declared to the man, "You are an answer to my prayer. I had neither water nor food, my shoes are worn out, and I knew that in and of myself I could do nothing, and so I went back of the billboard and asked the Lord that someone be sent to deliver me." The full significance of the impressions that the man had experienced now dawned upon him, and with a tear in his eye he said, "Yes, son, I know that I am an answer to your prayers."

Brethren and sisters, in this great Church many of our boys and girls could well afford to follow the example of this young man in being prayerful, and without doubt the Lord will hear and answer their prayers. We should teach them to pray; teach them to be loyal to the leadership of this Church and particularly to follow the admonitions of the men who have been selected and appointed by the Lord to guide and direct the destiny of this people. I challenge anyone to point out one instance where the President or his counselors or the Quorum of the Twelve have ever given any advice but what it was for the good and benefit of the people.

THE AUTHORITY TO BAPTIZE

As parents we should impress upon our young people that as servants of God they act in their Priesthood capacities because the authority they

hold has been restored to earth from a divine source. Teach them that the Priesthood is the divine right bestowed upon men whereby they act as His servants and agents in performing the ordinances of the Gospel and in building up the kingdom. This thought was impressively demonstrated to me while laboring as a missionary in the State of Missouri. A lady presented herself to my companion and I, applying for baptism. The time appointed was a Sunday afternoon on the banks of the Spring River, outside of Carthage, Missouri. Upon arriving at the appointed place we discovered that another minister and his group had preceded us, and the ordinance of baptism was being performed.

We listened with a good deal of attention and interest to the baptismal prayer uttered by the minister. These were his words: "Under the great commission I baptize you in the name of the Father and the Son and the Holy Ghost, Amen." The term "Under the Great Commission" stimulated some thought on my part. Returning to our room we opened our Bibles to see if we could discover what the minister presumed to call "The Great Commission." We found in the last few verses of the last chapter of the book of Matthew what is commonly known as "the Great Commission." As you will recall, the Savior was bidding farewell to his disciples for the last time, admonishing them in the following words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

These verses the Lord spoke but to eleven men, commissioning them to go into the world preaching the Gospel of repentance and performing the ordinance of baptism for the remission of sins. Consequently he did not designate anyone who might have the desire to preach or baptize, which brings forcibly to mind the words of the Apostle Paul when he declared, "And no man taketh this honor unto himself but he that is called of God as was Aaron."

What a glorious thought it is to contemplate that the Priests of the restored Church of the Lord Jesus Christ have been called as Aaron to perform the ordinance of baptism or any other Aaronic Priesthood duty because of divine light. The young men who perform the ordinance of baptism under no condition or consideration ever have to beg the question of authority, using such terms as "Under the Great Commission." But they declare emphatically and with full knowledge, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son, and of the Holy Ghost, Amen." And may I add they are the only group in the world who have the right to declare "having been commissioned of Jesus Christ."

SERVICE BRINGS ITS REWARD

I humbly pray that the Lord of Israel will bless, guide and direct us in our responsibilities of leading the youth of Zion in paths of righteousness. When the day of responsibility comes, they will be willing,

qualified and worthy to serve in any capacity. Such service will bring to them the greatest of heavenly rewards, a reward that cannot be stayed by the hand of man or the evil one, a reward predicated on obedience to the Lord, for He always keeps His promises and rewards them that serve Him.

The Prophet Joseph Smith declared, "For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and Kingdom, and the elect of God."

May I earnestly suggest to you, there is nothing in this world that is of greater value than to achieve a place in the Celestial kingdom, wherein your sons and daughters may become the very elect of God, which I pray will be the blessing of everyone of them, in the name of Jesus Christ, Amen.

The *Singing Mothers* sang the anthem, "Holy Art Thou," Sister Ruth Jensen Clawson, soloist, Sister Olive F. Rich directed the singing.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I would like to repeat my slogan of last Conference: Brethren and sisters, "Drive carefully." There is no reason why we should have a tragedy of death at almost every Conference which we hold. Brothers and sisters, if you will just take a little more time to get home or to get here, we will excuse you for being late at the meetings if you do so, and then we will not have these tragedies.

Elder Joseph T. Finlinson, President of the Deseret Stake, offered the benediction.

Conference adjourned until 2 o'clock p. m.

FIRST DAY AFTERNOON MEETING

The second session convened promptly at 2 o'clock p. m., Friday, October 5.

PRESIDENT J. REUBEN CLARK, JR.

The time has come to begin our afternoon session. We are again blessed with the presence of President Grant, who is presiding at this meeting, and who has again requested that I conduct the services.

The music this afternoon will be furnished by the *Singing Mothers* of the Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes. They will sing under the direction of Sisters Meryl T. Cardall, Permillia Bean, and Nellie N. Bennion.

Friday, October 5

First Day

Congregational singing will be under the direction of Elder Richard P. Condie. The organist is Dr. Frank W. Asper.

The Chorus and congregation sang "High on the Mountain Top."

Elder Jesse W. Richins, President of the Twin Falls Stake, offered the opening prayer.

The *Singing Mothers* sang Brahm's "Cradle Song," Sister Meryl T. Cardall directing.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

SUSTAINING THE AUTHORITIES

We shall now sustain the General Authorities of the Church.

For the benefit of those in the audience and those listening on the air, who may not understand this proceeding, I will make the following brief statement.

CHURCH OFFICERS SUSTAINED BY ASSEMBLY

In this Church all the General Authorities and other Church-wide officers are "sustained",—in a certain sense, "elected"—by the body of the Church in a General Conference, which is, speaking politically, a constituent assembly.

NOMINATING POWER RESTS WITH PRESIDENT

In this Church, the power of "nominating" or calling to office, is not in the body of the Church. This power is vested in the General Authorities of the Church, and in final analysis in the President of the Church who comes to his place under the guidance of inspired revelation. As a matter of fact, as our Articles of Faith—more or less the equivalent of the creeds of other Churches—declare:

"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."

When the presiding authority has so "nominated" or chosen, or called any man to office, that man is then presented to the body of the Church to be *sustained*, in political language "elected."

Thus the body of the Church has no *calling* or "nominating" power, but only the sustaining, or politically speaking, the "electing" power.

When the presiding authority presents any man to the body of the Church to be sustained, the only power which the assembly has is to vote, by uplifted hand, either to sustain or not to sustain.

MEMBERS CANNOT PROPOSE MEN FOR OFFICE

Obviously, neither the body of the Church, nor any of its members, can propose that other men be called to office, for the calling of men is the sole power and function of the presiding authority.

Therefore all debate, all proposals of other names, all discussions of merit and worthiness, are wholly out of order in such an assemblage. Any person attempting so to interrupt the proceedings would be a disturber of the public peace, amenable to the ordinary peace officers of the law and would of course be so dealt with.

CHARGES TO BE PREFERRED IN REGULAR WAY

I ought to say that any person having any charge to make against any officer of the Church can do so before the regular Church tribunals established for that very purpose of affording means of carrying out the discipline of the Church. But this sustaining, constituent assemblage of the Church is not such a tribunal.

We shall now proceed to propose the General Authorities of the Church for the sustaining vote of this great body of Priesthood and Church membership.

This is a solemn ceremony. You members of the Priesthood are exercising one of your greatest privileges and highest prerogatives.

GENERAL AUTHORITIES OF THE CHURCH

President Clark then presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were sustained by unanimous vote of the congregation, as follows :

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

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

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

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISER

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. Bowen	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
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 WOMEN'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 O. Morris, General Superintendent
Joseph J. Cannon, First Assistant Superintendent
Burton K. Farnsworth, Second Assistant Superintendent
with all the members of the Board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

PRIMARY ASSOCIATION

May Green Hinckley, Superintendent
 Adele Cannon Howells, First Assistant Superintendent
 Janet Murdoch Thompson, Second Assistant Superintendent
 with all the members of the Board as at present constituted

At the conclusion of the foregoing presentation and voting, President Clark announced that the voting had been unanimous in the affirmative.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

The morning breaks, the shadows flee;
 Lo! Zion's standard is unfurled.
 The dawning of a brighter day
 Majestic rises on the world.

A HIGH OBJECTIVE GIVEN

I can think of nothing more expressive of the joy and gladness which came to our forebears as they contemplated the value and extent of this great work which we have the honor now to represent. We are engaged in a great and glorious enterprise,—the establishment of God's kingdom in the earth. I know nothing which is calculated more to keep our thinking right and our devotion firm than to keep that transcendent mission of the Church ever present in our minds.

When I contemplate this high objective which is given to our people I recognize the need of applying our energy, our devotion, and our love to the accomplishment of this outstanding task, and I am almost overwhelmed at times with the tremendous responsibility, the obligation, and the opportunities which are entailed. I know nothing that would more help us to discharge this responsibility than to live in accordance with the principles of the Gospel of Christ.

A CONCLUSION REACHED BY PRESIDENT GRANT

I recall that some months ago—maybe it has been a year or more now—President Grant one morning came into our temple meeting and said in substance this: "Brethren, I have been thinking for a long time what I could best do in the closing years of my administration to advance the work of God and bless the people," and he said: "I have reached this conclusion that there is nothing I can better do than to persuade the people simply to keep the commandments of God." We all agreed with him, and upon reflection I think that all will concur that that is the

best and most effective thing that we can do for the advancement of the great cause we represent.

THE SOVEREIGNTY OF CHRIST MUST BE ACKNOWLEDGED

In order that we may better keep the commandments I am persuaded that there must ever be stored in our hearts a deep and abiding love for our Savior Jesus Christ, who is the King of this earth, who is at the head of the Kingdom of God, and whose humble servants we are. We worship Jesus Christ as the divine Son of our Eternal Father. We are committed to the great philosophy of faith which He gave to the world.

We are not inclined, for which I am grateful, to worship merely His attributes, however desirable they may seem to us. We do not deny the sovereignty of the King Himself. In my humble judgment one of the reasons why the Christian faith has not made more progress in the world and has not more effectively influenced the life and the conduct of men and of nations lies in the fact that men have not, deep in their hearts, acknowledged the sovereignty and the Lordship of Jesus Christ. It is true that many of them have advocated His philosophy of life; they have admired His great altruistic sayings, and the policy of the good neighbor, the friendship He has taught, His kindness, His mercy, but they have refrained from acknowledging Him as the divine Ruler with power to order our lives and provide for us the one true way by which we can best serve Him, establish His kingdom in the earth and win our way back into His presence.

THE POWER OF GOD IS WITH HIS CHURCH

My brethren and sisters, I realize that it seems indelicate and presumptuous to some of our friends to make the declaration that here and here alone in all this wide world is to be found the true commission coming from Jesus Christ to His servants; that here only is set up the Church which is the foundation of the Kingdom, in the extension of which is to be realized our Father's purposes for the redemption and blessing of all mankind. I am aware that that statement does seem presumptuous, and I make it only because I am constrained to do so by the revelations that have come from God, and by the deep-seated conviction that I have that every word of it is true; that the holy Priesthood which has been given to men in this dispensation is the authentic, veritable power of God, that it came from divine source, and that they who first received it have given a true accounting of their heavenly experience in its bestowal.

I recognize the fact that most of us men are weak and frail individuals, and it may seem to our friends of the world that we are scarcely worthy or capable to exercise the functions of this divine power. I myself feel weak as I contemplate this investiture of power, and I constantly pray that God will give me more strength and more wisdom and discernment in the exercise of the functions of the holy Priesthood. I do know, however, that God will qualify those who truly keep His

commandments and in whose hearts is an abiding love and a resolution to cherish this great and holy power that God has given to us. That power is needed in the world today. Thank the Lord that it is here to speak to the children of men. While they may not listen to it nor heed it, as coming from divine sources, there will come a time when men will recognize its authority and its import in the direction of the affairs of this world.

THE LORD MAGNIFIES HIS SERVANTS

I am not discouraged because I recognize that our numbers are still relatively small. Some one has said that there is but one Latter-day Saint to every ten thousand in the population of the world. It would seem an almost impossible task to disseminate the principles of truth with such a minority. But I remember that old saying that "God and one man are a majority" and I have confidence to state that if we keep ourselves in line with our duties; if we fully live these principles of the truth that we are charged to teach, God will give us power, He will magnify our work, He will make our messages reach into the far corners of the earth. He will sustain His own.

I recognize too that in our weakness and frailty we are not able to carry forward the work as expeditiously as we might like. I believe that every delinquent man who holds this Priesthood retards the progress of God's work. I wish it were possible to appeal to these thousands of men who have received this divine commission to mend their ways. I am convinced that they who will not use and magnify this Priesthood will in the end lose it. I am satisfied in my own heart that this power was given to us for service. I interpret it in terms of service; I am sure that the mere ordination is not sufficient, and only those will be ultimately *chosen* who make their lives conform to the principles upon which the Priesthood is founded. Then they will be vessels through which the Spirit of Almighty God may come to His children here in this earth.

REPENTANCE A SAVING PRINCIPLE

I trust that those who have been thoughtless, careless, and neglectful may repent of their ways. I deem it a great disaster for men who have had hands laid upon their heads in ordination to this divine power to forsake it. We hold out the hand of friendship and brotherhood and kindness and mercy and the principle of repentance and forgiveness to those who will repent.

Of all the principles announced by our Savior, none has ever found a higher place in my affections than the principle of repentance and forgiveness. It seems that this kind and merciful provision of the Gospel is more adapted to human weakness than almost any other. I trust that our officers and all of us shall show the spirit of forgiveness and kindness towards those who do repent. I know of no parable that breathes more the true spirit of Christ than the parable the Savior told of the prodigal son, and I have always felt that he told the parable for the benefit of the father even more than for the benefit of the children.

He had that wayward son take from his father his heritage, his patrimony, and waste it, and go away from his home, to spend that which had been given him in dissipation and riotous living, violating all the laws of his father's household, committing every sin in the category, and then, in the story, the boy was subjected to the utmost misery in penitence for his wrong-doing. After he had spent his wherewithal and was reduced to starvation, he was required to beg work from a friend he had known in his better days, sent to his estate; and, finally he came to that ignominious position of swineherd, a keeper of the hogs. We are told that so abject was his degradation that he was forced to eat the husks with the hogs which he fed. And then the spirit of repentance came over him and he recognized his great wrong, and he cried out to heaven, "I am no more worthy to be my father's son," and he pleaded for forgiveness. Making a resolution founded upon his penitence he found his way sorrowfully back to his father's home. Under the old Jewish law the father would have turned him out, but the Savior vested the father with a divine love, and when he saw his wayward son return in penitence he went forth to meet him. He raised him up and clasped him in his arms, and called forth to his servants to bring a robe and put on him and to bring a ring and put on his finger, which was the symbol of his restoration to his father's household, and cried out, "Bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead, and is alive again. He was lost, and is found."

That is the way in which the Savior brought the spirit of repentance and forgiveness, and it becomes us, members of His Church, to carry that spirit in our hearts, and to exercise it toward our brethren and our sisters. To those who have made mistakes we hold out this glorious principle of repentance—come back, forsake your sins, and be received into the household of faith and the brotherhood of the Priesthood.

JOY THROUGH FORGIVENESS

I have never seen happier people than those who have repented. I remember one time—I do not know whether the President will remember it—taking a young man to President Grant, a young man who had made a grievous error, heartsick and broken he was about it, and he said to me, "Do you think I could ever be forgiven?"

I said: "I will take you to the President."

We went to the President, and the President became convinced that he had truly repented, and he forgave him. Of all the joy and happiness that I have ever seen written on a human countenance I think I saw the utmost on the face of that youth as he appreciated this gift of repentance and forgiveness.

Now, my brethren and sisters, we know the great purpose of our Church. We know of the need of its glorious principles in this sad and torn world. God help us to live, so to keep the commandments, so to have the spirit of Christ, that we may establish His mighty work in the world, I humbly pray, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I have certainly been interested, my brethren and sisters, as you have been, in the very splendid remarks and counsel that have come to us so early in our Conference.

ADMONITION TO PROVE ALL THINGS

The other day I was reading the words of Paul where he gave us the admonition to "prove all things, and to hold fast to that which is good."

When I was a young boy my Sunday School teacher gave us this information. He said, "The flies are God's scavengers. You have noticed that just outside of the kitchen door the flies collect around the dishwater and other materials that may be thrown onto the lot and if it weren't for the flies eating up the waste material, we would all get sick." Of course this information was undoubtedly as good as could be had by him, or perhaps others, in regard to this matter. The fact that this had been told to us in Sunday School and by a man we all very much loved was no indication that the thing was right. Later in life we found that we could not hold fast to it because newly discovered evidence had proved it untrue.

If we follow the admonition of Paul and put sufficient time into proving all things we will be able to find the things to which we should hold fast. In the various scientific fields this has been followed extensively, and it is the only method that can be followed in order to arrive at the truth. I have this thought in mind: that we are very much concerned and we spend considerable time in proving scientifically whether things are right or wrong, eventually arriving at a basic truth, which always remains a truth and as such helps in arriving at other truths.

In the things that have to do with the Gospel of Jesus Christ, I am quite sure that we are not using this method to the same extent as we might use it in proving all things, and then in holding fast to that which is good. I heard one of our speakers say that we were on very poor ground when we thought our testimonies were sufficient in regard to some of the things that we declared that we knew. He said that very frequently, even when it came to testimony, we should put it on one side so that we might prove it right again. I can see no more advantage in eliminating the truth and the testimony that God gives us in religious things than I can see in continually disregarding basic truths of science. In arithmetic we might say that two times two are four is always correct, we prove it daily by its use. We get no place, we are confused when, in order to re-prove this proposition, we say two times two are five. It seems to me that this is the thing we do every once in a while with the Gospel of Jesus Christ.

THE VALUE OF A TESTIMONY

The Lord in His mercy gives to us a testimony and demonstrates

it to us in such a conclusive way that we know that we do have a basic religious truth for our testimony. For example, we know and we testify individually and collectively that God is a personal being and that we are made in His image. If our experiences and investigations, and His inspiration to us have proved this to be a basic truth, we should hold fast to it because it is good.

Men in the past have not been able to understand our conception of God. They cannot see that anything in the shape of man could be able to have the ability, the power, and the majesty that dwell in God the Eternal Father. As we move through life we do have men who in a measure assume the qualities and majesty of God, and feel that they are quite necessary to the affairs of life, but these men are gradually eliminated as was the house that was built upon the sand. Perhaps the only trouble is that they are able to do so many wicked and bad things before the waves come.

We have the same proposition in relation to the Word of Wisdom. We know the fundamental truth of the Word of Wisdom is based on a truth that cannot be eliminated or removed by any type of argument or reason. For instance, in coffee we have caffeine that is harmful, yet we sometimes reason that the same thing that makes coffee objectionable may not be so objectionable when it is used in some other way. It just indicates that we have not proven the thing so thoroughly that we have been able to hold fast to that which is good and make it a part of our lives.

THE SCRIPTURES MAKE CLEAR THE TRUTH

The Lord has said: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Thus we have a way of finding the truth regarding God and His relations to us. We have a way of establishing the truth so thoroughly in our hearts that we will be able to hold fast to it. Perhaps if we had had the same interest and used the same time and the same thoroughness in searching the scriptures of the Lord as we have used in the field of science, we would find that we were growing in the ability to hold fast to that which is good, and not let it get away from us.

We have practically the same advice given to us in the Book of Mormon, but we seldom have a desire in our hearts to know whether this book is right or wrong. If we will go to this book, according to Moroni, and read it in a prayerful way, with faith, desiring to have a testimony and to find out as to its truthfulness, by the inspiration of God and the power of the Holy Ghost we shall know the truth.

We who have taken this admonition, we who have accepted this way of proving the things of God, have readily found out, if we have done the thing sincerely, that the Book of Mormon is true, and that God gave it to His prophet, Joseph Smith.

SAFETY IN KEEPING THE COMMANDMENTS

There are so many things in life that are vital to us. If we would

go where we want to go, if we would have the blessings that we would like for ourselves and our loved ones, we must find out the things of God and then hold fast to them and never let them get away from us, either in times of tribulation or temptation, or times of joy and happiness.

May the Lord bless us and help us to guard His word in that light and live sincerely the precepts and the admonitions given to us, for the Lord has said: "If ye love me, keep my commandments." Perhaps at the end of our lives we will have demonstrated how much love we have for God by the number of commandments that we have kept and held fast to. May He so bless us, I humbly pray in Jesus' name. Amen.

The *Singing Mothers* sang "Songs My Mother Taught Me," by Dvorak. Sister Permilla Bean directed the Chorus.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

Since we are living at a time when wars of the greatest known magnitude are being fought between some of the most powerful nations of the world, very naturally we are wondering what the results are going to be and particularly what part our own country will play in this intense and most disheartening conflict. We are all extremely anxious to know whether or not our government is so constituted that it can endure indefinitely, or whether the time is now approaching when government of the people and by the people and for the people is to perish from the earth.

Dr. Andrew D. White, great scholar, wise diplomat, historian, and the first president of Cornell University, said many years ago that since all the republics of the past have failed, he had made a careful study for the purpose of determining whether in our republic there is any element that did not exist in those republics which have not endured. His conclusion was that the only new and outstanding characteristic of our republic is its public school system and he expressed the view that if our nation is to endure indefinitely it will be because of the broad democratic training and education in our public school system that we are giving to all the citizens of our nation.

PUBLIC EDUCATION NOT ENOUGH

But there are those who have strong convictions that public school education alone is not enough to preserve indefinitely and in peace, the life, the liberty and the prosperity of this our beloved country, the United States of America. Many are of the opinion that other elements are necessary. Religion, morality, righteousness! These are elements which must be factors in the make-up of any nation, it is said, if that nation is to endure indefinitely.

Experience has taught that morality is the life of a nation and religion is the life of morality. "Arming a country with guns and tanks and airplanes is not enough," says Roger W. Babson. Selecting men for the army, the navy and the air force on physical fitness alone will

not suffice. "If our defense program is to succeed," he continues, "the entire country must experience a re-birth, for in the end, only righteousness can save a nation."

REVELATIONS PERTAINING TO THIS LAND

Our modern revelations, as recorded in the Doctrine and Covenants of the restored Church, (Section 58) declare that this is the land upon which the Zion of God shall stand. The faithful are to have this land as an inheritance for their children forever and forever. Here the poor and the lame and the blind and the deaf are "to partake of the supper of the Lord." But in this land, these revelations tell us, the law of the Lord must be obeyed, and here, the record says, no man is to be in bondage to any other man, and it declares that the Constitution of our country was prepared under divine guidance. The Prophet Joseph when dedicating the Kirtland Temple prayed that the Lord would have mercy on all the nations of the earth, and he appealed especially for the Lord to have mercy upon this our own government, so that the principles of freedom and justice for all men guaranteed by the Constitution of the United States might be "established forever."

Then again, the inspired words of the Book of Mormon assure us that inasmuch as we live the righteous life and keep the Lord's commandments, we shall prosper here in America which the Lord says again and again is "a land choice above all other lands." The faithful, according to this divine record, are to enjoy this as a land of their inheritance and adds that this "land of promise" is for them and for their faithful children forever. Those faithful ones who have been "gathered here from other nations" are also to enjoy this as a land of liberty. The righteous inhabitants of this country, this inspired record continues, "shall never be brought down into captivity." Here "there shall be none to molest them," none to "take away this, the land of their inheritance."

A LAND OF PROMISE

It is gratifying and satisfying to us who have faith in the inspired words of this divine record, the Book of Mormon, to read further that "This land shall be fortified against all other nations," it shall be a land of liberty and upon it there shall be no king. This inspired book says further that God has preserved this country for a righteous people, and that whatever nation shall possess this land of America, shall serve God or else that nation "shall be swept away." "Whatsoever nation shall possess this land," the divine record continues, "shall be free from bondage, and from captivity and from all other nations under heaven, if they will but serve the God of this land who is Jesus Christ."

Our fathers came to this land of promise and under divine guidance, as we believe, they established our Constitution and government which guarantee freedom, liberty and justice to all men. Having been led and guided by providence very appropriately they adopted these words as the motto of our country, "In God We Trust," and it is fitting therefore that the people of our nation sing:

Our father's God to Thee,
 Author of liberty,
 To Thee we sing;
 Long may our land be bright
 With freedom's holy light,
 Protect us by Thy might,
 Great God, our King!

COERCION IN GOVERNMENT NOT THE LORD'S WAY

The Lord Himself has always favored government by the people. You will remember that in the days of Samuel the Prophet the Lord instructed him to let the people have whatever form of government they desired. They clamored for a dictator, a king, and because the Lord respected the right of free-will and human choice, because He recognized the right of men to govern themselves, and that it is better that humanity be self-governed, even though they are poorly governed, than to be compelled to obey even the divine law, He told the Prophet to let the people have a king, a dictator, since they insisted upon it. And the Bible tells us that after the decision of the Israelites to have a king, their dictatorial rulers wasted the substance of the people, they took away their personality and their freedom, and oppressed them with heavy taxes and other burdens. Instead of making a government for the people, as in a democracy, the people became the subjects of the dictators who did not rule for the good of the many but to bring power, wealth and idleness to a few.

Our government is founded on the principle laid down by the Lord Himself: that a man is capable of self-government. This is in harmony with the divine intent expressed by the Creator when He said:

Let us make man in our image, after our likeness and let them have dominion . . . over all the earth.

This important statement of man's right and ability to rule is expressed in our Declaration of Independence thus: "Governments derive their just powers from the consent of the governed." And no doubt those forms of government in which there is an assumption to rule without the consent of those who are to be governed are responsible for that forceful expression, "Resistance to tyrants is obedience to God."

PROVISION MADE FOR THREE BRANCHES OF GOVERNMENT

Wisely did our forefathers organize our national institution with three different, distinct departments, each one to be entirely separate from and independent of the other two. These three departments are the Legislative, the Executive and the Judicial. These able and far-seeing patriots and statesmen thus made these three separate and distinct departments the cornerstone of our republic and the guarantee that in our land there shall never be a dictator.

Among those who created this great free government were Puritans whose ancestors had struggled for generations in England and in Holland to secure the right to think, the right to be free, and the right to

worship God in whatever way they saw fit. In England, in those early days, non-conformity with the rules, regulations, beliefs and doctrines of the established Church was neither permitted nor tolerated. Puritanism contained the principle of true religious toleration. And doubtless the ultimate tendency of the views of the Puritans was to republicanism rather than to monarchy although in England the Church and the State were considered one and inseparable.

Eight restless years the Pilgrims spent in Holland where they had gone to find religious liberty and free government. They discovered soon, however, that for them Holland could not be a permanent home. Bradford says that when they looked toward America they were actuated by a great hope and an intense inward zeal to lay a good foundation in those then remote parts of the world for the propagating and the advancing of "the gospel of the Kingdom of Christ." They struggled to prepare stepping stones, at least, to assist others in the accomplishment of this great and important gospel service.

Thus were the Puritans inspired to come to America and here help to prepare a people and frame a government providing such religious tolerance that it was possible for God the Father and His Son Jesus Christ to come to these United States and here restore and establish the Gospel in its original fullness. Under these just and liberal laws it was possible for the ancient church to be established again with all its keys, rights and authority to teach, preach and proclaim the fundamentals of righteousness in preparation for the coming again of our Lord and Master who is to bring joy, happiness and peace to the world.

TWO ANTAGONISTIC FORCES AT WAR

These great present-day battles, to which I have referred, the greatest of all time, are contests between two forces which are utterly antagonistic. One of these is impelled by the despotic passion to rule mankind and rob human beings of their free agency, and the other has for its cherished ideal the right and ability of man to rule himself. The one contemplates government dominated by dictators; the other is the plan of the Almighty who created men free and equal and endowed them with the right and the intelligence to be their own sovereigns. The Creator never intended that a tyrant should assume the role of dictator and lord it over the sons and daughters of God under the despotic motto: "Might makes right."

Our forefathers interpreted this great fundamental principle of freedom for mankind in these words:

All men are created equal. They are endowed by their Creator with certain inalienable rights. To secure these, governments are instituted among men, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of the people to abolish it.

The aim of our patriotic fathers was to establish a government that would guarantee to them and to their descendants to the last genera-

tion freedom, security, and happiness. They expressed their feelings in the Declaration of Independence which says:

Appealing to the supreme Judge of the world for the rectitude of our intentions, we do in the name and by the authority of the good people of these colonies solemnly publish and declare that these United States are and of right ought to be free and independent states.

And the exalted republican principles for which these great and mighty leaders stood are thus expressed:

We the people of the United States in order to secure the blessings of liberty to ourselves and our posterity do ordain and establish this Constitution for the United States of America.

JESUS PROMOTED THE RIGHTS OF MANKIND

Christ Himself did not come to the great and to the mighty of the earth; He came to humble shepherds who were watching their flocks by night. But for His teachings, His announcement and defense of the sacred right of all men, you and I today might be the slaves of tyrants, the bondsmen of cruel masters. Clarence True Wilson said:

From the scorching fires of every persecution there has arisen some leader with a tongue of fire who has been inspired by the love of Jesus Christ to call men to a higher, a purer and a better life. Jesus promoted the rights of mankind. He is the Creator, he is the Architect of the republican form of government.

His Church stands on the principle of human brotherhood. He taught that he who humbleth himself shall be exalted, that this world of ours is for us all and not for a select few. No one ever chose for his followers and associates men less gifted, more simple, plain and humble than did Jesus when he selected his twelve Apostles. And yet see into what heroic, noble, able, death-defying characters they became. Thus the Savior Himself demonstrated that the humblest men may develop into the highest characters. He had high regard for the plain people. Every example He set, every doctrine He taught was, it seems, intended to show that genuine greatness is in the act of service. He taught the equality of men and the dignity of those who are poor and stricken. The longest sermon he ever preached was delivered, it is said, to a motley crowd of peasants and fishermen. To this audience of ordinary people he gladly gave those great ideas and ideals contained in that matchless religious appeal, the Sermon on the Mount.

THE CHURCH AND THIS GOVERNMENT

Our nation, our country and this Church, the Church of Jesus Christ of Latter-day Saints, seem to conform to what was predicted and specified by the ancient prophets. We verily believe that in our present combination of Church and government we have what the Prophet Daniel said had been shown to King Nebuchadnezzar in his famous dream. The king was shown things that are to come to pass in these latter days. Many nations and many kingdoms are to be destroyed, but the God of Heaven is to set up a Kingdom which shall never be

destroyed, a Kingdom that shall not be left to other people, a Kingdom that shall break in pieces and consume all other kingdoms, and, the Prophet adds, it is a Kingdom that shall stand forever. It is the stone cut out of the mountain without hands, the stone that is to become a great mountain; yes, the prophet says it is the stone that is to fill the whole earth. (Daniel 2) It is our belief that this refers to our own land, choice above all other lands, and to the Church of Jesus Christ of Latter-day Saints, with its principles of free agency and self-government.

PEACE ACHIEVED THROUGH UNSELFISHNESS

And now, in the name of Him who is our only King, Jesus the Son of God, let us as members of the Church and as citizens of this great nation, unite in an appeal to our heavenly Father, with whom nothing is impossible, to bring to us and to all mankind that glorious blessing of peace, good will and understanding, for which righteous people all over the world these days are so devoutly praying. And when making these our heartfelt, prayerful appeals may we never forget that only by living unselfish lives, by feeding the hungry, clothing the naked, visiting the fatherless and the widows in their affliction and extending to all men their God-given liberty, can we hope to secure joy and happiness and everlasting peace.

By our faithfulness and devotion to these righteous principles may we bring to our beloved nation and to the distressed people of all the world these choice blessings, I humbly pray, through Jesus Christ our Lord. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I have been impressed as you have by the services thus far this afternoon, and of course what was said this morning. I do not know what part of President Clark's talk impressed you most, but I know what gave me the most comfort. It was when he said: "I will now speak and take a hand in putting myself out of misery." Shocked as I was in hearing one of the Authorities make such an intimation, I thought, "Well that certainly helps some of the rest of us out." After all, as someone has said, "There is as much human nature in one of us as the rest of us."

There are two things that a person prays for in trying to fill this speaking responsibility. One is, he prays that he will feel at ease to the extent that he might say what he would like to say; and, second, that what he does say may be tempered with inspiration from above that he will be wise in saying nothing that would be improper. I certainly pray that I may be blessed in these two regards this afternoon.

VISITS TO STAKES BRING ENCOURAGEMENT

The Presiding Bishopric have been going through the Church considerably lately. We see what is going on here, and what is going on

there, and of course in some of these places we see what is *not* going on. It is a wise observation that we should not be pessimists. We are cautioned to observe the bread part of the doughnut as well as the hole. Now it is not my purpose in any sense to be a pessimist. I want to appreciate the food of the doughnut as well as the space inside.

When you see two hundred lads of the Aaronic Priesthood take part in a chorus in a Stake conference, you begin to realize that somebody is at work with boys. When you see some Stakes do outstanding things you thank God for such leadership. The other day in one of the Stakes I called at a little home and saw sitting on the floor three deep—they had to sit on the floor to be accommodated in the house—about fifty-five to sixty young people, ninety per cent of whom having attended their sacrament meeting this night, now assembled in a Book of Mormon class, wholesomely conducted by themselves. You see those things and you are impressed.

When you see a little Bishop stand up and say that he could account for every one of his Lesser Priesthood boys for the past ten years, and each one of them is wholesome, clean, and sweet, it makes you appreciate what some people are doing. Of course that sounds pretty much like the fellow they tell about crossing the plains, driving a swarm of bees. He contended he did not lose a bee. But I believe that Bishop. God bless him!

THE OTHER SIDE OF THE PICTURE

Now for just a minute let us look at the inside of the doughnut. You cannot ostrich-like put your head under the sand and say there is no danger about you. You have to take facts as they are. There is a fact thrown out to you and to me that is a challenge, and I mention it. This is our work; I mean the Aaronic Priesthood. It is the work of the Presiding Bishopric. *There are right now 36,733 adult Aaronics in this Church of record*; men twenty years of age and above who are not Elders or hold the Melchizedek Priesthood. May I remind you that the average attendance at sacrament meeting of these men is five per cent. I have too much sense to condemn that group of men. The best gold we have, we shall find in those men if we dig down deep enough and use the right process in "smelting the ore." Now there is a challenge to you.

Another way of saying it is that out of ten boys from twelve to twenty you are really teaching or training only six the way you should. Now put that figure in front of us—36,733. Look at it sideways, from the front and from the back, any way you want to look at it! It is there staring us straight in the eye. Someone has said, "Let us have the strength to face a fact though it kills us." Let us face the facts.

Now what about your pedagogy, what about your human kindness, what about your *boys' men*—ability, and all the rest of the virtues that we oftentimes brag about? I ask you the question, where is it all? Where are those other four? Why don't we touch their lives more successfully than we do?

APPEAL FOR BETTER LEADERSHIP

Sometimes I think we give the boys an *acid test* and a *burning test*. Let me explain what I understand that means: If you will take a bone that has stood on an anthill for three or more years, (I don't care how dry it is), and you soak it in muriatic acid, as dry as that bone is you can tie it in a knot. You have nothing but gristle or animal matter left. Now take what you have left and put the torch under it and you haven't very much left of that bone. The muriatic acid in one case eats up the mineral or the lime, and the burning eats up the animal matter.

Now that is just what some of us do with boys. I am looking now at the inside of the doughnut. I am looking at those things we do *not* do. I am keeping in mind all the time some of the fine things that we do. You give the boy the acid test and then the burning test. Now let us see what we mean by the acid test. Here is one:—you give the boy improper supervision. Someone has said, "We are not *shepherds*, we are *sheep herders*." We "*taketh*" them not down into green pastures, but we "*draggeth*" them over cacti and rocks, and before we get through with them, their mouths are bleeding from briars and thorns we "*suffereth*" them to eat. Sometimes if you get a good boys' man for the boys, along comes a petty vacancy in the Ward and you let him go. Somebody suffers. There is not a bigger job in this Church than taking care of these boys. *The boy of today is the man of tomorrow*. When our deacon comes to his quorum meeting, too many times he is met with an unprepared program. He is met too many times with a leader who knows little or nothing about boy psychology or the first principles of getting his interest. We fumble him about with our clumsiness and lack of consistent follow-up until up his sleeve, while he respects us, his soul rebels against our promiscuousness.

When you see these figures—just four out of ten—you may think of that poem, "The Charge of the Light Brigade," and say to yourself, "*Someone has blundered*." We'll have to wake up; we'll have to put more life into our stewardship, if you please, of these boys. I cannot think of anything that better illustrates what I want to say than a story that has been told before. I apologize for alluding to it again, but it may crystallize better what I am trying to say.

A Scotch minister had trouble with a good brother in his congregation who *would* go to sleep. The minister stood it as long as he could. Finally he called Sandy to him and told him he would have to stop going to sleep; he could not stand it any longer; that he was setting a bad example. The brother insisted he couldn't help it. Finally the minister's eyes brightened, and he thought he had some real inspiration. Said he: "When you come to Church next time, bring a little snuff in a can; and when you feel yourself getting drowsy, just apply a little bit of snuff in your nose."

Then his good church patron had some inspiration and he came back with: "Wouldn't it be an awful good thing if you'd put a wee bit o' snuff into your sermons." *We'll have to put more snuff in our teaching of boys.*

I wouldn't have a lad that wouldn't wiggle, and if you think the way some of you folks take care of this wiggling lad, the way you handle him is right, you are sadly mistaken. I hate to say it, but I do not hesitate for one minute. I have seen conditions that warrant my saying it. The leadership sometimes of these boys is dead on its feet. We do get into ruts, and boys that look for a little spark of animation from us are disappointed.

In a lecture that was delivered before a hospital convention the other night, a wise observation was made by the speaker. He spoke in hospital terms because they understood them. He warned them against a disease altogether too prevalent. This ailment has afflicted too many men who are supposed to lead boys. The lecturer said: "If you get the disease there is no need of being vaccinated; that won't do you any good; they cannot operate; when you get this disease, the only thing you can do is to *blast*. Now here is the disease: it is metallurgic fever. It is the condition in the body where the iron in the body turns to lead and centers in the seat of the trousers."

Here is another way of saying the same thing:

Man was not made to sit entranced
And press, and press, and press his pants,
But rather with an open mind
To circulate among his kind.
So, my friend, beware the snare
That lurks within the cushioned chair.
To run the race it has been found
Both feet must be upon the ground.

THE TRUE STORY OF A BOY

Now I say these things seriously. We ourselves are in a deep slumber and we expect to keep awake a wiggling, wholesome, American boy. That is an *acid* test. What may be another acid test?—not putting the proper value on a boy. Do you look to the value of the heart that beats under his coat, or do you see only the outside of the coat? Many a good mother misjudges a boy because he is not a Lord Fauntleroy. Because he doesn't keep his hair combed, you think he is on the road downward. Sometimes you do not see him as he really is. He puts his worst foot forward; he is in the "ugly duckling" stage. But if he were treated anywhere near right, he would develop into a bird of real plumage and grace.

To illustrate: A little girl of the slums was found dangerously sick. There must be a blood transfusion at once. Her ragged urchin brother was accosted:—would he give his blood for his sister? "Sure," he thundered back. After they had worked on his arm for a few minutes, its whiteness, because of the wash, he had not witnessed before, almost frightened him to death. The pumping apparatus was set to work and his sister revived. When he learned that his sister fared well, notice the deep-seated surprise back to the doctor. (I hope you get it.) "Fine, Doc, but when do I croak?"

Do you in judging look at the thread-bare ragged apparel, or are you

bent on discerning the sacrificing thump of the heart that beats deeper down in his soul?

Christ said that no greater thing can any man do than to give his life for his fellows. That young lad thought that when he was asked to give his blood for his sister, it meant that he was giving his life. We in our civilization box the ears of the lad until his ear drums are numb and he is deaf the rest of his life, and that same fellow is the man who gives you your electric light today. We put a dunce cap on an Einstein, and our schools court martial the boy who may be the military general of tomorrow, who cuts through smoke and shrapnel to victory and makes this the "land of the free and the home of the brave."

Not understood. Poor souls with *stunted vision*
 Oft measure giants by their narrow gauge;
 The poisoned shafts of falsehood and derision
 Are oft impelled 'gainst those who mould the age
 Not understood.

Not understood. How many hearts are aching
 For lack of sympathy? Ah, day by day
 How many cheerless, lonely hearts are breaking
 How many noble spirits pass away
 Not understood.

Oh God, that man would see a little *clearer*
 Or *judge less harshly* where they cannot see,
 Oh God, that men would draw a little nearer
 To one another, they'd be nearer Thee
 Not understood.

With this boy is our *vision stunted* and do we *measure* him by our *narrow gauge*? Fathers and mothers, you make some mistakes. Teachers in schools, and we in the Church should *see* a little *clearer* and *judge less harshly*.

TEACHERS MAY INFLUENCE BY EXAMPLE

Now to the burning test to this lad: I mention it as the third test, but not the least. The burns that take place here go down into the bone. Now I am speaking of the example that we set as the teachers of this boy. What kind of men do your Bishops pick to teach these boys? what kind of life are we, whom the boy is supposed to look up to, living? If you please, *will our lives "hold water?"* Do we have a long face on the Sabbath day and in holy places, and play a different tune in our conduct in the affairs of men in the ordinary business of life? In my judgment there is nothing doing more harm in this Church today than men who are trying to play a double game. The boy always finds it out. You can't fool him. By our conduct we often pull up by the roots the most precious sprouts of confidence ever germinated.

To illustrate what I am driving at: Maybe some of you remember Deacon Jones, who is mentioned in the book, "David Harum." He was a sanctimonious, wonderful fellow on the Sabbath day, but during the week you had to hold on tight to your eyebrows or he would take them too—one of those two-faced "angelic" souls that grace this world; the

kind Christ speaks of in his rebuke to the old Pharisees; a front as pious as apple sauce, but a trail on the sands of time of dead men's bones. He was on his deathbed; he was doomed to go. He had made quite an impression on some of the village who did not think very straight; but he did not fool the boys. The boys had his number. He began to sink, and sink, and finally he got so low that instead of answering the doorbell or the knock on the door by the inquirers, they had a blackboard put out in front of his abode. Every half hour the attending physician gave his temperature and his pulse. There was quite a commotion in the village, everybody was watching that blackboard. Well, the boys watched it, too, and they were waiting for an opportunity to express themselves. (If you ever want to get the proper value on yourself, ask the boys.) I think the last bulletin read, "8:05 a. m.—pulse 50, temperature 86." When nobody was looking, a bright lad, with mischief bent, who knew the Deacon, slipped up with a piece of chalk, and excitingly recorded: "8:22½ a. m. Much excitement in hell; Deacon Jones not yet arrived."

As Bobbie Burns put it, "The man of independent mind looks and laught at *a', that*."

DISCIPLINE MOLDS CHARACTER

Now I would not have you think for a minute that I want you to pamper this boy. Let him stand on his own feet. One man said: "One of the greatest crops that America is reaping today is the spoiled child." Some of you people who have worked all your lives are as guilty as the man of wealth. You say, "I have had such a hard time in my life that I certainly won't let my children go through the same thing." And the spoiling process goes on. I do not think that we appreciate to the full extent what this means. Does your girl or boy know how to spell "gratitude"? Do you let your boy fight for what he gets, or do you hand him all his desires on a silver platter.

I remember at our home, for years and years, we had a cow. (I won't forget the cow because of certain responsibilities I had connected with it.) Every time a calf would come to town, father would in the course of events send at the proper time for the butcher. But there was one little heifer that father said we would keep. When that animal was about nine months old, father came home one day with a big strap with spikes driven from the inside out. He said that it was to go over the calf's nose. In other words, the day had arrived when the calf must be weaned. I wonder sometimes if we parents use the same philosophy on our children? Do we wean them? I am speaking now figuratively. Many a boy becomes eighteen, or twenty, goes through school, and, if you please, remains not weaned. Many a boy is spoiled because you can't spank grandmothers. Yes, too, because you can't spank parents. Until the last few years, I have thought that the cow ought to have worn the strap and the spikes ought to center in that part of her anatomy that the calf was most interested in. But I have changed my mind entirely, I think that as far as the children are concerned, the strap still belongs over their noses with the spikes going out. Parents should be painfully

reminded when the occasion arises that the weaning is in process. America will learn before she gets through that her children *should know more than stepping on the gas, smoking Turkish blends, and ordering up chocolate eclairs and tutti-frutis*. Yes, and what's true of the children of Uncle Sam is doubly true of this Church.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were past,
The bit of clay was hard at last;
The form I gave it still it bore
But I could change it never more.

I took a piece of human clay
And gently formed it day by day;
I molded with my power and art
A young child's warm and yielding heart.
I came again when days were gone,
It was a man I looked upon.
The form I gave him still he bore;
But I could change him never more.

Now, may the Lord bless us in this boys' business. Don't forget while we are putting the acid test and the burning test on this lad, tobacco shoots her shrapnel, liquor drops bombs from the sky, and then you find indolence and bad habits walk arm in arm with the boy to destruction.

Let's handle this boy more scientifically. Let's give him more attention. He's more valuable than our crops, our hogs, and our business. *He is the man of tomorrow*. Give him the right start. The boy is like a zipper; start him right and he'll come through. Don't jerk him, you might tear the meshes and then you haven't a track to travel on.

May God help us to *hold these boys*, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The *Singing Mothers Chorus*, under the direction of Sister Nellie M. Bennion, will sing: "The Lord is my light," by Allitson.

I am sure that I express the gratitude of all the people here in conference, and those who have been listening in on the air to these *Singing Mothers* for their splendid music.

Again I urge you brethren and sisters to drive carefully, and save your lives and the lives of others.

The chorus sang "The Lord is my Light." (By Allitson)

Elder Charles C. Heaton, President of the Kanab Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a. m., Saturday, October 5, 1940.

SECOND DAY MORNING MEETING

Conference reconvened Saturday morning, October 5 at 10 o'clock a. m.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We are blessed again this morning in having with us President Grant, who is presiding at this meeting, and has asked me to conduct the services.

The singing today will be congregational, under the direction of Elder J. Spencer Cornwall, except for one solo. Our organist is Alexander Schreiner. The opening song will be by the congregation, "O Say, What is Truth?", by Melling, hymn book, page 17.

The congregation sang the hymn, "O Say, What is Truth?" (By Melling.)

Elder Charles W. Fagg, President of the Grant Stake, offered the opening prayer.

The congregation sang the hymn, "Praise to the Man." (By William W. Phelps.)

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I feel very happy, my brethren and sisters, in my religion and the association I have with you this morning in worshiping the Lord in General Conference of His Church. Personally I appreciate your attendance at this Conference. I enjoyed very greatly, with others of my brethren and their wives, greeting about seven thousand five hundred people, leaders of the Church, at a reception held in the Hotel Utah Thursday evening; and I suppose you are all here, or most of you, today. To me it is an evidence of your faithfulness, brethren and sisters, and appreciation of the Gospel, realizing that many of you have come from afar, great distances, and at more or less expense, and I believe that you have come in discharge of a sacred religious duty, and with a desire to mingle with the Saints of God, and to worship Him in His appointed way.

FAITHFUL LATTER-DAY SAINTS COMMENDED

I feel full of blessing for you and all the faithful Saints. I know the integrity of the Latter-day Saints, the sacrifices that many of them are making for the Gospel's sake. May God bless you and reward you abundantly therefor, and keep you in the faith. Those who are indifferent

and careless in regard to their religion, I hope that the Spirit of the Lord will strive with them, that men in high places of responsibility will strive with them, and that they may be brought into real activity and appreciation of the Gospel, and take advantage of their opportunities in making their calling and election sure, while they are here and have the opportunity, and I desire to be one with them.

I suppose that we are all candidates for the highest degree of glory in the Celestial kingdom. In order to attain to those heights we must serve the Lord and work the works of righteousness, as outlined by the Gospel which the Lord has given us for our guide.

One of the articles of our faith reads:

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

INTERNAL AND EXTERNAL EVIDENCES OF THE GOSPEL

There are, I may say, two principal incentives for men to yield obedience unto the Gospel in order to obtain salvation. We may say the one is the external and the other the internal evidences of the Gospel. If we ever attain to a fulness of glory it must be by the keeping of the commandments of the Lord, by living by every word that proceedeth forth from His mouth. We must have faith in order to do so. Faith is the first principle of revealed religion, the foundation of all righteousness, and the moving cause of all action. Faith comes by the word of God. Hence we preach and teach, that men and women may have faith, that they may repent of their sins, yield obedience unto the laws and ordinances of the Gospel, and through the atonement of Jesus Christ obtain eternal life and exaltation.

The internal evidences of the Gospel are experienced by those who have received the Gospel, and they have the benefits of the external evidences as well; while those who are non-members of this Church have practically but the external evidences.

When I speak of internal evidences, I regard the Holy Ghost as the soul of Mormonism, and Mormonism is the Church and Kingdom of God established on the earth, with the everlasting Gospel restored in these last days.

We look at a man of fine physique and personality and admire him, but we do not know his real worth until we become acquainted with him and learn that he is a man of character, a man of integrity to truth and the principles of righteousness, and then we love him more dearly.

THE COMPANIONSHIP OF THE HOLY GHOST

People on the outside look at the Church of Jesus Christ of Latter-day Saints and admire its organization, its institutions, its accomplishments; but they have not felt as the Latter-day Saints have felt, who have embraced the Gospel and helped to make Mormonism what it is

today. When a person has had faith to repent of his sins, and yielded obedience in the waters of baptism, and had hands laid upon him by those having authority, for confirmation to membership in the Church, and received the Holy Ghost, it is his right, through continued faithfulness, to have the companionship of the Holy Ghost with him all the time, to be, as it were, a lamp to his feet and a light to his path through life, to know the course that he should pursue, and have strength and power to pursue that course.

That is the will of the Lord, and I understand what the Lord meant, when He said: "He that doeth the will of the Father shall know of His doctrine"—it meant that very thing. Those who have taken that course in sincerity do know, by the revelations of the Lord, through the Holy Ghost, that His course is right, in accepting of the Gospel; that this work in which we are engaged is indeed the Gospel of Jesus Christ.

The scriptures tell us: "No man can say that Jesus is the Lord, except by the Holy Ghost." I bear you my testimony, brethren and sisters, that I do know, by the power of the Holy Ghost, and added evidences of the Gospel, that Jesus is the Christ, the Savior and Redeemer of the world. I feel that I know it just as well and by the same means that Peter knew, when the Savior asked His disciples:

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

* * * * *

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

And Jesus answered and said unto him, Blessed art thou, Simon-Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

MEN KNOWN BY THEIR FRUITS

The Savior gave a test that people who are not members of the Church might apply in their investigation of the Gospel, particularly in regard to prophets, that they might know a true prophet from a false one. It is contained in the seventh chapter of Matthew, where He said:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them.

By the fruits of the Church of Jesus Christ of Latter-day Saints, its membership, we may be known as God's people, and this work as His work.

THE PROPHET ISAIAH QUOTED

I desire to read to you, brethren and sisters, a few words from the prophecy of Isaiah, who spoke under the inspiration of the Holy Ghost and for the Lord, so that this that I am going to read to you is the word of the Lord, and was intended for us. I read from the twenty-ninth chapter:

Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed:

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

THE PROPHECY FULFILLED

Those of us, brethren and sisters, who are familiar with the circumstances surrounding the coming forth of the Book of Mormon, and the establishment of this work in the earth, can readily see in it a fulfilment of the word of the Lord as He spoke it through His servant, the prophet Isaiah. It was to be a marvelous work and a wonder that the Lord should bring forth at this particular time, when the Book of Mormon should come forth. The Book of Mormon itself contains a fulness of the Gospel of Jesus Christ, as taught by Him to the ancient inhabitants of this American continent, and it is before the world today.

In the beginning of this work, in the days of the Prophet Joseph Smith, a wonderful work was accomplished. He laid the foundations for an ever growing and increasing organization and activities in the Church intended for the honor and glory of our Father in heaven. He was taken away in early manhood. He gave unto us the revelations of the Lord, for our guidance. At the time of his death there was but one auxiliary organization in the Church, that of the Relief Society. That organization has become a marvelous organization. Yes, I may say it has become a marvel in the eyes of men and women within and without the Church.

ORGANIZATIONS PERFECTED

It was in the days of President Brigham Young that the Sunday School organization was established. It has grown and increased until it is a mighty organization in the earth, a marvelous work and a wonder, the like of which cannot be found anywhere else.

It was in President Brigham Young's day that the Young Men's and Young Ladies' Mutual Improvement Associations were organized. Each of them has become a marvelous work and a wonder.

It remained for the administration of President John Taylor to give to the Church the Primary organization, which is another marvelous work and a wonder in the earth today.

DEVELOPMENT OF CHURCH UNDER PRESENT ADMINISTRATION

It remained for President Heber J. Grant and his administration to carry on this great work in its development, increasing the Stakes and Wards of Zion. In the days of the Prophet Joseph Smith they had but one or two Stakes, and now we have a hundred thirty-two. They had a few Wards, and now we have more than a thousand Wards. We have Missions established, and for more than a century we have been carrying on at tremendous expense. Today we have something like two thousand missionaries constantly in the field. The expense to the Church and to the individual missionaries and their friends, valuing a missionary's time at \$900.00 a year, reaches nearly \$4,000,000.00 per annum. This gives evidence of the faith and the knowledge of the Latter-day Saints that they are engaged in God's work, and are willing to make sacrifices for its advancement in the earth.

In the days of President Heber J. Grant and his administration there has been organized in the Stakes of Zion a missionary system, known as the Stake missionary work of the Church; and be it known, brethren and sisters and friends, according to the statistics of the Church, in the past two years, with fewer missionaries employed, there have been more converts made within the Stakes of Zion than in the mission field. If we compare the cost of maintaining the missionary work abroad, this work carried on at home is without practically any cost to the Church and its membership. The missionaries maintain themselves. They carry on their vocational work. They can sleep in their own beds at night, eat at their own tables, and the work goes forward,—a marvelous work and a wonder, to the credit of the present administration of the Church of Jesus Christ of Latter-day Saints.

Another outstanding accomplishment in the administration of the present President of the Church is that of the Welfare work of the Church. Those of you who heard President Clark's talk yesterday morning upon this subject of the welfare work of the Church must have been convinced that it is indeed a marvelous work and a wonder, evidence that the present President of this Church has been divinely called as God's mouthpiece and prophet unto this people. Do we need these evidences? If so, we should make use of them and let them have their influence upon our minds, at least to lead us to a careful and thorough investigation of the Gospel of Jesus Christ, as it is preached today.

This could not be accomplished, of course, by the leadership of the Church alone. It involves the faithfulness and integrity of the member-

ship of the Church; and may the Lord bless you, brethren and sisters, for such integrity and faithfulness.

DUTY OF MEMBERSHIP OF THE CHURCH

So this is the work of God, and it will go on, until God's purposes have been fully accomplished in the earth. It is for us as members of the Church to do our duty and to stand in holy places and watch the judgments of God go by. This we will do if we have the right spirit and are living our religion without any fear or trembling on our part, for we know that God will take care of His own.

I bear my testimony to you, brethren and sisters, that I do know that this is God's work; that Jesus is the Christ, the Son of the living God; that Joseph Smith was a prophet of God and is and ever will be, as also his successors, one by one, down to the present time, and not the least among them President Heber J. Grant. Thank God for him. May he be preserved unto us and unto his work many years to come, I pray, in the name of Jesus Christ, Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

Twice each year, for the last few years, I have had the privilege and pleasure of sitting and looking into your faces, and contemplating the things that are transpiring in your hearts. But I want to say to you now that it is greatly different from sitting and looking at you, in this position which I now occupy. Just a few feet above my seat makes considerable difference.

There is one thing that we all have been contemplating, and I know that we have come to some definite conclusions concerning it, and that is the well-being and the safety of this people who have been gathered out from every nation and from every branch of people upon the earth, here to this land which has been consecrated and dedicated of God, our Eternal Father, for the gathering place of His own. I believe that we will come to the conclusion that we are perfectly safe in our daily walks and talks, if and when we devote ourselves to God's great work, in the right spirit.

THE LIBERTY BELL

You know that through one hundred and eighty-four years there has now come down to us a rather national emblem—it has become almost a shrine. I speak of the old Liberty Bell, which, though voiceless for these many years, has served so well, and which was eagerly looked upon by the people on July 4th, 1776, as it rang forth its message that this country was in very deed free from tyranny and free from that which had caused mankind so much distress. You know it was brought from England in 1732, and it rested in the State House in Philadelphia for a number of years. Then in 1753 it cracked and was remolded by American workmen. This did not last very long. It cracked again, and

then was remolded. But the strange thing to me is this, that some twenty-five years prior to its being cast the last time, out of the scripture men sought that which was molded into its crown and that was, as it came from the holy writ: "Proclaim liberty throughout all the land, unto the inhabitants thereof."

Now, this bell was in use by the City of Philadelphia until July 8th, 1836, when it cracked while being tolled at the funeral of Chief Justice John Marshall.

FREE AGENCY A GIFT FROM GOD

It seems strange that God has prepared the way for His people, and perhaps strange to us that God is now preparing the way for His people, but such is the case. In the beginning of this earth of ours for this thing which God prepared for His children, He gave some definite, pointed instructions, and was rather jealous of what He said and what He desired, and to us have come these things which we would like to obey and love to keep.

God has also given unto each of us the one and only tool by which we might gain honor and success and exaltation, or on the other hand, misery and disgrace and absolute degradation. Now, that tool is the free agency of man to choose between right and wrong, and God has safeguarded it, from time to time called our attention to it, and brought it home to us.

LIGHT AND UNDERSTANDING TO BE STRIVEN FOR

I read in the Doctrine and Covenants this:

Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

And that which doth not edify is not of God, and is darkness.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day

And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;

He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all.

I feel that we should never imagine that we have seen the light at one time, and it becomes therefore unnecessary for us constantly to strive to glimpse those flashes from heaven that are coming to us, as they did in the past. I would that we might open the windows of our souls and receive that light which God desires to give and is giving to his people.

LEADERSHIP THROUGH SERVICE

You recall when Christ was with His Twelve, one thing that has always rather impressed itself upon me, was the time when the Twelve and Christ were together, and the Twelve, some of them were contending, one with the other, as to who might be on the right-hand side of God and who on the left, and these things were said: (This is in Mark, the tenth chapter.)

But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you; but whosoever will be great among you, shall be your minister;

And whosoever of you will be the chiefest, shall be servant of all.

The salvation of man is not brought about by force or coercion or the powers of dictatorship. These are not the methods God has used, nor are they the methods God will use.

Refer to your Pearl of Great Price, and read in Moses that which God gave to us then:

And I, the Lord God, spake unto Moses, saying: 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.

Constantly there has come ringing into our ears these admonitions, these things, which bring us up standing, to realize that it is God who speaks to His people, to direct them and to cause that their minds may run in the proper channels.

GOD'S WORD GIVEN TO HIS PEOPLE

The following was given in a revelation to the Prophet Joseph Smith:

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above.

Now, these passages of scripture that I have read to you, I have read them for this one purpose, and they have led me to this thought, that every single last soul of us here, and all the members of this great Church of God, scattered throughout the length and breadth of the land, have seen the light, and we have had that light confirmed by the testimony of the Holy Ghost in our hearts and souls, that this is God's work, that God in His own way has wrought and brought to pass that which you and I now behold.

Think of God's message. Think of His methods, the choosing of Moses, the call of Abraham, and the placing of Joseph sold into Egypt, the sending of His Only Begotten Son among the children of men, to

bring about that which Christ wrought, which is sung by the millions upon this earth here today. Then think of the marvelous thing that He did in His quiet, unostentatious manner; how Moroni appeared to the Prophet Joseph Smith, to bring forth this great work that you and I are now engaged in.

All this being true, all this having been revealed to us, we knowing of its truth and virtue, I think is it quite necessary that we bring ourselves to understand that with the establishment here upon this earth of God's prophet, God's servants, we can say in our hearts that these are the servants of God, chosen absolutely and literally by Him for the guidance of His people here upon this earth.

SUCCESS IN LOCAL MISSIONARY WORK

Now, just one word: I am thrilled with that which has been told to you people by Brother Richards, Apostle George F. Richards, concerning the work which is going on here in the Stakes of Zion. Your sons and daughters have been sent abroad. They have been marvelously blessed. But here in your own Stakes, up and down these great stretches, your sons and husbands and daughters and wives are in this great missionary work, and up to July of this year we were just fifty-one baptisms ahead of the same time last year; and during this last month one hundred ninety-four men joined this Church, who never knew of its truth before.

So I rejoice, and say to you I feel that it is not necessary that we should feel overly concerned about what will happen to us, if we will do that which God desires us to do.

God bless you, I pray in Jesus' name, Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I had rather half-heartedly cherished the idea that the broadcast tomorrow morning would be accepted as my contribution to this Conference. It was almost the case six months ago, but five minutes at the last of the closing session saved the establishment of such a precedent, I am sorry to say.

Usually when I occupy this position, which is at least once a week and often two or three times a week, I have the benefit of a radio script in front of me. It is much more comfortable, but not nearly so spontaneous. I ask at this time that if the Lord has a message that He would like me to speak, He will prompt it. I feel very weak in addressing this congregation.

THE NEED FELT FOR TRUE LEADERSHIP

In our conduct of the Tabernacle Choir broadcast over the nationwide Columbia network each Sunday morning, and over the nation-wide Canadian Radio Commission stations, and also by short wave and by electrical transcription across the seas and into other continents, we

receive mail postmarked from almost every section of the globe, and literally from every nook and corner of America.

This mail reveals that people are hungry for leadership, that they are searching earnestly for a foundation on which to place their feet, for a fixed destination toward which to strive, and that they are sick to death of the confusion and the contradiction that they see about them. This hunger for leadership in one sense is a very happy thing, and in another sense it may be a very dangerous thing. When people are in that frame of mind it makes it much easier for a false leader to win their following.

I am impressed with the fact that our responsibility in this Church is the responsibility of leadership, and that we must take it, whatever it may cost us, because the Lord has told us that we have been sent to be a light unto the world and to be saviors of men; and if we don't give this leadership, others will assume it, to the sorrow of mankind and to our own condemnation. I feel sure that this leadership must enter into all of the activities of living.

President Clark mentioned here, yesterday morning, the fact that our fathers and grandfathers had prayed over the land and the water and the air, and all of the physical elements of production, much to their credit and to their blessing. I feel sure that we need to pray over a good many other things, including our scholarship, our academic activities, our political activities, our social activities. I am sure that we need to pray over every phase of thought and of life.

It is a very difficult thing to take leadership in this day—so much is being discovered; so much is happening; so confused are the issues, I think it safe to say, without contradiction, that in a public sense we can't be sure of much of what we hear or much of what we see or much of what we read; that the phrase, "evil and designing men," has a much broader application, than the limited sense in which we use it in connection with the Word of Wisdom. Those things that are printed and spoken to shape our thinking, in all fields of communication and human contact, are largely designed and colored and adulterated and modified to bring men into the line of thought of other men, often without regard to the facts or the truth of the matter in question. It is very difficult to know, and I think man unaided, of himself, and without some Higher Help, cannot know what to believe and what not to believe of the maze of material that daily passes before our eyes and comes within the range of our hearing.

THE SEARCH FOR TRUTH

A cherished friend of mine, whose life paralleled mine for many years, up to a few years ago, when there was a parting of the ways, is now in one of America's greatest institutions of learning, and has achieved international eminence in his scientific field. A few weeks ago he wrote me and said: "I am conducting researches in many fields, and I am just beginning to learn the high cost of finding out the truth about anything."

And he continued: "The problem is so complex that all we can do is arrive at half-truths and first approximations."

I wrote him back and said: "It must be a great comfort to you, in your work, to know that you are a member of a Church that will accept everything of truth that you ever find in your researches, in whatever field of thought or activity, and all that we ask of you is to pursue them beyond that stage of half-truth and first approximations of which you have spoken, and conduct them to their final end, where there will be no question about their eternal verity—to that point where the generations to come will not of necessity repudiate them."

I have a strong feeling that our young people who go into our universities and colleges should have before them constantly the promise of Moroni, that "by the power of the Holy Ghost ye may know the truth of all things," which is repeated in substance in the Doctrine and Covenants to the effect that "the Holy Ghost . . . showeth all things and teacheth the peaceable things of the kingdom." I never remember having gone into an examination of any consequence in my life without making it a matter of prayer. I know that the young man or young woman who approaches any problem in the academic field, or any other field, would have a great advantage if he would keep as his constant companion the spirit of our Father in heaven, which would give him an active sense of warm assurance when he was in the presence of truth, and would give him a contrary feeling when he was not in the presence of truth. It wouldn't give him knowledge without study, or discovery without search, or truth without effort, but, granted that he pursued his work intelligently and diligently, he would have a great advantage in all of his findings and doings, academically and otherwise, if he made the spirit of all truth his constant guide.

STRENGTH COMES THROUGH PRAYER

This is the thing the Latter-day Saints have that helps them to take leadership regardless of the confusion and the contradiction about us. I know that in my home my widowed mother was constantly in an attitude of prayer. My most vivid memory of her—and I cherish it dearly—is a memory of her on her knees, pleading with the Lord, her Father in heaven, for a solution to the many problems and difficulties that beset her life. I suppose that I had had as much formal education by the time I was fourteen years old, in terms of days spent in school, as she had had in all her life, and yet after I had had the privilege of acquiring university degrees I could still go to her when I was troubled, and find the right counsel and the right answers to whatever was confronting me, and I am grateful to have had such a mother and such a home, and to have had evidence of the effectiveness of that approach, that promise which through prayer and through diligence and through walking in the ways of our Father, makes it possible for the Latter-day Saints to assume leadership, and we can do it in no other way, except by keeping constantly in touch with the spirit of our Father in heaven, by which we may know the truth of all things.

This is our promise, if we live for it. It is the means whereby we can take leadership in spiritual matters, in economic affairs, in social conditions, and in all the ways of life—and the only way.

SAFETY IN FOLLOWING TRUE LEADERSHIP

Besides this we have our living prophet, for whom I am grateful, and I hope to follow after him all the days of my life. I know that when I don't follow him I am wrong, and I know that when I do I am right, even if I don't agree with him. To those who only follow him when they do agree with him he is not a prophet unto them. I am grateful to the Lord for preserving the life of President Grant. I know that the leadership of this people is a responsibility that weighs heavily upon him, and that he would avoid it if he could, oftentimes, but he has no choice in the matter; and by looking to his counsel and example we may also be helped to know when we are right and when we are not right in the presence of all the confusion we see about us.

I wish to leave you my testimony that I know that God lives, that Jesus is the Christ, that He shall one day reign upon this earth, in His own time, and that all those things that the prophets have spoken in all generations will come to pass, regardless of the belief or unbelief of men; and that he who leads us today speaks for God in the affairs of this world in this generation.

May the Lord bless you and be with you and help you to give the leadership that the Lord intends that you shall give, lest others take it, and lest we thereby be condemned for not having taken the place that was rightfully ours, and for which we had the guidance if we had lived according to the laws of God, our Father.

May He bless us all, I ask, in the name of Jesus Christ. Amen.

A bartone solo: "If Christ Came Back Today," (by O'Hara), was sung by Elder Walter Welti.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

This crowded house on a week-day with beautiful weather, is an answer to the cry of the ancient prophet of Israel: "There is faith in Israel." It is good to be one of you in this, the Church of Christ.

I have been impressed to speak to a theme which may not be strictly spiritual, but which in its relations to Gospel living seems to me to be of prime importance.

PREPAREDNESS A PART OF THE GOSPEL PLAN

Preparedness is today on every tongue. There is danger ahead, and defenses must be set up. Preparedness is not a new word to Latter-day Saints. For one hundred and ten years our voice has been one of warning to prepare against the commotion and calamities of the last days. We have taught and continue to teach that full preparedness and complete

defense against the devastation by evil is the acceptance of the Gospel of Jesus Christ. When every knee shall bow and every tongue confess that Jesus is the Christ we may look for the peace of Eden, but not before.

Our land is setting up defenses of powder and steel. That is well enough. But there are intangible defenses more powerful which direct the use of material defenses. These must be fostered, if our preparedness shall be adequate. To one of these defenses I call your attention—to the education we give our children, particularly in schools, as a determining defense against evil.

TRUE EDUCATION A PROTECTION AGAINST EVIL

Latter-day Saints believe in education; the Church itself is but a great teaching institution. We understand that to learn we must be taught; and also that our actions are determined largely by the teachings we receive. Therefore, we teach our children as a preparation for life.

The example was set by the Lord. When Adam and Eve were placed in the Garden of Eden, in forgetfulness of their past, the Lord came and taught them the Gospel. This was done again later, to others, as eternal truth was forgotten or corrupted among the children of men.

There is no place for ignorance in the Gospel of Jesus Christ. Light and truth, ever increasing, the only safe protection against evil, must ever guide this people and all the world, if humanity shall find peace and happiness.

Thus has come the exceedingly high educational standing of Latter-day Saints—above that of any other group of like numbers in the world. We expect ever to seek after knowledge and to share in the great truth-advances of these latter days.

However, knowledge alone contributes little to human welfare. Only when used for the good of man does it acquire real value. "The Glory of God is intelligence"; but the intelligent man gathers knowledge and proceeds to use it in harmony with the divine plan of salvation—for the blessing of the children of men. True learning comes when knowledge is used. Correct use gives life to knowledge. In Mormon terminology, wisdom and intelligence are synonymous. Wisdom in the use of knowledge is as important as knowledge itself.

Such beliefs have made the Latter-day Saints supporters of all sound educational endeavors. We look upon our public schools, from kindergarten to university, as the finest expression of democracy. They are levelers and equalizers of our citizenry. They offer the even chance in life for rich and poor, weak and strong.

THE DUTY OF SCHOOLS

Therefore, we have given our public schools a great trust; and have endowed them with tremendous power. Our children are in their keeping during most of the formative years of life. As the schools teach so will the coming generation think and act. The conditions in our land today, good or bad, may well be laid at the doors of our schools, which nourished

us in our immaturity with ideals which in our maturity are being translated into action.

In return for this trust we expect our schools to be preservers of the principles of human welfare; bulwarks against every insidious, subversive foe of human freedom; defenses against all invaders of human rights; teachers of the way from war to peace, from poverty to prosperity. In times of moral, social or economic upheaval, our schools, ideal-builders, must be among the nation's most powerful defenses. We rely on our schools, for example, to prevent the unspeakable, blazing evil now raging in Europe from starting a conflagration in our land. We teach with easy precision protection against communicable diseases. It is more important to teach immunity against untruth; to show how the fruits of our civilization may be preserved and increased. Among the many instruments of democracy, the schools must stand foremost in preparing the people against coming evils, and for a better future day.

We are in the midst of a changing day. It is folly to believe that we can go on happily with millions of men unemployed, and as many millions living under an inadequate standard of living. There will needs be much readjustment to secure prosperity for all. Many activities must be re-directed to make every able-bodied person self-supporting. In this realignment of forces, and reorganization of resources, the schools must take an active, practical part.

To do this, to be worthy of their high commission in this troubled day, two major objectives must be courageously reemphasized and accomplished by our schools.

RELIGIOUS TRAINING MUST BE ENCOURAGED

First, moral and religious education must be given hereafter an honorable and corresponding place by the side of the traditionally important subjects of the curriculum. For the safety of the nation, moral teaching should be given, at definite hours, in every publicly supported classroom. There must be eager cooperation with every project, such as our L. D. S. Seminaries and Institutes, to supply religious instruction outside the school. There must be no whining and hiding behind a misinterpretation of the constitutional provision for religious liberty. We still say on our coins, "In God we trust." There must be no attempt to place the sole responsibility upon the Church. The strongest defense of this or any other nation is not of sword and shot, of long range cannon and bombs from the sky. It lies in the spiritual domain of life, among the intangibles. The human will, according to its training, determines whether steel shall be shaped into swords or plowshares. The "fifth column" and other corroding influences, and all evil, often disdainful of exploding bombs, are conquered and chained only by spiritual weapons. Thinking citizens, the country over, are recognizing the danger of a citizenry, untaught and untrained in the moral and spiritual principles upon which human welfare has ever rested. Unless our schools resolutely place such training foremost, they will have sown to the whirlwind.

IMPORTANCE OF PRACTICAL EDUCATION

Second, the right of way, after moral and religious training, in every school and college curriculum, must be given to useful knowledge—knowledge that may be used in making a living, in meeting the actual and daily needs of life. Unless this is done our physical defenses will prove inadequate, and economic chaos will increase. We must dignify and ennoble the necessary tasks of life, to secure contentment among humanity.

The activities of life center upon the business of making a living. Every man worthy of life desires to be able to sustain himself and a family of his own. This has always been an objective of the Latter-day Saints. In our welfare program the need of caring for the poor, necessary and beautiful as it is, is less important than the attempt to find ways and means to enable the poor to provide for themselves, and to raise the standard of living of all to meet their natural wants properly. Universal self-support will be a mighty defense against any enemy. A contented, self-supporting people will resist the cheap, enslaving offerings of evil.

Practical education must be featured as never before. Men and women must be taught how to use the natural resources about them for their support in life. The economic possibilities must be set forth, of waters, soils, forests, mountains and hills. To solve the problems of the day, and of tomorrow, we need more trained farmers and mechanics, skilled craftsmen, business men and housewives who are so educated that they can do their work intelligently, and therefore with respect for their calling; and who are ready to wrestle joyfully with the gifts of earth. For these are the only true producers of wealth. There would be more prosperity and home happiness if more men toiled with the hand as well as with the head, and if every girl were trained in the processes of maintaining and running a household successfully with emphasis on child care and training. Such education for boys and girls should begin in the lowest grades for some do not reach high school and many fail to enter college.

Such education does not require special industrial or vocational schools. That would defeat the spirit of democracy, for every boy, rich or poor, should learn how to support a family, and every normal girl looks forward to the joys of wifehood and motherhood. Besides in a true democracy, class consciousness must be avoided. Such important training should not be neglected nor left to chance. Our present system of education should direct from year to year, from grade to grade, the thought and training of students toward the application of knowledge to useful ends—life-sustaining ends. The colleges should gladly receive students so trained, and continue the training under college environment.

Culture accompanies such training. The discipline of the mind is the essence of culture. The so-called "common pursuits," have in later years been invested with a variety of newly discovered knowledge. They are in this respect not surpassed by the so-called "professions." The study of agriculture and home making may be made as cultural as of astronomy; or of our own government as that of ancient Rome. Failing

to recognize this, thousands of young people have failed to find their places in life. They find no jobs for they have not been trained to work, too often only to seek to avoid work. In the words of Brigham Young, "Education is the handmaid to honest labor."

Moreover, they who have learned to work, and who have acquired their belongings through personal toil, are the safest members of society. They believe in private property; and what is more, they believe in allowing others to gather about them material benefits. They will be the last to attempt to dispossess others of property won through honest toil. Teaching men and women to work and to earn a living is the best insurance against the false economic doctrines which flood the land.

OPPORTUNITIES LIE AHEAD

One other thought remains. The pioneers who entered these valleys conquered the desert with such knowledge and strength as they possessed. Since that day, knowledge has increased immeasurably. By the invention of machines, man's strength has increased a thousand fold. Resources of earth lie about us which were beyond the reach of the early pioneers, but which may now be developed with our new knowledge and added power. There are more opportunities for youth today than in the pioneer years. It is our own fault if this has not been taught by our institutions of learning. In the development of practical education the pointing out of such possibilities will be of major importance.

MORAL AND SPIRITUAL TRAINING ARE FACTORS AGAINST EVIL

If the schools shall be powerful factors in building defenses against evil, and in preparing against the enemy, they must face about from traditional views and give undivided attention on the one hand to moral and spiritual training, and on the other to practical education. Such teaching, for that matter, has been the counsel and advice of the Church from the beginning. Never was it needed more than now.

We who have been entrusted with parenthood must anxiously plan for the welfare of our children and the coming generations. If changes are needed, let us make them. The schools are ours, and the responsibility for the coming race is ours. The time has come when schools must train our children for safe living, that is for greatest usefulness, which means greatest happiness.

The vast majority of the teaching profession, looking into the future, agree in the main with the view which I have here expressed. They recognize that schools must reflect the wishes of the people, by whom they are supported; and as good citizens, themselves, are ready to help our schools foster truth and destroy evil, thus making them main defenses of our nation.

As a Church we have always tried to be in the forefront of progressive changes. An uncertain future looms before us. As far as we have influence we should turn our educational endeavors towards a secure and happy future. If we do so, we shall help build a mighty defense against threatened disaster.

ELDER RULON S. WELLS*Of the First Council of the Seventy*

The outstanding characteristic or difference between the religion of the Latter-day Saints and that of the various churches in the world is the fact that God has endowed this work with power from on high. In other words, divine authority is the distinguishing feature between the Church of God and the churches of men, that have been established by a great many various sects of so-called Christianity.

PLAN OF SALVATION OF DIVINE ORIGIN

The principle of authority was made manifest in the very beginning of the promulgation of God's work, and that occurred in that primeval day, before the earth was created, when God had assembled together His sons and His daughters to hear the glad tidings of great joy.

It is only a natural and obvious conclusion which everybody should concede that if there be a plan of life and salvation, that it must be one of divine origin, for only God can save His children. And we ought to recognize the fact that we are here in a state of mortality; that death has come into the world as a result of disobedience in the Garden of Eden, under very peculiar circumstances; and the purpose of this thing is that mankind might be given the privilege of choosing between good and evil, and undergoing a test or a trial, and for that purpose God created this earth and placed His children upon it, that we might receive that education and that knowledge and understanding, that education pertaining to our spiritual and temporal welfare, that we might be able to combat with the powers of evil.

How could we ever be saved, how could we ever be exalted, unless we should have the benefit of this earth life experience, and be in attendance and ready to learn in God's great school which He has established for the education and benefit and blessing of His children? It must be then conceded that the plan of life and salvation would be one that was devised by the Lord Himself, and cannot be of any human invention. That being the case, we must look to Him for that all-wise plan and for that perfect system by which we may be prepared to receive what God intends we shall receive.

MAN'S THREE ESTATES

There are three estates of man: The first estate was when we dwelt with God as His spirit children, in His holy habitation, before the world was made, as we read in our favorite hymn:

O my Father, thou that dwellest
 In the high and glorious place,
 When shall I regain thy presence
 And again behold Thy face?
 In thy holy habitation
 Did my spirit once reside?
 In my first primeval childhood
 Was I nurtured near Thy side?

That tells, in those beautiful lines of Eliza R. Snow, what occurred before the world was made, to which the Lord referred when He said unto His servant Job:

Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. * * *

When the morning stars sang together, and all the sons of God shouted for joy.

That is a question that implies a great deal. It contemplates and infers that there was a time and a place where God had assembled His children together to hear a proclamation. What was the occasion? We are told there that it was a time of rejoicing, and the Lord had assembled His sons, and His daughters, too, I doubt not, to hear the glad tidings of great joy. It was the proclamation of God's plan for the salvation of His children, for the education and the improvement of the children of God. It involved the creation of this earth, and it involved the knowledge of good and evil, that we might be tried, and for this purpose was it created that we might in our second estate through obedience to His plan qualify ourselves for the third estate, namely: eternal life in the Kingdom of God.

COVENANTS MADE BY THE LORD

We read all through the scriptures, both in ancient and in modern scriptures, that the Lord has made a covenant with His people. He has always called those to whom He has given a dispensation of His providence, "His covenant people". What was that covenant? We hear a great many talk about the new and everlasting covenant, even among our own people, and we sometimes jump at the conclusion that it refers exclusively to the marriage covenant. The marriage covenant is truly a very great and important part of that everlasting covenant, but it is only a part.

The Lord made it known to the Prophet Joseph Smith, as you will find it recorded in Section 66, paragraph 2, of the Doctrine and Covenants, that the "new and everlasting covenant" is nothing more or less than the Gospel of the Lord Jesus Christ in its fulness, as it was revealed and proclaimed in that primeval day when the great and noble ones, or the "morning stars," sang together and all the sons of God shouted for joy—the day the Lord made known to them the terms of His everlasting covenant, setting forth what He expects us to do, and also informing us what He will do if we comply.

What is a covenant? Our standard dictionaries define a covenant as "an agreement entered into between two or more persons or parties." It is just such an agreement that the Lord promulgated and announced to His spirit children, that filled their hearts with joy and gladness, and whereupon the morning stars, the great and noble ones, sang together and all of the sons and daughters of God made the heavens ring with the shouts of joy and gladness over these glad tidings.

It is that one and only way that the Lord has ever revealed, that one and only plan, that one and only Gospel that was promulgated in that

early day. It is that which has been given to the children of men as the power of God unto salvation. It was first given to our father Adam, after his expulsion from the Garden of Eden. The Lord revealed that covenant to him, and explained precisely what it was and declared that it was the plan of salvation. It was continued with Enoch, and was also re-established with Noah and his sons after the deluge.

It was again given to Abraham, and with him the promises of the everlasting covenant were made as frequently as stated in the Bible, and later it was established with Moses after the delivery of the children of Israel from their long bondage in the land of Egypt but under the "lesser law," the law of carnal commandments, the rebellious and stiff-necked Israelites not being prepared for the higher law, but were given the lesser law as a school master to bring them to Christ; and when our Lord came in the meridian of time, He again set up His Church and established the same everlasting covenant, but now under the higher law.

In the light of these various dispensations, we can readily see the meaning of the words of our Lord and Saviour, Jesus Christ, which I now quote:

O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Luke 13:34.)

During each of these dispensations many generations have been brought into the fold by entering into the covenant through the holy waters of baptism and have gone to their reward, but let it be remembered that the Devil and his angels also came and led the children of men again into darkness and error and a general falling away from the Truth ensued, and always for the same reason as it was described by the Prophet Isaiah when he said, "because they have transgressed the laws, changed the ordinance and broken the everlasting covenant" and thus the earth has been defiled. (Isaiah 24:5).

ABRAHAM SHOWN SOME OF THE LORD'S WORK

I have just stated that it was with Abraham that the promises were made; let me now add that it is from the writings of Abraham and those of Moses that we learn the particulars concerning the everlasting covenant as these writings are contained in the Pearl of Great Price, from which I now quote:

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

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

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.

That is our part in the covenant, to do all things whatsoever the Lord our God shall command us. All things that the Lord our God shall command us are embodied in the Gospel of the Lord Jesus Christ in its fullness, for the Lord has said that "man lives not by bread alone, but by every word that proceedeth out of the mouth of God".

Then comes the Lord's part:

And they who keep their first estate shall be added upon.

Very significant language. What does that mean? It means simply this, that there shall be added to our immortal spirits these bodies of flesh and bones.

And they who keep their second estate—[that is, our present estate here after we have received these bodies of flesh and bones]—They who keep their second estate shall have glory added upon their heads forever and ever. (Pearl of Great Price. Abraham 3:22-26)

What a glorious promise! A never-ending glory that is to be added upon the heads of those who keep their second estate, by doing what the Lord commands them, obeying His glorious Gospel. That is the only plan. It is God's plan, and has been given to the inhabitants of the earth in the various dispensations of His providence.

THE COVENANT RE-ESTABLISHED BY THE SAVIOR

When the Lord our Savior came and dwelt upon the earth, the everlasting covenant was re-established among the children of men, under the higher law. Previous to the coming of Christ the lesser law ostensibly, but very imperfectly, was being administered by the various sects of that day. The children of Israel, fresh from their bondage in the land of Egypt, where they had imbibed much of the idolatry of that nation, were not prepared for the higher law, and the Lord gave unto them the lesser law as a schoolmaster to bring them unto Christ.

But when the Savior came and ministered among men He established His Church and Kingdom anew, under the higher law. In the former dispensation it was the law of carnal commandments, they not being prepared for that higher law. Moses was complaining to the Lord that he was slow of speech and felt himself incompetent to lead the people, and he asked the Lord that He would give him someone in his stead. The Lord was not pleased altogether with his request, but finally it was granted, and He said unto Moses: "Take thy brother Aaron and his sons to act in the office of the priest." Then He conferred upon Aaron a part of the glory that was upon Moses—not all. The glory which was upon Moses was the glory of the Melchizedek Priesthood. The part that was given to Aaron is known to us as the Aaronic Priesthood. That was the beginning of this order of the Priesthood, and yet it is to endure forever.

The Aaronic Priesthood continued to minister in the affairs of the Church and the Lord took Moses out of their midst and with him the holy Melchizedek Priesthood, but the Aaronic Priesthood remained in the Church until the coming of John the Baptist. (Doc. & Cov. 84:25 and 26).

MANY DISPENSATIONS GIVEN TO GOD'S CHILDREN

From what I have said and from the inspired writings of the prophets, which I have copiously quoted, it will be obvious that there have been many dispensations of God's providence in every one of which prophets have been raised up duly commissioned of God to act in His name, for as the Prophet Amos has declared it: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets:" (Amos 3:7).

It will also be apparent that the everlasting covenant, or in other words "the Gospel of Jesus Christ" has been the very essence of God's dealings with mankind, even from the days of Adam until now—yes, and even antedating the creation of this earth to that primeval day "when the morning stars sang together and all the sons of God shouted for joy."

It will also be noted that after each and every one of the various dispensations there has been a falling away and darkness has covered the earth and gross darkness the minds of the people, as prophesied by Isaiah the prophet. (Isaiah 60:2).

Even the glorious Messianic dispensation when Jesus ministered among men and set in His Church firstly Apostles and secondly prophets, etc., for the work of the ministry, that we be not tossed to and fro by every wind of doctrine, was no exception to the rule for it, too, was soon followed by a universal apostasy; and, indeed, heresies were creeping into the Church while the Apostles were still living, (see I Cor. 11:18, 19) but after the Apostles "fell asleep" and the prophetic spirit disappeared, they fell into the deepest gloom of darkness and superstition and paganistic ceremonials and mysticisms which were entirely foreign to the simple ordinances of the Gospel as they were taught and practiced in the primitive Church by the Savior and His Apostles. For a full discussion of this subject let me refer you to the series of radio addresses delivered by the late President B. H. Roberts over Radio Station KSL, which has been published in book form under the title of "The Falling Away".

THE LAST DISPENSATION

Now, however, came the promise of another dispensation, even "The Dispensation of the Fulness of Times". This dispensation has already been ushered in through the visitation of heavenly beings and the instrumentality of Joseph Smith, the Prophet, by whom the Lord has again set up His Church and Kingdom and established His everlasting covenant restoring the fulness of the Gospel of Jesus Christ in its primitive purity. This is the Church and Kingdom which the Lord has

set up never again to be thrown down nor given to another people, but it shall stand forever, as foretold by the Prophet Daniel. (See Daniel II).

And now again as on all previous occasions, He has endowed His Church with power from on high, the all important and outstanding feature which has always distinguished His Church from the man-made churches of the world.

May we ever have an abiding testimony of the Truth and may our faith ever manifest itself in the works of obedience. May we hearken to the counsels of our leaders, upholding and sustaining them in their high office, for they are God's servants zealously laboring in building up His Church and Kingdom upon the earth, I pray in the name of our Lord and Savior, Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

We have a number of released Mission presidents. We hope to hear from as many of them as possible. In order, however, that we may hear as many as possible, we shall ask them to be good enough to confine themselves to five minutes time. Anything under five minutes is five minutes. Five minutes is not six or seven or ten.

Our first speaker will be President Joseph Jacobs, of the Palestine-Syrian Mission.

ELDER JOSEPH JACOBS

Former President of the Palestine-Syrian Mission

My dear brothers and sisters, I bring you greetings from the Saints in the Palestine-Syrian Mission. It was my privilege and blessing to be called to preside over that historic and interesting Mission in 1937. Although in numbers the Saints in that Mission are relatively few, yet in faith and works they are a great people. While there and since returning home, their reports show that over ninety per cent of those who should pay tithing, do so. In the payment of Fast offerings, in the attendance of their meetings, and other Church activities they compare favorably with the highest group in the Church.

About three weeks ago I received a report from that Mission field about the condition of the Saints. The report states that they are all firm in the faith, are continuing their meetings, tithing is being paid regularly, and an entire family has applied for baptism.

Incidentally, the report was mailed the latter part of May but just arrived here.

Being literally located at the cross-roads of the world, from time immemorial wars have been numerous in that part of the world. And because of its geographical position it is dangerous to remain in that land whenever war breaks out in any of the nearby nations. Because of these conditions, that Mission has been closed four times since it opened in 1890. Intervals of closing range from two to thirteen years. But every time the Mission opened, the new Mission president has been able to find many of the Saints and has discovered to his surprise that they were still in the faith and carrying on.

I rejoice in the privilege and opportunity that has come to me to proclaim the Gospel in that land—in the land where the Savior of the world did His missionary work while He was on the earth. Over twenty-five years ago a Patriarch promised me that it would be my privilege and blessing to preach the Gospel to them that are of the House of Judah. That promise has been fulfilled.

The Lord was with us in our labors. He blessed us so that our way was always open. None in our family nor any of our missionaries was seriously ill. We were not persecuted as the former missionaries were in the past in that land. Our efforts were blessed with some baptisms and many friends.

That you may appreciate our difficulties I shall just mention one item. We used five different and distinct languages in our mission field, each with its own alphabet, grammar and syntax.

Once I was giving an illustrated lecture to a group of professors from the University of Beirut. When I showed the Pioneer Trails film and praised the achievements of the pioneers and how they made the desert blossom as the rose, it sounded to them like I was over-rating the accomplishments of the pioneers and the beauties of Utah. At the end of the lecture one doctor stood up and asked to say a few words. He said he wanted to substantiate what I said. "Not only that, but," said he. "Rev. Jacobs did not state half of the beauty of Utah. I have been in Utah. Every city and village I passed through was clean and well arranged. I went through the Tabernacle grounds and want to witness to you that every word that Rev. Jacobs said is true and more so."

One day I was explaining our beliefs to a minister. I read to him our first Article of Faith. When I got through reading it, he said, "Well that is nothing new—I believe in all of that. Why" he said, "I have made a special study of God, *I know all about Him*. In fact I wrote my thesis on God when I obtained my degree from college." When I mentioned that our God is a personal God, as we believe the Bible teaches, we disagreed. "We do not need a God in this day and age," he said, "we are too civilized to believe in such fancies." How thankful I was that God had blessed us in our day with a living prophet to reveal eternal truths!

I want to thank my Heavenly Father for the privilege of living in this land of promise—in this land which is choice above all other lands—in this land of Zion. And above all I want to thank Him for my membership in this Church.

May our Heavenly Father bless the leaders of this nation that we may be kept in the paths of peace. May he bless our Prophet and President and his associates that they may lead, guide, and direct this Church to its glorious destiny. And above all, may He bless us all with the spirit of humility and obedience so that we may follow our leaders and so live as to be worthy of all the blessings He has seen fit to grant us and may yet bestow upon us, I humbly pray in the name of Jesus Christ. Amen.

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

To the minute!

Obedient to my usual custom, I want to thank this choir for the splendid music which it has rendered.

Remember, please, brethren and sisters, to drive carefully. Let us have no accident if it be in any way possible to avoid it. One police officer has sent word asking that I be good enough to add to my slogan, and I use his words: "Please ask the pedestrians to show a little sense."

The congregation sang the hymn, "Redeemer of Israel".

Elder Alonzo J. Gilbert, President of the Idaho Stake offered the closing prayer.

SECOND DAY

AFTERNOON MEETING

The fourth session of the great Conference convened Saturday afternoon, October 5, at 2 p. m.

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

We are again blessed with the presence of President Grant at this service, and we are grateful to our Heavenly Father for this blessing. President Grant has asked me to conduct the services.

The music this afternoon will be furnished by members of the Tabernacle Choir. Not all of the members can attend, owing to their being employed in places from which they cannot be excused, but those who can attend are here. While *we* sang very well this morning, I suppose we will have to admit that *they* can sing better than we did.

The choir is under the direction of J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

The choir and the congregation sang the hymn: "O Ye Mountains High," by Charles W. Penrose.

The opening prayer was offered by President Joseph R. Christiansen, of Moroni Stake.

The Tabernacle Choir sang "Holy Spirit, Truth Divine," by Handel.

ELDER JOSEPH F. MERRILL*Of the Council of the Twelve Apostles*

My Brethren and Sisters: We Latter-day Saints are certainly a peculiar people, due in part to our characteristic religious beliefs and claims. Yet we are a very practical people, combining religious faith and the affairs of daily life into what we may call a "way of life." It is to some phases of this "way of life" that I wish to call your attention.

We gladly accept the view of the Psalmist, declared in these words: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4, 5)

OBSERVANCE OF LAWS OF CHURCH WINS RESPECT

A few weeks ago I heard President Clark tell a factual story of the failure of a fine upstanding young man to be employed by a large financial organization. The young man possessed ability, a fine personality, a good education and excellent initiative. He had been a valiant worker in the Church. The opening with the organization was intended to lead to an important executive position. Our brother failed of employment because he was found to be smoking.

His prospective employer knew the Church teaches the Word of Wisdom, and further, that the young man in question had formerly both taught and practiced the Word of Wisdom. So why did he take up smoking? President Clark did not say. But was it not because he lacked moral courage and foolishly thought smoking would help him to succeed in the business world?

President Clark's statement reminded me of a conversation I had 28 years ago with our late lamented Simon Bamberger, former governor and long a prominent business man of Utah and a non-Mormon. At the time of our chat Mr. Bamberger said he personally interviewed the applicants for important jobs with his companies. "If a Mormon applied we preferred that he be a returned missionary," he said, "but never employed him if he admitted that he even occasionally drank coffee or liquor, or smoked a cigarette." To my question "why" Mr. Bamberger answered, "I know these young men taught your Word of Wisdom while missionaries. On coming home if they fail to live the Word of Wisdom, I believe the answer is one of two things—they are either weaklings or hypocrites. The Bamberger Company wants neither weaklings nor hypocrites in its employ." Neither did the great organization of which President Clark spoke want a weakling or a hypocrite in its employ.

All the world who have heard of the teachings of Mormonism know that the Church stands for total abstinence from the use of narcotic drinks and drugs, including tea, coffee, liquor and tobacco. But there are some members of the Church who admit they took to the use of one or more of these forbidden things in the belief that it would help them socially, professionally or in business. Was and is this a mistaken belief? Certainly very many desirable opportunities have been lost by our people, as indicated by the examples just mentioned, because they lacked the moral courage or the good judgment to say "no" when they were tempted.

A little study of the matter will convince us that the weak always admire the strong, the unclean delights to see the clean, the foolish envy the wise. In this drifting, sinful world a clean, high type, beautiful character is beloved by the multitude even though the vast majority of them do not attain to his high moral plane of living. No member of the Church,

young or old, male or female, will ever handicap himself or herself in the association with decent people by maintaining the high moral standards of living advocated by the Church. On the contrary, smoking and drinking by reputedly good Mormons will always hurt them, never help them, in gaining respect from worth-while non-members. They may succeed, but it will be in spite of their lapses rather than because of them.

CHARACTERISTIC DOCTRINES OF THE CHURCH

But let us go further and be reminded that "unto whom much is given much is required." The Latter-day Saints make many more religious professions than do ordinary Christians. We have many characteristic doctrines, among which are those relating to the personality of the members of the Godhead, of the divine calling of Joseph Smith, of the divine authenticity of the Book of Mormon, of the universality of the resurrection of the dead, of salvation for the dead, of the eternity of temple marriages, of personal pre-existence in the spirit world, and several others. The God whom we worship is a real personal being having the very form in which we ourselves are made, a God who hears and answers acceptable prayers and gives revelations to those worthy of and entitled to them; a God who said "this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39)

Another characteristic and basic doctrine of Mormonism is that of eternal progression. We are spirit children of our Father in heaven and were conscious, intelligent, spirit-body personalities in the forms we now possess at the time of the great rebellion in heaven when Lucifer, the Son of the Morning, fought with the Father's loyal hosts, among whom we were numbered, in order to establish force as the dominant factor in man's salvation. Lucifer (Satan) and his rebels were overcome and cast out, coming down to earth where they have been ever since.

SATAN'S INFLUENCE IN THE WORLD

These things are well-taught among us so that we understand them in outline, at least. My purpose now in reminding you of them is to call your attention to the fact that Satan, a spirit brother of ours, is a real existent personal being with a spirit body and is here among us with a multitude of helpers. He is infinitely more than a mere idea, a thought, or figment of the imagination. Now a thing sad to see is that Satan has enormous influence and power among men which he exercises to their hurt, sorrow and death. What makes this particularly sad to see is that it is wholly unnecessary for men to yield to Satan's power. God has given each one of us the strength, with His help, to put Satan behind us. In yielding to him men do not live up to their high privileges. They seem not to remember who they are—sons of a royal Father, the supreme commander of the universe, a Father who loves them so much that He gave Jesus Christ, His greatly beloved, first-born and only begotten Son in the flesh, to die a tortuous, ignominious death that they might

have the opportunity of being redeemed and live again forever in His glorious presence. Yes, brethren and sisters, God has given us the power and clearly indicated the way to overcome Satan.

FREE AGENCY A BLESSING FROM GOD

But let us ever remember, in this connection, one thing more—God has given us our free agency. In this connection it is also well to remember the truth expressed by a beautiful hymn in these words:

Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind;
But never force the human mind.

Freedom and reason make us men;
Take these away what are we then?

People often complain that God is either non-existent or merciless and devoid of love, otherwise He would not permit such a monstrous and inhuman tragedy as is today being enacted in Europe and elsewhere. But no one who understands the Father's doctrine of free agency can ever give any sympathy or support to such complaints. But time does not permit me to give further attention now to this point.

ATTRIBUTES OF GOD INHERITED BY HIS CHILDREN

I wish to give emphasis to the fact that since we are spirit children of our Father in heaven it is perfectly natural that we should possess at least in embryo and microscopic quantities the attributes of our Father. And looking at these attributes as they are developed in our finest characters—as they were beautifully exhibited in the earthly life of Jesus, for example, we may get concrete ideas about the nature of God who possesses these attributes in perfection.

One of these is intelligence. Indeed, intelligence is His glory. Intelligence governed by wisdom is also the glory of man, the attribute that chiefly sets him apart from the mere animal. Possessing this attribute it is easy to understand why it is right for him to be given his free agency. We are therefore entirely in accord with the doctrine expressed in the Declaration of Independence at the birth of our nation—that man is endowed by his Creator with the inalienable right to life, liberty and the pursuit of happiness.

RESPONSIBILITY FOR OUR OWN ACTS

But free agency entails upon man a weighty obligation—that of being responsible for his conduct. And particularly is this the case in full measure in our land of liberty. As residents of America and as members of the Church, privileged as we are with an understanding

more or less complete of who we are, of our relations to one another, to our fellow-men, to our country and to our God, we have indeed been given much—are more highly favored than nearly all other men. But we say this humbly and thankfully, not boastfully. We say it also in full realization of the fact that because the Lord has given us much He will in justice exact much at our hands. He will hold us accountable for all that we do.

And here let me particularize a little, indicating a few of our obligations. The Lord requires us to develop the attributes with which we were born. We cannot be saved in ignorance. The law of growth is activity. No one is exempt from this law. But to grow properly the activity must be suited to the growth desired. Playing foot-ball may develop an athlete but it will not make a musician. An intellect governed by wisdom is man's proudest possession. Conduct actuated by the golden rule yields him the greatest happiness. Responsibilities fully met contribute most rapidly to God-like growth.

But in all of these things let us remember that Satan is ever near to handicap us if he can. It is easier to drift than to row. So Satan always prompts us to drift. To grow strong in body, mind or spirit, one or all, self-discipline is absolutely essential. But if we please our Maker we must grow; therefore we must discipline ourselves, that is, we must bring our conduct into harmony with the inexorable laws of divinity that govern growth. I have already indicated a rule of conduct that is in complete harmony with the great law of moral growth—the golden rule.

Now to particularize still more. We Latter-day Saints profess so much that logic, reason, and consistency require us to demonstrate our honesty and sincerity by living according to our teachings, e. g., observe the Word of Wisdom. But this is not all. The Lord requires us thus to live in order to win His favor. And He cannot be deceived. He knows our hearts and our thoughts.

Are we reasonable and wise in what we do? To know what is best to say, what is best to do and to know how best to do it is to possess inspired wisdom, probably our greatest gift. If we live worthy of divine guidance, as we are privileged to do, we shall not go very far astray. We spend great sums and send thousands of missionaries forth to preach the Gospel. Do we so live that our lives are sermons in harmony with the teachings of our missionaries? If not, why not? If not, we shall certainly be condemned. Let us not forget it.

We live in this land choice above all other lands. Are we worthy to enjoy its incomparable blessings? Do we discipline ourselves, self-imposing upon us whatever struggles and sacrifices may be necessary in order that we shall preserve inviolate the principles bequeathed to us by the fathers of our country, many of whom spilled their blood and gave their lives that their descendants might be free?

INTELLIGENT VOTING COMMENDED

Brethren and sisters, the obligations of American citizenship are

numerous and sometimes heavy. But to a genuine Latter-day Saint, diligently trying to keep the commandments of God, it is a real pleasure to bear these responsibilities. May I remind you that among the greatest of them is the duty of wise voting. Perhaps few, if any, of us fully meet this responsibility. To do so we must keep ourselves informed of the necessary pertinent facts relative to candidates, remain free from the influence of prejudice and all deceptive propaganda, give no support of any kind to demagogues and their deceptive promises, but be willing to labor and to sacrifice as much as necessary that our government and our country shall be kept free from the hands of those who would despoil them.

To refresh your memories of the attitude of the Church in these matters please re-read Section 134 of the Doctrine and Covenants on "A Declaration of Belief Regarding Governments and Laws," adopted by a unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835.

The following taken from the Declaration is a key sentence: "We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." The Church cannot look with any degree of favor upon any proposition whatsoever that would oppose to the slightest extent this statement.

Brethren and sisters, our free America, the America of our fathers, is gravely in danger, not from enemies without but from enemies within. It is the duty of all Latter-day Saints, living under the stars and stripes, as well as of all loyal citizens, to forget their petty differences and their ignoble personal selfishness, and rally to her support. This may best be done by holding inviolate the Charter of our liberties—the Constitution of the United States and all good laws made in harmony therewith. This certainly requires that we shall be careful and elect to make and administer the laws only people who are wise, patriotic and morally worthy—only men and women of high character.

God bless America, God bless His faithful children, and give them the strength, moral courage and wisdom, through their desire and worthiness, to keep His commandments I humbly pray in Christ's name. Amen.

ELDER LEVI EDGAR YOUNG

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

I am happy to come from Boston to attend this Conference, and to report to the parents of the missionaries laboring in New England that they are a noble band of young men and women, and we are proud of them. They work very hard and it does not take long for them to prove themselves true servants of God.

LABORS OF MISSIONARIES PRAISED

New England is a difficult mission because we have so few members of the Church, but what we have are as true and noble as ever lived. If we have a branch of six or eight or ten members that have been converted in New England, we call it a large branch, and your sons and daughters go into these districts and sometimes far out on the borders of Canada, for we have Saints in New Brunswick and Nova Scotia. It is a fine people that we labor among. Boston is said to be the hub of America and the center of culture, and there are some twenty universities and colleges in Boston alone. So you see we are among a people who have always believed in education. You would be happy to see your boys and girls laboring, and could you be in the city of Lynn, a manufacturing center, at a Sunday morning meeting, you would find ten or fifteen young girls and boys, from the Methodist Church, singing in our choir there, and our Elders sitting in the Methodist Church of a Sunday evening taking part in their choir.

A TRIBUTE TO THE PEOPLE OF NEW ENGLAND

You would like New England people. Many of them are descendants of the old Puritan stock; that stock that was represented in England by such men as Oliver Cromwell and John Milton. They came to America to build new homes and to be free to worship God as they wanted to worship. We speak unkindly sometimes of those people because they were very strict in their habits. They were Calvinistic and though they had their faults, they had their strong characteristics. They would not tolerate immorality. They would not tolerate impurity in politics. Said John Milton on one occasion: "Politics is the science of government and no politics can be pure until there is brought to bear on this great science the ideals that God governs in the affairs of men." We do misunderstand them, it is true, but they were strict in their home life. I wish that today in the world we had more of the iron men like Cromwell, Admiral Coligny, and Governor Bradford of Plymouth Colony.

AMERICAN IDEALS CORRUPTED

One of the great wrongs going on in America to-day is the idea held by millions of people that they have the right to enjoy the things of life which they have never earned. It is a form of dishonesty that is corrupting the youth of to-day, it has already corrupted millions. It has produced an aversion to hard work. Idleness and the love of pleasure have taken away many of our American ideals given to us by the fathers of this nation. The hate of man for man has grown in this country as it has grown in the lands across the seas. These forces have torn down religious ideals, and the Gospel of Jesus Christ our Lord finds little lodgment in the hearts of men. Our civilization is suffering from a breakdown in character because our teachings have not had a sufficient effect on the actions and lives of individuals. We speak of reforms,

Human nature can only be reformed by a strengthening of prophetic religion. A new day for social betterment can come only through the revelations of God to his people—the pure Gospel of Jesus Christ. Benjamin Franklin warned us in the Constitutional convention at the very birth of this nation that our government will end in despotism if the people become corrupt. This nation must turn back to God.

HONOR DONE TO C. E. DALLIN

I should like to tell you about a lovely thing that happened in Boston two weeks ago to-morrow. It concerns the unveiling of the "Paul Revere monument," created for the city of Boston by our well known sculptor, Cyrus E. Dallin. The monument was inspired by the poem of Longfellow's which runs: "Listen, my children and you shall hear of the mid-night ride of Paul Revere." In 1884 Dallin entered his model in competition with ten other sculptors, the country's foremost. He won over men like Andrew O'Conner and Daniel Chester French. Dallin was told by the committee to execute his statue and it would stand in Copley Square. Then a sculptor named Trueman H. Bartlett wrote to the Boston Transcript: "It is the most outrageous piece of effrontery and lack of intelligence on the committee's part to have selected that model—a model of an impossible man on an impossible horse—." These words had their effect, and the appropriation promised was never made. Dallin sought at intervals for fifty-five years to induce various mayors to appropriate funds for the statue, and a few years ago, he appealed to the Legislature of the State of Massachusetts, also without success. Several months ago, he presented his case to the five trustees of the George Robert White fund, who have the income of some \$6,000,000 at their disposal for the erection of works of art. An appropriation was made for the statue and Dallin came into his own. The wrong done over half a century ago to a struggling art student of 23 was righted. There are compensations in life for long waiting when ideals are at stake.

The statue stands in the north end of Boston near Paul Revere's old home and on the mall near the old North Church, from the tower of which hung the lanterns on the night of the nineteenth of April, 1775.

I was present at the unveiling of the monument and heard Mayor Tobin of Boston say: "This day, I have the honor in behalf of the city of Boston to right a wrong that was done over a half a century ago. . . . I have the honor of introducing to you Mr. Cyrus E. Dallin, the sculptor of this beautiful statue." Mr Dallin arose, bowed to the crowd and sat down again. He had won at last and his noble heart was filled with gladness.

Dallin's "Massasoit" the Indian who made peace with the Pilgrim Fathers, stands overlooking the sea at Plymouth Rock, and his "Appeal to the Great Spirit" stands in front of the Boston Museum of Fine Arts. What pride we all have in the beautiful Angel on the cap-stone of our Temple here, which was also made by Dallin. It is possibly his masterpiece. Dallin's story of how he came to make the statue at the request of President Wilford Woodruff is one of the loveliest things I ever heard.

AN APPEAL FOR LOYALTY TO THE CONSTITUTION

That Sabbath day after the dedicatory exercises of the monument of Paul Revere, an old priest stood before hundreds of Italians in the old church near by and spoke on the "God-given Constitution of the United States." It did my heart good to see those alien people pay deference to our flag and to Paul Revere. Herein is a lesson. You Italians, you Germans, and French, you Scandinavians and all other foreigners who have joined the Church and come to America have found freedom and liberty as you have never known before, and you may rest assured that this is a country blessed of God, and its Constitution was written by men who were God-inspired. Be true to your country and its Constitution which is for all time, for never can anything better take its place. The ideal of America was stated by President Grover Cleveland in Philadelphia at the centennial exercises in honor of the drafting of the Constitution in 1887. Said President Cleveland: "When we look down one hundred years and see the origin of our Constitution, when we contemplate all its trials and triumphs, when we realize how completely the principles upon which it is based have met every national need and every national peril, how devoutly should we say with Franklin, 'God governs in the affairs of men,' and how solemn should be the thought that to us is delivered this ark of the people's covenant and to us sealed with the test of a century. It has been found sufficient in the past, and it will be found sufficient in all the years to come, if American people are true to their sacred trust. Another centennial day will come, and millions yet unborn will inquire concerning our stewardship and the safety of the Constitution. God grant they may find it unimpaired; and as we rejoice to-day in the patriotism and devotion of those who lived one hundred years ago, so may those who follow us rejoice in our fidelity and love for Constitutional liberty."

FAITH OVERCOMES FEAR

My brethren and sisters, let us grow in faith; that faith which will regenerate our lives completely. If we have the enlarged faith in the living God that was taught us by the Master, nothing can hurt us. Do you recall the story of the three men who were thrown into the fiery furnace because they would not bow down to the golden image erected by Nebuchadnezzar and give up their knowledge of the Living God? The Jews were in the furnace of affliction, but they were not afraid. When the three men—Shadrach, Meshach, and Abednego stood before the priests of Babylon, they answered: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; but if it be not according to His plan, be it still known unto thee, O king, that we will not worship thy gods nor the golden image."

"And the fire had no power upon their bodies, nor was the hair of their head singed, nor had the smell of fire passed upon them, for there was with them in the furnace a fourth whose aspect was like unto the Son of God."

What a lesson for the martyrs of the day in which we live!

I pray for the blessings of God upon us all, that we may be unto all people a light and life and a help in this darkened world, I ask in the name of Jesus Christ. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

As has been expressed during the meetings of this Conference, this is a great Church, a great people, and great have been our accomplishments. I was impressed as my father, Elder George F. Richards, opened the meeting this morning by his enumeration of some of the great things the Church has achieved up until the present time. I believe that we are only in the process of preparation for far greater achievements and accomplishments, for the Lord expects it at our hands. This is His Church and it is His Kingdom. Its destiny has been decreed and proclaimed by the prophets of old, and ultimately it is the Kingdom that shall fill the earth. With that thought in mind we should seek to prepare ourselves for every event of the Lord's providence concerning us and be prepared to carry on His Kingdom.

THE PRIESTHOOD AS A MEANS OF BRINGING PEACE

Brother Clark expressed in his opening remarks not a great fear that we should be attacked by any foreign foe, and I have felt that way in my own heart for some time. But in analyzing the prophecies of the scriptures it seems to me that we are in some danger lest there should be people arise against people, and this in our land, as well as nation against nation, and I have always felt that if we could live nearer to one another, love one another as the Lord intended we should do that this brotherhood that is being built up through the Priesthood that we bear would be the thing that would preserve us against bloodshed. In the revelations in the Doctrine and Covenants we are told that the day will come when every man who is not willing to take up his sword and fight against his neighbor should flee to Zion for safety, but if we keep close to the spirit of this great Priesthood that we bear, this brotherhood, we should be able to live at peace with one another and not have to take up the sword against our neighbors.

TOLERANCE IN POLITICS COMMENDED

With the wonderful achievements of the Church I feel there are some weaknesses that we should have pointed out. You will remember that Paul, in indicating the purpose of the organization of the Church, said that among other things it was for the perfecting of the Saints. Ever since I was a young man there has been one thing that has not been pleasing to me. It seems to me that it is a disturbing influence and probably the most disturbing of all influences in the midst of the Latter-day Saints, and that is this political discord. I know I am stepping in where angels fear to tread, but since I am not a politician I think I might be privileged to say a word or two on this subject. Notwithstanding the

loyalty we bear to the Church, and all the service we render, somehow our minds become darkened when we talk of political things, and those who otherwise should be the best of friends and the best of neighbors become at variance with each other. I have heard President Grant tell in years gone by of some of the brethren who went Ward Teaching together and before they separated they were fist-fighting because they got into arguments over politics. I was with a group of brethren one day, when the discussion became so hot that one brother said, "If the Savior should come back to the earth and He was a member of the other party I would oppose Him." I could understand this statement, but I did not believe the brother meant it. He saw me walk away in disgust so he hunted me up the next day and apologized for what he had said.

This extreme attitude has always annoyed me. My family has sometimes said, "How is it that you do not take a more active part in politics?" And I have said, "Because I love my friends too much, and I have seen too many men lose their friends because of their activity in politics." I do not see, brethren, why we cannot stand for correct principles and not have to "haul through the mire," so to speak, each other just because we go out after a political position. I sometimes wonder if our brethren realize how much they do to destroy the faith of the youth of the Church and cause unfavorable criticism and comment by those who are not of the Church when they assail each other as has been the practice for all the years since I have been old enough to remember. We ought to feel that we owe our allegiance to the Church and to the Priesthood and to our brethren. We should love our brethren until the love that binds us together will be stronger than the cords of death, and this ought to cause us to sustain and uphold each other under all circumstances and not permit the evil one to get an inroad into our midst because of these disturbing influences.

SAFETY IN FOLLOWING ADVICE OF CHURCH LEADERS

Another word about politics, if you will permit it. We have had testimonies today from some of the brethren. I was particularly impressed with what Brother Evans said, that he believed in following the Prophet of the Lord even though he did not think he was right, because he found he always was right, and he said those of us who are not willing to follow him when we do not think he is right do not believe that he is a Prophet of God. This accords with my feelings along this line. I have had the privilege for the past two and a half years, with my counselors, of meeting weekly with the First Presidency of this Church, and I want to testify to you here today, my brethren and sisters, that they are in very deed prophets of God, and I am willing to follow them when their judgment is different from mine because to me they are more than ordinary men; they are men clothed upon by the power of God. When we raise our hands to sustain them as prophets, seers, and revelators, we ought to think twice before we criticize their judgment and their recommendations.

A report came to the office the other day from one of our brethren

who said, "Well, if the President expresses his opinion on these political matters, the people will do just the opposite to what he says." We would not like to believe that this is true among the Latter-day Saints, but if there are any of us who feel that it is true, we ought to search our own hearts and see if that is the kind of faith we have in the leaders of this great Church. There are those all over the world including religious leaders today who are looking with despair upon the present conditions of the world and they are wondering how we are going to find the way out. While I was in the South, I read in one of the largest newspapers in Atlanta a long article written by Bishop Candler of the Methodist Church of Atlanta, a man who is respected all over this nation, and one of the great leaders of his people. After decrying the conditions, the lack of faith and the lack of leadership in the world, he closed his article with these words, "We need the reappearance of prophets sent of God." When even religious leaders feel the need of prophets sent of God why shouldn't we feel the need of following the prophets who are in our midst who are sent of God? Shortly after that, in the city of Atlanta, in November 1936, Bishop Ainsworth addressed a conference of Methodists relative to alarming conditions observed today and urged the people of all faiths to engage in a crusade to save civilization from moral decadence. And then the Bishop added: "Never in the nation's history was the arresting voice of a prophet of God more needed than it is today. Tremendous forces of reconstruction are at work and their mighty currents are changing the shore lines of our civilization. Millions of our people have lost their moorings. Civilization has reached the crossroads and the more serious minded leaders of the race are wondering where we are going."

If this be the opinion of religious leaders of the world and they openly acknowledge that never in the history of the world has the arresting voice of a prophet been so needed as it is today, why shouldn't we pray for faith and courage to follow the prophets the Lord has given us? So far as I am concerned I wish we as Latter-day Saints had the faith to follow these men whom God has chosen to lead us, endowed with the inspiration and revelation of heaven, so that their voices and their judgments and their instructions and their advice would have first place in our lives regardless of any political party or political doctrine. It seems to me that it has almost come to the point in our Church where even if they express their thoughts on some of the very fundamentals for which the Church has ever stood, for which every prophet in this great Church has stood, they are criticized by some of the brethren on the grounds that they are meddling in politics.

WARNING OF DR. JOHN M. REINER

There stood in this pulpit in January 1898 Dr. John M. Reiner, a Roman Catholic Priest of New York, who had been attending the meetings regularly for some time, and President Woodruff and Brother Penrose were on the stand. President Woodruff called him up to the pulpit. He stood here, and after giving the reasons why he had found it necessary, impelled by the reports he had heard, to make investigation

of our claims, he made this statement: "The Church of God need never fear an enemy from without, but the enemy within your walls, he who walks with you side by side into your tabernacle, or into your temple, he who makes the same profession, he who speaks the same language, he who pretends to have the same religion and believe in the same revelations and to be guided by the same authority, but whose heart is far from God and who lives an ungodly life. He is the worst enemy you have and in due time if you do not clean out your house from such people, God Himself will smite you with pestilence."

I believe, my brothers and sisters, that our greatest danger as a people is from within, and I would like to believe that the Latter-day Saints believe in the leaders of this great Church to the point that they are willing to accept their counsel and advice. I think sometimes we almost bind them so that when they have the inspiration of Almighty God and would like to speak to us they hesitate for fear some of us will feel that they are interfering with political affairs. If I had my way I would welcome the day, come it as soon as God may grant, when these men with whom I am associated so intimately and whose very intimate thoughts I know and their desires for the welfare of this people and the welfare of the Kingdom of God, might not only be issuing instructions to this great Church but to this great nation, which we are told is a land choice above all other lands and over which Christ our Lord, as decreed, shall reign, as King of Kings and Lord of Lords, because in this land it is decreed that the new Jerusalem of the Lord our God shall be established.

A PRAYER ANSWERED

I heard an experience the other day of one of our Stake Presidents, a grand and noble man, and I respect him, and I am going to take the liberty of repeating it here without mentioning names because it illustrates the kind of faith I think we ought to have in these leaders of ours. Sometime ago an article was published over the signature of the First Presidency and it seemed to irritate him and it irritated others because it dealt with some political measures, and he thought it was not right for the Presidency of this Church to express themselves on such matters. He went into his office to think it over, and he went into his private room and prayed about it. When he came out from that moment of prayer, he decided that if these men were prophets of God they had a right to speak, and it was his place and his responsibility to follow them and to respect their counsel and advice. That is the kind of faith I like to see in this Church.

A LESSON IN THE SAVIOR'S WORDS TO PETER

I think sometimes as I listen to men criticizing the leaders of the Church, and we have some among us who do that, of the words of the Savior to Peter of old. You will remember that constantly Peter was checked on by the Master, and shortly before His crucifixion, He said, "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and

when thou art converted, strengthen thy brethren." Peter was sure he was converted and so he answered. "Lord, I am ready to go with Thee both into prison and to death". And He said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

And so I feel sometimes when we are not willing to follow the counsel and advice of our leaders, in substance, we, as Peter of old, deny that we know them; for surely we know them not in their true positions and in their true work as prophets of the Lord Jesus Christ except we be willing to follow them even though it be unto death itself.

The Master said, "They have Moses and the prophets . . . if they hear not the prophets, neither will they be persuaded though one rose from the dead."

God grant that ye may stand as united brethren and that we uphold those whom God has appointed to preside over us, and if we do this, my brethren and sisters, I have no fear but that this Church shall hurriedly and speedily take its place as God has decreed. God bless you all I pray in the name of Jesus Christ, Amen.

The Choir sang "Still, Still With Thee" by Shelley.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

It is a source of great joy to me, my brothers and sisters and friends, to meet with you in the sessions of this Conference and to partake of the spirit of these gatherings. I rejoice greatly in the presence with us today of President Heber J. Grant in the measure of health and strength that he enjoys. I pray with you that he may continue to enjoy vigor and life and accomplish the mission which he has before him in great measure, as long as he desires. I pray for the blessings of the Lord to attend his Counselors. I sustain them fully and wholly, and I sustain all of the General Authorities and all the local authorities; all the Stake Presidencies and Ward Bishoprics and Mission Presidents; and all who have part in this work. I realize how great and responsible this work is, and what a joy there is in the accomplishment of righteous deeds. I pray that the Lord may bless me in the things I may have to say this afternoon.

There have been many important messages presented to us today and yesterday. I sense all that has been said as being of great importance and welfare to us, and I desire that I may sustain in every respect the responsibilities that rest upon me, in common with you, to measure up to every duty and labor to the very fullest extent possible. I have in my heart nothing but great rejoicing in the work in which I am engaged with you and I desire to qualify in the fullest measure for every undertaking, responsibility, and blessing that the Lord has given me. I realize that the blessings of the Lord are with us. I realize that His desire is for our progress, our salvation, and our exaltation in every respect, to the extent that we will fulfil every commandment that He

has given us. And so I say that I am prepared, and desire to measure up to every responsibility that the Lord has given. I have great joy and satisfaction in consideration of the kindness shown to me by my brethren, and by all of you, my brethren and sisters.

My mind has rested to some extent on the responsibilities of the Priesthood, but this subject has been touched upon by some who have spoken, so I have decided to speak of other things.

HUMAN AND DIVINE GOVERNMENT

There are many principles revealed and many covenants made by the Lord with His children who have taken upon them His name to serve Him. There are other agreements or covenants made by men one with another which are to do with civil affairs, and are intended to be honorably complied with. We call these agreements or covenants. The agreements or promises made to mankind by the Lord are in the nature of divine covenants, or divine understandings, and these the Lord has made to His children, through His faithful servants. To the extent that mankind has fulfilled the conditions they have received the blessings and the promises the Lord has made.

I might relate a number of these things. You are familiar with them in the history of the world and the hand-dealings of the Lord with His children. He made promises to Adam that he should have dominion over every living thing. Adam was true to his covenants and he fulfilled his part. And so it has been with Enoch and with Noah. When Noah received the commandment of the Lord he fulfilled that covenant faithfully and received a blessing. So with Moses and other ancient prophets. Coming down through the various dispensations we find that John the Baptist received the authority and followed the instructions of the Lord to preach the Gospel. To him was given authority to perform the ordinance of baptism upon those who manifested repentance; who first had faith in God, and who had grown in the spirit of repentance and the desire to be forgiven of their transgressions or shortcomings. John the Baptist received the keys of that authority and held them in all the centuries from the time of the Savior until the nineteenth century. And the Savior himself gave to mankind the promise that through faith in God and through repentance they could be baptized and receive the gift of the Holy Ghost, whereby they should receive the confirmation of the baptism by fire and the Holy Ghost.

COVENANTS IN THIS DISPENSATION

In this dispensation the Lord revealed to the Prophet Joseph many things and gave him instructions, and among other instructions which were given and blessings which he received was the restoration of the holy sacrament of the Lord's supper; and in like manner the eternal covenant of marriage,—one of the greatest promises made to men in earlier days which has been restored again in these days.

How sacred and important it is that men and women should qualify

—those who have accepted the truths of this Gospel of Jesus Christ, and have received authority of the holy Priesthood by divine restoration—to partake of the spirit of this responsibility and this covenant, and to enter into that promise and that blessing. We and our children are entitled to receive these blessings if we live for them, and observe them with all our hearts, in love and kindness, in justice and righteousness.

THE COVENANT OF ETERNAL MARRIAGE

Now my brethren and sisters, I consider this quite important. I felt I would like to talk briefly about this particular covenant the Lord has given. In earlier days, in the early history of mankind, we are told that for this cause should a man leave father and mother and cleave unto his wife, and they twain should be one flesh. We are intelligent beings. We are eternal beings, and inasmuch as we try to do the will of the Lord and keep His commandments He will bless us and fulfil His promises to us. And so, in this latter day, He has given this covenant through the authority of the holy Priesthood, restored again in these days, whereby His sons and daughters who have observed to do His will and have received the authority and fulfilled the covenants shall be entitled to go forward and be united for time and for eternity, and that that covenant should be binding upon them to the extent that they live for it throughout all time. It is a remarkable thing to think about, to realize what eternity means. It sobers one considerably when one thinks of entering into a covenant of this kind, not only for this life, but for the life to come. It justifies very careful consideration on the part of those who enter into it. The man and the woman should be worthy; they should exemplify in their lives every principle of the Gospel to the very best of their ability, and they should strive to grow in patience and in kindness, in good-will and love towards each other, and especially try to exemplify the finest and highest principles of the Gospel and of the Priesthood they have received.

A PRINCIPLE WITH PROMISE

The Prophet Joseph Smith received many instructions in this last dispensation of the fulness of times, and among them were other commandments and other instructions given of the Lord, one of which was the principle of tithing, which is the Law of the Lord, given to mankind that through their faithful observance of that principle they should grow in righteousness and in truth, and be prospered. It is a principle with a promise, and all Latter-day Saints who have undertaken to observe that principle are blessed, blessed particularly spiritually, but also prospered temporally, so that they are able to meet their obligations. I testify to the truth of this, because I know the Lord is a loving Father. He has given us great blessings in the observance of this as well as of every other commandment.

MARRIAGE AND DIVORCE

With regard to the matter of marriage and divorce, not only in this nation, but in all the nations of the world, I would like to say that scandalous conditions prevail to a large extent. People have neglected eternal marriage; they have done away with the eternal covenant and have substituted therefor civil covenants which endure only until death.

Conditions throughout the nations referred to are far from what they should be. Instead of marriage being recognized as a sacred covenant, as given by the Lord to mankind, it is too often a temporary tie between man and wife, subject to divorce. Such conditions I say are too prevalent in the world. Men and women are too illy situated to sense the seriousness and the vitality, importance and righteousness of the eternal covenant.

CAUSES OF DIVORCE

In going over some of the causes of divorce in this nation I find that there are three main causes: First is cruelty. Generally speaking that is more prevalent in the case of the woman, who feels she is unfairly treated by her husband. Thirty-two per cent of the cases of divorce are for cruelty; twenty-eight percent are for the cause of desertion; and seven and one-half per cent for adultery, which is a very serious charge. These are some of the causes which bring about divorces and are obtained by women, which would indicate that the women are more badly treated by their husbands than the husbands by the wives.

There are more legal causes for divorce on the part of the wife than the husband. One-third of the divorces occur after four years or less of marriage. One third of the divorces are from five to nine years; and one-third of divorces are for over ten years. That indicates something of the conditions with regard to that principle.

The Ladies Home Journal, about a year or two ago, made a survey of the causes of divorce. They found that sixty-nine percent of the women believe in divorce. Money, they say, is the chief cause of friction. Young people, they find from the conclusions, should be taught more about sex before they are married. Sex instructions, they say, should be given by their parents.

Now, these are some of the conditions which prevail in the world. The Latter-day Saints generally believe whole-heartedly, thoroughly, loyally, truly and eternally, in the principle of eternal marriage—marriage for eternity as well as for time—and yet there are many young people in the Church who are not subscribing to this condition—this eternal covenant. They are missing a great opportunity. Too many hasty marriages are very often the occasion for hasty divorces. But those who enter into the covenant of eternal marriage, in my judgment, are those who carefully consider what they are doing, wisely, prayerfully, and earnestly striving to be led and guided into righteousness, so that they resist hasty marriage and every influence that is not in harmony with the Spirit of the Lord.

As an example of what has been achieved by the Latter-day Saints

in overcoming this condition of hasty marriages and divorces, and the tendency to disregard the covenants that are made, I want to call your attention to the records, because the Church has kept a record for years with regard to these statistics which are of concern to us. They have been kept as accurately as they could be obtained.

STATISTICAL COMPARISONS

I should like to refer you to certain results which indicate some of the comparisons of marriage and divorce in the nation of the United States as compared with those of the Latter-day Saints. The last year of which we have records was in 1938. The marriage rate of the United States as a whole was 10.41 per thousand population, as compared with 17.5% per thousand population of the Latter-day Saints, which is 70% greater. The divorce rate was 1.71 per thousand population as against 1.04 for the Latter-day Saints. This was about 40% less. But that result was obtained from the record of civil marriages, and not from those performed in the temples of the Lord. In the Latter-day Saint Temples where such ordinances are performed the result was, for those who entered into marriage for eternity .28 per thousand population, or about 83% less. That indicates something of the difference where people observe this covenant that the Lord has given for our eternal welfare.

It is a matter of great importance to every Latter-day Saint. Worthy parents sense the importance of teaching their children this eternal principle. Stake Presidencies, Bishoprics, and all the officers throughout the Church realize that in teaching this divine principle they are instructing worthy young people in the proper observance of an eternal principle of great promise and blessing to all who righteously observe it.

This is one of the great things to think about, that the covenants they make in this life will endure for eternity, if they live in harmony therewith. The blessings of God will attend those bonds if worthily observed. The conclusions are that those who do these things through their willingness and righteous desires to observe these commandments, grow in virtue and regard the sacredness of the covenants and generally are more faithful and dependable and worthy than those who marry for time only.

WHAT OTHERS SAY ABOUT US

Now I would like to say another word. Some time ago I noticed a newspaper article coming from the Coast with regard to eugenics and marital conditions among the Christian peoples of this nation. This briefly states that Dr. Paul Popenoe, social expert and director of the Institute of Family Relations, addressing the California division of the American Eugenics Society, referred to an investigation made by Dr. Ellsworth Huntington of Yale University in the following words: "Dr. Ellsworth Huntington at Yale University has calculated the number of great grandchildren likely to represent the present day leaders in the

United States. This is based on a study of persons listed in 'Who's Who,' and therefore represents the fertility only of eminent persons, not of the rank and file. He finds the Mormons have a prospective advantage of more than 400 per cent over their nearest competitors. Jews are almost at the bottom of the list.

"From the sample in 'Who's Who,' 1000 leading adherents of the Mormon faith at the present day will be represented by 10,200 great grandchildren.

"A thousand Lutherans will have only 1950 great grandchildren; Baptists 1560; Methodists 1458; Roman Catholics 1310; Congregationalists 1125; Unitarians 1025; Episcopalians 910; Jews 755; and Universalists 500.

"The low birthrate of the modern Jew is almost world-wide."

Now, that is a challenge to mankind as to what the Latter-day Saints, who are faithful in the observance of this eternal covenant, represent in comparison with mankind generally. Prominent people in other churches, because they have not observed to do these things which make for greater stability, greater love, greater patience, greater consideration, and every other quality, are not able to measure up to the same standards as the Latter-day Saints have achieved.

May the Lord bless us and help every one of us to strive to harmonize our desires with our families to these fine standards that we have referred to that the Lord has established. He is blessing mankind to the extent that we live and keep His commandments, and I testify to you that these principles are true. The Lord is kindly towards His people. May His blessings continually attend us. I testify to you that this is His work, the restoration of the Gospel in these days. These brethren who preside over us are men who are guided by the inspiration and power of the Lord. I pray that we may desire to live in such a way that we may be worthy of the trust vested in us, in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

You brethren, returned Mission Presidents, we shall now turn to you to give us the balance of the afternoon. Again I suggest to you that we should like to hear as many as we can. We can hear more if you will speak five minutes and quit than if you speak ten minutes, and anything under five minutes is five minutes.

Will Brother William T. Tew, Jr., formerly president of the East Central States Mission please come to the stand.

ELDER WILLIAM T. TEW, JR.

Former President of the East Central States Mission

I am very happy to be here this afternoon and to take the place of my old friend, A. Richard Peterson. We were together in school, preparing for our missions abroad. In years past we both filled missions

in foreign lands, and we have also been in foreign lands and at home presiding over missions during the past few years.

I am happy to be here today to mingle with my brethren and sisters in this great tabernacle. We have been thrilled today listening to this great choir—the harmony, the volume, the fervor, the enthusiasm, the inspiration that seems to fill these singers has in turn thrilled this audience and the unseen audience that perhaps numbers hundreds of thousands.

Since returning home about five or six weeks ago I have been asked many times, "Are you glad to be home?" I can honestly say to my brothers and sisters that I am glad to be home. I was glad when I was in the mission field, but when my mission was completed and I was released, why shouldn't I be glad to be back among my brethren? I believe that when one puts his whole soul into the missionary work for a period of three years or more, he deserves a release. If he doesn't put his soul into it, he deserves a release long before the three years are up.

We have had great joy in our mission. The Lord has blessed us with health and strength, and He has increased our testimonies of the Gospel. We have had great joy in mingling with our Saints abroad, many of whom are here today at this great Conference. We have enjoyed the companionship, the loyalty and love of your boys and girls who have been sent there as missionaries. I want to tell you, my brethren and sisters, there is nothing in the world more dear to me than the love of these young people who have filled honorable missions in the mission field. They are an inspiration to those who labor among them; they are the stalwart defenders of the faith; they are the "hope of Israel" because the "hope of Israel" is the youth of Zion. The future of this Church and the salvation of our Church rests with the youth.

My brethren and sisters and friends, I have been impressed very much within the last few days studying things regarding our Savior's life. One of the things that occurred to me last evening as well as this afternoon is the experience of our Savior as a boy of twelve in the temple of the Lord. When His mother sought Him she found Him both asking and answering questions among the wise men and lawyers of the temple. His question to her was, "Wist ye not that I must be about my Father's business?" I do not know any greater ideal, any greater goal or objective in life that you and I can have, or that young people can have in their souls than the one embodied in that question. We should be about our Father's business, and the question arises in turn, "What is our Father's business?"

We have been told that the Lord's work and the Lord's glory is to bring to pass man's immortality and man's eternal life; and eternal life we are told is a quality of life, the kind of life that God Himself lives, that kind of life that Jesus, the Christ, came to give—life abundant, rich and full and joyful. That is the Lord's business; that is my business as one of His children; that is your business, my brethren and sisters, as the children of the Lord. Though we grant the fact that the Lord is Omnipotent, it seems to me that in this realm of His work, bringing

to pass man's eternal life, the Lord does need you and me, because I claim—I may be wrong—but I claim the Lord cannot give me eternal life, that quality of life, that degree of joy which is celestial, unless I am willing to do my duty and keep His commandments, assist my fellow men in learning His commandments and encouraging them in keeping those commandments.

I am sure the Lord spoke a glorious truth when he said to Oliver Cowdery and others: "If you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

And so we have rejoiced in the mission field in devoting ourselves to the service of the Lord. We have brought into the Church in the last three years between twelve and thirteen hundred souls, converts and children. We have traveled over a hundred thousand miles. I have attended and preached in more than a thousand meetings. How much good has been done rests of course with the future.

My brethren and sisters, we have increased in testimony. We bear our testimony to you this afternoon that this is the work of the Lord, and the only way to bring peace and joy to the world is by knowing the Lord's commandments and by keeping them.

My five minutes are up. From the bottom of my heart, I want to thank the parents of those boys and girls who have served in the mission field. I do thank them and am grateful for their lives, for their devotion and for their service. May the Lord bless these young people at home that they may keep in the harness, that they may be kept in the faith, that they may be an inspiration to all those with whom they associate, I pray in Jesus' name. Amen.

ELDER PRESTON NIBLEY

Former President of the Northwestern States Mission

I desire to take this occasion to express the gratitude that Sister Nibley and I feel for the opportunity we have had to serve as missionaries in the Northwestern States Mission. This was my second mission, and it was her first. I can say that we enjoyed every minute of our time.

We were sent out, according to President McKay, for two and a half to three years, but we remained there three years and eight months.

Oregon was not a new country to us, as my father had been there many years previously, and I had been there as a child. We have thousands of Latter-day Saints in the northwest, and many more are migrating out there on account of business and other opportunities. Besides the Portland and Seattle Stakes we have some ninety-two branches and Sunday Schools. We left 130 missionaries, whom we dearly love.

When I received my release from the First Presidency, I did not know whether I wanted to come home or not, I felt so interested in my work. I remembered what my father told me about his mother when she was dying; she turned to him and said: "Charlie, this dying is no doings of mine." (Laughter)

One of the things which has pleased us has been the fine leadership we have had from President Grant and his Counselors. As Bishop Richards said, so I say, that the Latter-day Saints have the finest leadership in the world, our First Presidency. I express my loyalty to them. No one wrote me more frequently than President Grant, kind, loving, encouraging letters. I received many from him. When I opened his letters and read: "Dear Preston," and found that they closed, "Yours affectionately, Heber J. Grant," I felt close to my President. He was my President thirty-five years ago when I was a missionary in Europe, and now he is nearing his eighty-fourth birthday, and I thank my Heavenly Father that he has been preserved to us.

President McKay has been all that a brother and leader could be, and we have loved him and his leadership, and we love him now. I did not hear from President Clark so frequently, but President Clark, I always knew you were there, and I knew you were back of us.

Brother and sisters, we tried to look after your missionaries. We never took our eyes away from them; we watched them by day and by night, and encouraged them so that they would return home and be an honor to you. We watched their health, we watched everything pertaining to them.

I think our converts are being made in the northwest principally through the Latter-day Saints who reside there. They bring their neighbors to Church, and we are baptizing the neighbors of our Saints. Many hundreds have joined the Church. During our presidency over 2,000 were baptized in the Northwestern States Mission.

Now, with the other mission presidents here, I do not know whether I should say it or not, but during the first six months of this year the Northwestern States Mission led the Missions of the United States in tracts distributed and Gospel conversations, and in baptisms per missionary.

I am grateful that we received an honorable release from the First Presidency. We are happy to be home, and we shall continue to serve in any capacity to which the Brethren call us.

I bear you my testimony that this is the work of God, that Joseph Smith was a prophet of God, sent to restore the Gospel in this last dispensation. I leave you this testimony, and I do it humbly, in the name of the Lord Jesus Christ. Amen.

The choir sang "I Will Give Thanks Unto the Lord," by Campbell-Tipton.

PRESIDENT J. REUBEN CLARK, JR.

I am afraid, my brethren and sisters, you will have to say that this choir is better than we were. I thank them, and I thank their employers who permit them to come and sing for us so beautifully this afternoon.

Elder Asael E. Palmer, President of the Lethbridge Stake, offered the closing prayer.

THIRD DAY

MORNING MEETING

Sunday morning, October 6.

The great Tabernacle was crowded to capacity with people who had assembled many of them more than an hour in advance of the time to begin this session, to listen to the Conference proceedings. The large Assembly Hall immediately south of the Tabernacle was also crowded with people, and thousands in addition assembled upon the Tabernacle grounds, where, by means of amplifying equipment that had been installed, they listened to the services as given in the Tabernacle.

President J. Reuben Clark, Jr., who conducted, opened the meeting promptly at 10 o'clock.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

There are literally thousands of people who cannot get in the Tabernacle at all this morning, and hundreds are standing in the entrances and aisles. Please do the best you can to give some of them seats. On the sides, too, as well as the center, and up in the gallery. Be good enough to move as close together as possible. It would be very helpful.

We are again blessed with the presence of President Grant, who will preside at this meeting and who will speak to us. He has asked me to conduct the services.

The music this morning will be by the Tabernacle Choir, under the direction of J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

The hymn, "The Spirit of God Like a Fire is Burning," (By William W. Phelps), was sung by the choir and congregation.

Elder John B. Reed, President of the San Luis Stake, offered the opening prayer.

PRESIDENT HEBER J. GRANT

GRATITUDE FOR FAITH OF PEOPLE

It is needless for me to tell you good people how grateful I am to be here today. I missed the Conference six months ago, and I am grateful beyond expression to all of you good people, to the Saints generally, and to some people who are not members of our Church for your and their faith and prayers in my behalf that I should be healed. I am grateful to the doctors who so kindly, carefully, and energetically at home, and while in Los Angeles, gave me the benefit of their services.

I lack the capacity to express the gratitude and thanksgiving in my heart for the blessings of the Lord to me and this people. I humbly

pray that while I am speaking to you this morning the Spirit of the Lord may be and abide with me. I do not expect, however, to preach to you this morning, I simply desire to express my gratitude to the Lord, and I expect to have the pleasure this afternoon, as my doctor, Silas Smith, consented that I may speak again, at the close of the Conference.

KINDNESS ACKNOWLEDGED

I am grateful to my friends in California, to my relatives and to my railroad, banking and insurance friends, to Mr. Chandler of the Los Angeles Times, and to all of the officials of the Church in California, because of their fine attention to me and their interest in my welfare. I am grateful for the fine treatment I received at the Catholic Hospital in Los Angeles.

I am very thankful for our fine Conference, for the wonderful attendance here today, and for the magnificent body of the Priesthood that were together last night.

THE FILM "BRIGHAM YOUNG" COMMENDED

I am thankful beyond expression for the very wonderful and splendid moving picture that has been made of Brigham Young. I have heard some little criticism of it, but we cannot expect the people who do not know that Brigham Young was in very deed the representative of God upon this earth, who do not know his wonderful character, to tell the story as we would tell it. We know that he was a prophet of the living God and the representative of the Lord here upon the earth. There is nothing in the picture that reflects in any way against our people. It is a very marvelous and wonderful thing, considering how people generally have treated us and what they have thought of us. Of course there are many things in the picture that are not strictly correct, and that is announced in the picture itself. It is of course a picture and we could not hope that they would make a picture at their expense, running into a couple of million dollars, to be just as we would like it. We know that Brigham Young was a powerful and wonderful man, the greatest man of his day, and one of the great things about Brigham Young was that he always gave credit to Joseph Smith for everything that he did. He claimed that he was simply building upon the foundation laid by the prophet of God, who had seen God and conversed with Jesus Christ. He never doubted for one minute the final triumph of the people here in Utah. He was a man of God, and the people thought the world and all of him.

THE CHURCH MAKING FRIENDS

I am very thankful for the health of the people. I am very thankful for the very marvelous and wonderful change that I find wherever I go in the attitude towards the Mormon people. To be known as a Mormon, living the Gospel of Jesus Christ, is a recommendation to all those that know us as a people. As the years come and go the Word of Wisdom

and all the various teachings and doctrines laid down by the Prophet Joseph Smith and so faithfully and strongly carried out by Brigham Young are making us friends all over the world.

BLESSING AND PRAYER FOR PEACE

The doctor told me I could have five or six minutes, or even ten. I have occupied only about five, but as I am going to talk to you again at the close of the conference, and as I do not want to overdo in the least degree, I shall simply say, God bless you, one and all. God bless the honest the world over. God bless all good people, and hasten the day when people shall seek to God for guidance and direction, when wars will cease and peace will reign, is my prayer, and I ask it in humility and in the name of the Lord Jesus Christ, our Redeemer. I bless you by the authority of the holy Priesthood of the living God that I hold, and I do it in the name of Christ, our Redeemer, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

President Grant: words cannot express the gratitude of the people for your presence, your message, and the degree of health which you have. May the Lord continue to bless you is the prayer of all the people of the Church.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am delighted, brethren and sisters, with this opportunity of standing before you for just a few short minutes this morning. The gathering of men who were here in this building last night, and the gatherings of men and women who have been here during this Conference, give new testimony to the fact that there is in the Church of Jesus Christ of Latter-day Saints still a fervent faith in God, our heavenly Father.

PESSIMISM AND OPTIMISM

There are people in the Church who have the temerity to say that our condition is such as to justify, perhaps, God our heavenly Father in taking the Gospel from us. I have had at least one man cite to me the sixteenth chapter of Third Nephi, tenth and eleventh verses, in which God says that when certain conditions shall prevail within the Church, He will take the Gospel from us, citing as justification the fact that we are now in such a condition that we might lose it—a pessimistic view, indeed, I take it.

I insist on feeling, brethren and sisters, that I am an optimist. As I move about among you people I have many opportunities to see how you feel, to realize your trust in God our heavenly Father, and I believe that there is in the Church today still the same faith that characterized our

grandfathers and grandmothers when this Church was re-established in our dispensation.

If you will permit, I would like to cite you just one or two instances which make me feel this way.

FAITH IN MISSIONARY WORK

One time when I was in the Mexican Mission I passed through a little town in Arizona, and asked a man how he felt regarding the depression. He said: "We feel just as we always do, Brother Ivins. It is always depression in this section." I happened to know that that man had a family of six or eight, and that every boy and girl that he had, who was of age, had performed a mission for the Church, one of them at that very time serving in the Mission over which I had the privilege of presiding.

Not very many weeks ago a man came into my office with his son. He said: "Brother Ivins, I am presenting this son for a mission." The few questions that I directed to him brought out the fact that this was the ninth child of his to fulfil a mission for the Church; that in addition to those nine, he had supported his brother on a mission, and was at that very time supporting a man, who was not of his family, in the New England States Mission.

One time when I was interviewing a young man in Idaho, his father having brought him in, said: "Brother Ivins, we recommend this boy for a short-term mission. If, however, the leaders of the Church feel that he should serve a full term, they are welcome to his services, but in that event my wife and I will be forced to sacrifice our home, which represents the savings of our lifetime. We are willing to do it if the Church requires it."

Those things indicate to me that in those instances, at least, there is a fine degree of faith within the Church. As we move around we interview prospective missionaries who are to be called to go out into the world, and we ask them some very pertinent and sometimes very delicate questions, to find out just what their attitude is, and how they have lived. I find, to my utter pleasure and satisfaction, that almost without exception those young men and young women are able to tell me, and look me honestly in the eye when they do it, that in preparation for this great event in their lives they have lived clean and pure lives.

Now, when that type of faith exists within the Church I am not particularly worried as to the future. I feel that God is going to be justified in honoring the Priesthood which He has here in the Church at this time, and that He will not feel like taking the Gospel from us.

LOVE OF NEIGHBOR EXHIBITED IN WELFARE WORK

We had portrayed the accomplishments of the Church Welfare work, the other day, in the program of one of these meetings. Nobody can look at those things and tell me that there is not faith still in the Church. I think we are meeting those problems with a wonderful display

of faith. It gives me an unbounded satisfaction to realize that men are willing to devote their time and their talents, not only without compensation, but at their expense, for the welfare of their fellows.

The injunction of Christ was that we should love God, our heavenly Father, first, and our neighbor second; and this is indication to me that we do, most of us at least, love our neighbors, for we are willing to work for them, and work for them for nothing, help them over their pitfalls and out of their troubles, and to a higher state of living.

Now, why should we be terribly pessimistic over this outlook, when we realize that those conditions prevail? We do recognize the fact, however, that there are conditions within the Church which need rectifying. There are too few of us who are living fully and completely up to our opportunities.

MELCHIZEDEK PRIESTHOOD PERCENTAGES

I have had the privilege of checking, this year, the relationship between the number of families in the Church and the number of members in the Melchizedek Priesthood. I find that in some of the Stakes the proportion between families in the Stake and members of the Melchizedek Priesthood is as low as fifty-five. In other places it runs up to eighty-eight or ninety. In Colonia Juarez, the other day, I checked that very item, and I found those people down there having representatives in the Melchizedek Priesthood to the extent of eighty-eight per cent of their families, I believe; but just recently another Stake checked as low as fifty-five.

What does this mean? It means, to me, that too few of us are taking advantage of the sealing ordinances in the temple. Things like that, and other things, need rectifying, to be sure, but I insist, and I leave it to you as my testimony, that there is within this Church an honest, true faith in God our heavenly Father, and I think the manifestations of these Conference meetings bear me out in that testimony.

I pray that God will help us to keep it bright within our hearts, that we may never falter in His service, and that He will be pleased to honor us and bless us in our operations. God bless you all, Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the regular weekly National Broadcast of choral and organ music and brief spoken comment was included as part of the Conference proceedings. This program, now in its twelfth year of continuous nationwide broadcasting was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting system network, throughout the United States and Canada, and by short-wave transmission to many foreign lands. This broadcast originated with Radio Station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

"Crucifixus"—BachChoir
 "Ella Entering the Cathedral"—Wagner.....Choir

Announcer, Richard L. Evans: "And Jesus made as though he would have gone . . . But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent." (Luke 24:28-29) And blessed are they who abide His coming, as the gathering storm and the growing darkness of our times bring with them those events that move us on toward another eventide of which the prophets of all generations have spoken. And there is that about the record of prophecy which, even though it may not be pleasant to our ears, strikes conviction to our souls. For "all things must come to pass in their time." (Doctrine and Covenants 64:32) Time and the relentless march of events brought by its passing have been portrayed in musical symbol by the composer Vierne, and we now hear "Westminster Chimes" moving with the sweep of the hours and the march of the years—but "the day or the hour no man knoweth; but it shall surely come." (Doctrine and Covenants 39:21).

"Westminster Chimes"—Vierne.....Organ

Announcer, Richard L. Evans: And then Stephen said unto them: "As your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" This accusing question could be asked of any generation, for men have always persecuted those who have seen ahead of their own time—whose vision has been enlarged and whose understanding has been quickened by that Spirit which giveth light to every man that cometh into the world (Doc. and Cov. 84:46)—in all fields of thought and knowledge, pertaining both to things here and things hereafter. The Isaiahs, the Galileos, the Noahs and the Columbuses, the Peters and the Pauls, have never been popular in their own day—but they have been so right in spite of the unwillingness of their own generation to believe them. And it would not seem to be popular to say now in our day that the unprincipled chaos in which we find our world was foreseen by the prophets of God and will find no cure and no lasting peace until men turn to Him and pattern their lives in accordance with His ways. Mere lip service will not be acceptable, and the temporary repentance that is forced by immediate fear and present stress will not be mistaken for obedience and a contrite heart. Let the cynic enjoy his brief day; let the man without faith deny it, and let the unbelieving take such hope as they can find. But the unchangeable facts remain, and there rise to meet the dissenting chorus, the words of Stephen: "Which of the prophets have not your fathers persecuted? And when they heard these things, they were cut to the heart . . . And they stoned Stephen." (Acts 7:51-59) "And he kneeled down and cried: To thee O Lord I yield my spirit." This event of New Testament record was given musical setting by Mendelssohn in the St. Paul from which Richard Condie and the Tabernacle choir now sing.

"And They Stoned Him" and "To thee O Lord"—St. Paul
 —MendelssohnChoir

"O My Father" (Tune "Harwell")—Lowell Mason.....Organ
 "Beautiful Savior"Choir

The singing of the Choir was conducted by J. Spencer Cornwall.

Alexander Schreiner was at the organ. The spoken word was by Richard L. Evans.

CHURCH OF THE AIR

Immediately following the conclusion of the *Tabernacle Choir and Organ Broadcast*, the following nationwide *Church of the Air* program was presented by the Columbia Broadcasting system, as a part of the proceedings of the Conference:

The Tabernacle Choir and the congregation sang two verses of the hymn, "For the Strength of the Hills We Bless Thee."

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Thy kingdom come, Thy will be done in earth, as it is in heaven.

For nearly twenty centuries millions of Christians have prayed for the coming of the Kingdom of God, and for more than twenty centuries millions of people have persistently rejected the conditions indispensable to the realization of this era of peace and brotherly kindness.

Even though the essentials for a better world have not been generally accepted, yet mankind has ever striven for a better way of living. In every progressive age of the world's history thinking people have been dissatisfied with their current social and economic conditions, and have sought for remedial changes. Many of their hoped-for Utopias, however, though they have inspired men to action, have ended only as dreams and phantasies.

In response to this urge for change, the twentieth century is no exception. Indeed, during the last fifty years people have witnessed greater political unrest, more stupendous upheavals than have probably occurred in the same length of time in the history of the world. European monarchies have been overthrown, and rising out of the monarchical ruins have come the dictatorship of the proletariat in Russia, the Fascist regime in Italy, the Nazi rule in Germany, and the Fascist form of government in Spain. Democracy, as exemplified in Great Britain and her dominions, and in the United States, has successfully withstood the battling horrors of a World War, and now, after only a quarter of a century, is again either actually participating in or standing on the brink of a second devastating conflict.

If, in the spirit of charity, we say that misguided men have brought all this about because of their desire for a better government, the fact still remains that civilization is encompassed by social upheavals that threaten to divert if not entirely thwart the progress and happiness of the present generation.

FUNDAMENTALS IN DISCARD

Humanity is passing through one of its most crucial experiences. We are in the midst of a revolution both of thought and mode of life. Beliefs of parents are questioned, old ideals are in the discard. Communism, Naziism, Fascism, Totalitarianism are giving birth to new conceptions that strike relentlessly at beliefs and teachings which were accepted a decade ago as fundamentals and unassailable. "Under the influence of a science as superficial as proud," writes M. Paul Gaultier, a leading publicist of France, "old beliefs have been turned into ridicule, conscience is treated as a superstition, and honesty as a prejudice. Self-interest alone remains as a motive, and pleasure as the sole end of life. For too many people," he continues, "evil consists not in infringing social laws, but in getting caught. Morality and duty figure in their eyes as so many prejudices out of fashion, and vestiges of centuries gone by."

Granting the severity of this arraignment, the fact still remains that moral and religious skepticism is too generally apparent, and political chicanery, fraud, and civic unrighteousness all too common.

In the words of an assistant Secretary of State: "We seem to be slipping backward in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorships are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life."

To climax these distracting conditions, war, with all its attendant horrors, is sweeping the earth as a devastating conflagration, leaving in its wake only ashes, agony, and death.

Truly, the time has come as perhaps never before when men should counsel together, and in wisdom determine how the world may be made a better place in which to live.

THE PERFECT GUIDE

To achieve this desired end, the first and most important step is to choose as leader one whose leadership is infallible, whose teachings when practiced have never failed. In the present tempestuous sea of Uncertainty, the Pilot must be one who through the storm can see the beacon in the harbor of peace.

The Church of Jesus Christ of Latter-day Saints proclaims that there is but one such Guiding Hand in the Universe, but one unfailing Light, and that the Light of Christ who said: "I am come that they might have life, and that they might have it more abundantly." An active, sincere faith in the basic teachings of Jesus of Nazareth is the greatest need of the world. Because many reject this truth is all the more reason why sincere believers should proclaim it.

The ultimate purpose of Christianity is to develop honorable, upright individuals in an ideal society known as the Kingdom of God. No one,

not even the unbeliever, can gainsay this as a most worthy goal. True, nearly two thousand years of trial have failed to bring about even an approach to the realization of either the perfecting of the individual or the establishing of an ideal society. As a result, Christianity and its handmaiden, Democracy, are now on trial before the world tribunal. The fact is, however, that conditions in this war-torn world instead of proving that Christianity has failed, emphatically bear witness that men are forever learning, but never coming to a knowledge of the truth; or, as one man cynically remarked, "Men's lives consist mostly in making the same mistakes over again."

Christianity, as summarized in the divine admonition, "Love the Lord thy God, and thy neighbor as thyself" has never yet been accepted and practiced by the nations of the world. Were that principle even partly applied, our advanced scientific knowledge, our almost unlimited mechanized power, our unexcelled opportunities for education would be directed, not as now, for the destruction of human beings, but for the betterment of individuals, and for the advancement and redemption of mankind.

As the first essential to a better world, therefore, we declare with the Apostle Peter that there is "none other name under heaven given among men whereby we must be saved."

IMPROVEMENT IN MORALS

It is charged that "one of the distinctive traits of modern society in every country is the sinking of the moral ideal in the minds and life of the people." Manifestly, then, a second essential in world betterment is the raising of the moral standard.

If anyone listening in is saying to himself "this is trite," then I say such a thought itself justifies the call for men who will re-dedicate themselves to the principles of honesty, justice, tolerance, and love, and who will practice these virtues in their business and professional activities. "And this life is possible," as someone has declared, "in social conditions the most diverse, and with natural gifts the most unequal. It is not fortune, or personal advantage, but our turning them to account that constitutes the value of life." "Nothing," says Emerson, "can bring you peace but the triumph of principles."

In the light of political scandals recently disclosed in some of our States, what a brilliant though discarded gem, for example, is the plain, every-day principle of honesty. Though as genuine as the blue-tinted diamond, how little it is valued in a world where "business is honey-combed with dishonesty, and the political world abounds in duplicity and chicanery." Even to repeat such a charge makes one feel heavy-hearted. In contrast, recall the calm assurance, the confidence that pervades your soul when you know you are in the presence of one whom you can trust. Let us re-polish, and make more brilliant this old-fashioned principle so essential to human happiness. Would that all men and nations might unite with the Church in saying:

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

A RE-DEDICATION TO PRINCIPLES OF UNSELFISHNESS

Man needs a re-dedication to the principles of unselfishness. No peace or freedom can come to this world so long as men live only for themselves. It is true that self-preservation is the first law of nature, but it is not a law of spiritual growth. He who lets selfishness and his passions rule him binds his soul in slavery, but he who, in the majesty of spiritual strength, uses his physical tendencies and yearnings, and his possessions to serve purposes higher than personal indulgence and comfort, takes the first step toward the happy and useful life. This truth was taught not only "in the Beginning" when the Gospel was first revealed to man, but also when the Savior began His earthly ministry. On the Mount of Temptation was enacted the first scene in the Christ's earthly drama of the abundant life. There He resisted the challenge to gratify His appetite; He turned aside the appeal to His vanity and pride; He scorned the bribe of worldly wealth and power, as in spiritual victory He said to the Tempter, "Get thee hence," and "angels came and ministered unto Him." Only thus by the brilliant triumph of the spirit over the flesh can we hope for a better world.

UPHOLDING THE CONSTITUTION

Finally, if we would make the world better, let us foster a keener appreciation of the freedom and liberty guaranteed by the government of the United States as framed by the founders of this nation. Here again self-proclaimed progressives cry that such old-time adherence is out of date. But there are some fundamental principles of this Republic which, like eternal truths, never get out of date, and which are applicable at all times to liberty-loving peoples. Such are the underlying principles of the Constitution, a document framed by patriotic, freedom-loving men, who Latter-day Saints declare were inspired by the Lord.

This date, October 6, has been set apart by churches as "Loyalty Day." It is highly fitting, therefore, as a means of making the world better, not only to urge loyalty to the Constitution and to threatened fundamentals of the United States government, but to warn the people that there is evidence in the United States of disloyalty to tried and true fundamentals in government. There are unsound economic theories; there are European "isms," which, termite like, secretly and, recently, quite openly and defiantly, are threatening to undermine our democratic institutions.

Today, as never before, the issue is clearly defined—liberty and freedom of choice, or oppression and subjugation for the individual and for nations.

As we contemplate the deplorable fact that within the brief space of one year, TEN European nations have lost their independence, that over TWO HUNDRED AND FIFTY MILLION people have surrendered all guarantees of personal liberty, deeper should be our grati-

tude, more intense our appreciation of the Constitution, and more strengthened our determination to resist at all costs any and all attempts to curtail our liberties, or to change the underlying system of our government.

CONCLUSION

When the people who call themselves Christian militantly enlist under the leadership of the One to whom they refer as King of the World; when they accept as facts and not as theories His moral and spiritual teachings; when for selfishness they substitute kindness and thoughtfulness for others; when they aggressively defend the principles of true liberty, then may we begin to realize the hope that Wrong may be abolished, Righteousness be enthroned in human hearts, and honest relations and justice become the daily practice of society. Then, and not until then, will the kingdoms of this world become the kingdoms of our God.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

The Tabernacle Choir sang, "To Thee O Lord Do I Lift Up My Soul," by Kalinnikoff, and "Doxology."

J. Spencer Cornwall led the singing, Alexander Schreiner was at the organ, and the program was announced by Richard L. Evans.

(End of the *Church of the Air* Broadcast)

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We have all been edified, instructed, and built up by President McKay's great address.

Our next speaker will be Elder George Albert Smith of the Council of the Twelve.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

No normal man, having partaken of the inspiration that we have enjoyed this morning while singing the praises of our Heavenly Father and listening to the addresses of the brethren, could stand in the presence of an audience like this without realizing his need for divine guidance. I would not undertake this responsibility if I did not believe that the Lord would help me in what I may say.

This is the 222nd Conference of the Church of Jesus Christ of Latter-day Saints. Each one preceding it has been favored by the Lord in

that he has fulfilled his promise to his sons and daughters who were assembled in worship, that he would be with them to bless them, and he is fulfilling that promise today.

SABBATH OBSERVANCE UPLIFTING

This is the Lord's day, an appropriate time for us to meet together in His name, for He has commanded that we should assemble on the Sabbath to pay our devotions to the Most High. I know of no more beautiful spot in all the world than this in which people are permitted to worship. I avail myself of the opportunity to thank those who look after this block, particularly Brother Nauman, the good man who has devoted much of his life to making Temple Square delightful to all visitors. The flowers that have adorned the stand during this conference are his contribution to our happiness in this sanctuary and I know of no place where flowers are more appropriate than in the House of the Lord.

What an uplift would come to the world if all of our Father's children on this, the Sabbath day, instead of warring on one another were seeking Him in worship and humbly praying for His all-wise guidance in conducting their lives. With that attitude among men war would cease, but if men continue to refuse to obey the counsels of the Master of heaven and earth destruction will increase until civilization may disappear from the earth.

PROPHETS HAVE RAISED A WARNING VOICE

The Lord has warned us of our danger and advised how to escape it. Amos, the prophet, said, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Many prophecies are already fulfilled and others will be in the near future.

Centuries have passed since our first parents began their mortal existence and were advised by the Lord how to obtain happiness. For hundreds of years we have had His instruction through His prophets recorded as scripture so that we could know what He had desired of us. Isn't it strange that after centuries of opportunity to know the truth as taught by the Father of all a majority of the people of this world do not believe it or accept him as the God of Abraham, Isaac and Jacob. That they do not accept His teachings is evident that they do not believe in Him, and it is disappointing that in the year 1940 in our own land there are many who fail to realize that God is our Heavenly Father.

Men cannot justify their delinquencies before the great Judge by declaring that they have not had the opportunity to know, for all down through the ages prophets of the Lord have been teaching what He desires us to know, and in our own day and age opportunity unparalleled in the history of the world has been offered to the children of men to know that there is a God and that we are His children. Here we are in worship enjoying the peace and the inspiration of our Heavenly Father with the assurance that He can hear and answer our prayers. Yet in some parts of the earth today there are multitudes who are seeking to destroy one

another. They have no desire to worship God or accept His advice. They prefer to have their own wrong way and be wilful in having it.

The Holy Bible is a most wonderful record and if there ever was a time when we should know what it contains it is now. Many would be surprised if they would read it, to discover that some of the predictions that were made by the servants of the Lord thousands of years ago are now in course of fulfilment. It would astonish some people to know that the Prophet Isaiah, seven hundred years before the birth of Christ, predicted His coming. Two hundred years before the fall of Babylon he predicted its destruction, and told in remarkable detail what would follow even down to this day. He said (Isaiah 13 :19-22) :

And Babylon, the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beast of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

If the Lord had not revealed it to him Isaiah could not have known these things. We today are witnesses that that promise is still in effect, notwithstanding that when the prophecy was uttered Babylon was the greatest city in all the world, the wealthiest and the most powerful of all kingdoms, and was governed by the greatest of all earthly kings.

Sometimes we forget that the Lord has spoken and we fail to inform ourselves to His decrees. Read the prophecies of Jeremiah and Ezekiel with reference to Tyre, or the strong city, and how they were fulfilled and the city overthrown. The ruins are still visible in the bottom of the sea, and the original site is a barren rock.

The dream of Nebuchadnezzar about the great image, interpreted by Daniel more than two thousand years ago, was still in process of fulfilment when the Church of Jesus Christ was organized in 1830.

Read in Joshua, Chapter 6, of the threat against the man who dared to rebuild the city of Jericho and its remarkable fulfilment when Hiel after hundreds of years, disregarding Joshua's warning, lost his two sons when he laid the foundations and set up the gates of the city.

The scriptures are replete with the prophecies of the servants of God that are fulfilled. They were humble men such as are here in this house today; but under the inspiration of our Heavenly Father the heavens were opened to them, the future was revealed and they predicted with certainty what should occur. They could foretell the future but it required the Master of heaven and earth, our Heavenly Father, to fulfill their promises.

A PROPHECY FULFILLED IN LATTER DAYS

We find one promise was made that particularly points to us. I refer to that of Micah when he said: (Micah 4:1-2)

The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Can you think of any place but this to which the people of the various nations of the earth have been gathered in fulfillment of this prediction? Micah did not know of himself that God would establish this Church; he did not know that another prophet would come and predict things with reference to this time; no man could know. But the Father who knoweth all things revealed it to him; he predicted it, it was recorded and the children of men are fulfilling the prediction.

Dozen of passages in the scriptures could be cited as evidence that our Heavenly Father in mercy and kindness has been talking to the children of men all down through the ages, not only telling them what would occur, but pleading with them to turn from the error of their ways lest destruction should overtake them.

The destruction of Jerusalem was foretold by Jeremiah, a prophet of the Lord, and his prediction fulfilled to the very letter. The scattering of Judah was predicted by the Prophet Ezekiel hundreds of years before it occurred and Judah is still scattered. Isaiah named the man who should rebuild Jerusalem a hundred years before he was born. How did that prophet know that his name would be Cyrus if the Lord did not reveal it unto him?

PROMISES MADE REGARDING AMERICAN CONTINENT

In the Book of Mormon, "The American volume of scripture," the Lord has given to us information pertaining to this land upon which we dwell and called it a land favored above all other lands. I recommend that not only you Latter-day Saints read the Book of Mormon, but that our Father's other children read it. They will find that it contains, in addition to what the Bible has told us about the world, what the Lord has said about this Western Hemisphere—that this should be a land of liberty unto the Gentiles and that no king should dwell upon this land, but that He, the God of Heaven, would be our King and would fortify this land against all the nations, that this should be a land of peace and happiness, on condition that we would honor the God of this earth, the Father of us all. The factor controlling this promise is that we must keep the commandments of our Heavenly Father or it cannot be realized.

MODERN PROPHECIES

In our day the Prophet Joseph Smith has spoken. Through him there have been given to the world many things that are important, many revelations that later were fulfilled.

Nearly thirty years before the Civil War commenced in our country he predicted that it would occur and that it would begin in South Carolina. How did Joseph Smith know that if God did not reveal it to him? How

could he pick out the very place that it should begin? I think it would be desirable to read what the Lord said at that time, December 25, 1832. Doctrine and Covenants, Section 87:

Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

And the time will come when war will be poured out upon all nations, beginning at this place. * * *

With the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations.

Just as in the centuries that are past when the Lord spoke through Isaiah, Jeremiah, Ezekiel and his other prophets he has spoken in our day through His prophet, Joseph Smith. When the Church was still building the beautiful city of Nauvoo, Illinois, he predicted that the Latter-day Saints would be driven from their homes, that they would find a place in the tops of the Rocky Mountains, and that they would become a mighty people in the midst thereof. How did he know? He knew by the same power that Isaiah and the Prophets of old knew with reference to the things they predicted.

Read the revelations in the Doctrine and Covenants that inform us how we may escape the calamities that are to cover the earth and afflict all mankind. We are better than other people only as we live better. We have the Gospel of Jesus Christ. The responsibility of disseminating it among the children of men has been magnificently performed in all parts of the world by more than 60,000 of the sons and daughters of the living God. To the ends of the earth from this sacred building have been broadcast by radio songs of praise, accompanied by the great organ sermons of truth, expressions of gratitude and thanksgiving intended for the blessing of all mankind. We meet today in this great Tabernacle built during the poverty of the people and dedicated to the Lord, the father of our spirits, and while we have been sitting here the voice of one of his faithful servants has gone out not only to all parts of our nation but to the islands of the sea and other distant lands.

RESPONSIBILITIES OF CHURCH MEMBERS

Our Heavenly Father, through His faithful representatives, has told us of the important things that should occur and we can read about them in His holy scriptures. If we really desire to be saved and exalted in His celestial kingdom He has told us how to proceed and has warned us that we must discharge the obligations entitling us to that exaltation. While we enjoy this blessing it carries with it a tremendous responsibility. Every man and every woman under the sound of my voice who has accepted the Gospel of Jesus Christ, who has gone down into the waters of baptism and been confirmed a member of His Church should so live that others

seeing their upright lives may be constrained to accept the Gospel of our Lord and prepare to become faithful sons and daughters.

Now in conclusion, let me say that God lives, I know that the Bible contains His holy word. I know that the Book of Mormon is a history of the ancestors of the American Indians and tells of God's hand-dealings with His children here in America in an early day. I know that the Doctrine and Covenants contains the promises of our Heavenly Father to the children of men—wonderful promises that can only be realized by us if we make ourselves worthy of them by living correct lives. Let us who have accepted the Gospel of our Lord evidence our knowledge of its truth, let us demonstrate our assurance of its power and set such an example before all the world that our Father's other children, whom he loves as much as he loves us, may desire not only to search the old scriptures but to read the new scriptures and listen to the voice of His servants who today are in different parts of the world calling all men to repentance, with the promise that if they will repent and receive the Gospel of Jesus Christ as revealed by Him in former days and in this latter-day, all—not just a few—but all may be exalted in His celestial kingdom and obtain glory, immortality and eternal life. That we may be worthy of our heritage, I humbly pray in the name of Jesus Christ our Lord, Amen.

ELDER THOMAS E. McKAY

Acting President, European Missions

My brethren and sisters, I am very pleased and thankful to report that in spite of the unsettled and rapidly changing conditions in Europe, our Missions are functioning almost as usual, in the hands of local people. All headquarters, with the exception of one, are maintained. That one exception is the French Mission. The headquarters at Paris have been closed temporarily, but Brother Gaston Chappuis, who has just returned from Paris with his wife, received permission just before leaving to visit Belgium, and he reports that the work there in that part of the French Mission is well organized; and before we left Switzerland this spring, the other part of the French Mission in Switzerland was placed in the hands of a very capable brother, and the French-Swiss district is also progressing nicely.

As I stated, all other Missions are well organized. We receive letters quite regularly. We have asked for at least a letter a month. These letters, of course, are censored, and the brethren cannot report about other than Church affairs—nothing political. On all the mail from continental Europe we find stamped upon the envelope the word "Geoffnet," or "Gepuft," the German word for censored; and the letters coming from Great Britain are stamped in large letters, "Opened."

All the Missions report that Sunday Schools, Relief Societies, sacrament and Priesthood meetings, as well as branch and district conferences are being held as usual; and nearly all of the Missions report baptisms. In a letter received last week from one of the Missions, they reported

fifty-five baptisms for the first eight months of this year. Three of the Missions have reported an increase in tithing and Fast offerings, as compared with the same period last year.

We are very happy, too, and thankful to report that in those countries that have been invaded not one of our members, whether a soldier or lay member, has lost his life or been injured. In Norway, and also in Holland and Belgium, a number of our members lost their homes and everything of an earthly nature that they had, but their lives were spared. One brother is reported missing in the British Mission, but it is hoped that he is in Switzerland.

In a letter just received from our brother in charge of the French-Swiss district, in expressing his appreciation for a few extra *Eras* that we had sent him—he was very honest—said: "I am receiving the *Era* already from Brother Ursenbach," (a former Mission President), "but I am very glad to get these extra numbers, President McKay, because we send them out to the Tommies who are interned here." Until that time we had not realized that some of our British soldiers were interned in Switzerland. Once in a while a little political news creeps through.

We are pleased also to report that in Great Britain all members of our Church holding the Medchizedek Priesthood have been excused from army service, so as to take care of their Church work. The following is a copy of a letter to Brother Andre K. Anastasiou, acting President of the British Mission regarding this matter:

Sir:

I am directed by the Minister of Labour and National Service to refer to your recent meeting with an officer of this department and your letter of 22nd July regarding the position under the National Service (Armed Forces) Acts of men in Holy Orders in the Church of Jesus Christ of Latter-day Saints.

In reply, I am to state that it has now been decided that men in the major Orders may be regarded as covered by the provisions of Section 11 (1) (e) of the National Service (Armed Forces) Act, 1939. Such men are not, therefore, liable to be called up for service under that Act and they are not required to register when other men of their age class are called upon to do so.

As regards the list which you submitted with your letter of 22nd July, I am to state that all the men referred to therein will be regarded as covered by the statutory exception conferred upon men in Holy Orders except the two Priests named.

I am, Sir,
Your obedient Servant
(Signed) R. A. Luce

A. K. Anastasiou, Esq.
149 Nightingale Lane
London, S. W. 12

Now brethren and sisters, in conclusion may I express my heartfelt appreciation for the opportunity that has been given to me to continue, although rather remotely, in contact with these brethren and sisters in war-torn Europe. For nine years I had the privilege of associating with those people, and, brethren and sisters, they are good people. They love

the Gospel; they are finding in very deed that the Gospel is the power of God unto salvation. It is a great comfort to them. They write: "We are all right; we have the Gospel."

May I commend to you, brethren and sisters, in concluding, the beautiful remarks of President Grant at the opening of this session, permeated with tolerance and love; also the message of the First Presidency read at the opening of the first session of our Conference. Read that, and re-read it. Tolerance and love permeated every sentence.

Who seeks for heaven alone to save his soul
May keep the path, but will not find the goal;
While he who walks in love may wander far,
But God will bring him where the righteous are.

God help us to walk in love, to keep His commandments, that we may enjoy true happiness here in this life, as well as in the life to come, I pray, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The Lord moves in a mysterious way his wonders to perform. I know that all of our hearts rejoice in the report which President McKay has been able to make.

The Tabernacle Choir sang, "Alleluia," by Mozart.

The closing prayer was offered by Elder George H. Robinson, President of the Bear Lake Stake.

Conference adjourned until 2:00 p. m.

THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened Sunday, October 6, at 2 p. m.

Once more the Tabernacle was crowded to capacity, and again the large Assembly Hall was filled with listeners, and thousands of others congregated on the Tabernacle Square, where, by means of amplifiers, they listened to the Conference proceedings as given in the Tabernacle.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We are again happy that President Grant is present and presiding. He has asked me to take charge of the meeting.

This afternoon the music will be by the Tabernacle Choir, under the direction of J. Spencer Cornwall. Dr. Frank W. Asper at the organ.

The choir and congregation sang, "Come, Come, Ye Saints."

The opening prayer was offered by President Thomas E. Towler, of the Wells Stake.

The Choir sang "Lamb of God" (Haydn).

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, or the destruction of the wicked.

THE CALL TO REPENTANCE

These words were spoken by our Savior to His disciples shortly before his crucifixion. They have reference to the day in which we live. In fulfilment of that prediction the Elders of this Church have been preaching the Gospel in the nations of the earth for one hundred and ten years, they have been raising the warning voice and crying repentance. It was not only expedient, but it was inspirational that the Presidency of this Church, at the opening of this Conference should send forth a petition or an epistle not only to the Latter-day Saints, but to the people of the earth, calling them to repentance and giving unto them a warning.

From the very beginning the Lord has called upon the Elders of the Church to raise the warning voice, and we read:

Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

That is the call from the Lord to every soul upon the face of the earth, to give heed to His warning. Then continuing He says:

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

And so they have gone forth, bearing witness of the restoration of the Gospel, preaching repentance, warning the people of the calamities that were to follow their preaching.

A WARNING TO THE WORLD

Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them—(that is, in the Elders)—shall be fulfilled.

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh.

Then again the Lord gave this instruction:

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

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

That proclamation was given in the very beginning of this Church; it is found in the Preface which the Lord Himself wrote to this book of commandments.

Further, again the Lord says:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power of his own dominion.

And also the Lord shall have power over His saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

That was said more than a hundred years ago. Peace has been taken from the world, the devil does have power over his own dominion today, and the Lord has not yet come to dwell with His Saints, but that also shall be fulfilled.

THE JUDGMENTS TO COME

Let me present another petition to the nations of the earth and to the Elders of the Church:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God.

Wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

THE WORD OF THE LORD TO THE MISSIONARIES

Again speaking to the missionaries in an early day the Lord said:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

Therefore, they are left without excuse, and their sins are upon their own heads.

He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come;

That their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the first Elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

And after your testimony cometh wrath and indignation upon the people.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet Him.

These are the words of the Lord to His servants, and to the nations of the earth. As I look into your faces I see before me hundreds, thousands, who have been gathered out from the nations of the earth, either you or your parents, but you heard the Gospel in foreign lands. In obedience to this call you are here today. Nations have refused to hear the testimony of the Elders of Israel as it has been proclaimed, and the Lord has withdrawn them from among the nations, that is, many of them. He has done that because they have rejected the truth, and because of their wickedness. War comes because of wickedness; it never comes because of righteousness, but through the violation of the laws of God.

THE WORD OF THE LORD HAS GONE FORTH

Now, the Lord has predicted all these things. We have known this; it has been taught to us for a hundred years. We have been informed that it is necessary to keep the commandments of the Lord, for us to repent of our sins, for us to walk in ways of righteousness, and do the thing that the Lord would have us do. The nations have had proclamations made to them from time to time. In the early days of this Church it was very customary for the Presidency of the Church to send forth a proclamation, not only to the Saints, but to the inhabitants of the earth, calling upon them to repent, to turn from their ways of wickedness to ways of righteousness, accepting the fulness of the Gospel as it has been revealed.

It is nothing new—should not be—to us to see these calamities and these destructions taking place upon the face of the earth. We have been warned; the Authorities of the Church have spoken from the very beginning calling attention to these things. We have seen and we have read in the records the Lord has given us, the Doctrine and Covenants, the Book of Mormon, and the Pearl of Great Price, that all these things were due to come in the dispensation of the fulness of time.

Now let me read this other scripture:

Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;

For the indignation of the Lord is kindled against their abominations and all their wicked works.

Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.

THE WAY OF ESCAPE

Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her.

We have the means of escape through obedience to the Gospel of Jesus Christ. Will we escape? When I see, even among the Latter-day Saints the violation of the laws of the Lord, I fear and I tremble. I have been crying repentance among the Stakes of Zion for thirty years, calling upon the people to turn to the Lord, keep His commandments, observe the Sabbath Day, pay their honest tithing, do everything the Lord has commanded them to do, to live by every word that proceedeth forth from the mouth of God.

By doing this we shall escape the calamities.

I am going to repeat what I have said before, for which I have been severely criticized from certain quarters, that even in this country we have no grounds by which we may escape, no sure foundation upon which we can stand, and by which we may escape from the calamities and destruction and the plagues and the pestilences, and even the devouring fire by sword and by war, unless we repent and keep the commandments of the Lord, for it is written here in these revelations.

So I cry repentance to the Latter-day Saints, and I cry repentance to the people of the United States, as well as to the people of all the earth. May we turn to live in accordance with divine law, and keep the commandments the Lord has given, I humbly pray, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The blessed Savior said:

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

Again

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

(Doctrine & Covenants Section 29:11.)

BLESSINGS TO FOLLOW JUDGMENTS

The earth, in spite of these dark, gloomy days, is moving forward to a glorious ideal. The good that seems imprisoned is working toward

deliverance and triumph. "We believe that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

The judgments that are raging in the earth are testimonies to the Latter-day Saints that God's blessings will follow, for He loves mercy more than judgment.

STRENUOUS WORK NEEDED

If Paul were to return to the earth now would he say to the American people what he said to the people of his day?

The people sat down to eat and drink, and rose up to play.

I think that America stands in need of the gospel of strenuous work. We are becoming a soft people; we like our nights of pleasure and our days of loafing. There would not be nearly so much sin in the world today if men and women would work more and play less. It is becoming a practice to talk much of our rights. These rights of course are sacred; they are God-given, but if we neglect to use them they become a curse, as it were, and God will take them away.

Why not talk more about obligations to man, to country, and to God? We are under deep obligation to care for our fellow-creatures. Think of this wonderful truth in the Book of Mormon:

When ye are in the service of your fellow beings ye are only in the service of your God.

GOD'S PURPOSES TO BE FULFILLED

The Church of Jesus Christ of Latter-day Saints is the mother of men because it has given so much. This heaven-inspired Church Welfare Plan creates in us a fine desire to be sympathetic and to work, and to help others to work. The joy that we gain from service to men is not easily measured.

Wars may come, and they will go. I do not believe the Millennium is imminent; this Church is consecrated to the task of preaching the Gospel to every nation, kindred, tongue and people. We have scarcely scratched the surface. Where we are baptizing one today, in the not distant future we are going to baptize fifty, aye, a hundred, for God's purposes are sure to be fulfilled. He does not delight in the death of the wicked. He loves His children and through His servants, He is pleading with them to come to the light, which results in obedience to Him.

ETERNAL RICHES REMAIN

The days are dark; we suffer temptation, we suffer hardships of various kinds, but there is one thing that depression and war cannot take from us. I refer to the gift of eternal life. We should put more trust in the spiritual values of existence. The things which are seen are temporal; but the things which are not seen are eternal. Wars may rage, famine may come, earthquakes and the like, and depressions, but these things cannot take away the eternal riches of Jesus Christ. Some of these riches

are the glorious atonement, salvation for the dead, the second coming of the Son of God, the glorious resurrection and the eternity of the marriage covenant by which we are united in marriage on earth and in heaven by the power of the holy Priesthood. Thieves and misfortune cannot take these things from us, for they are immortal, God-given, and shall survive death and destruction. The Apostle Paul sings this glorious refrain of gratitude:

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

THE LOVE OF THE SAVIOR

What a wonderful thing it is to have a mediator, the Lord Jesus, who intercedes for his brethren.

And Paul continues:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword?

* * * *

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord. (Romans 8:34-39).

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:18).

Ere long the skies will rend and Jesus Christ shall descend in glory with all his holy angels. Then will begin the long foretold Millennium, for which women have wept and for which men have prayed. Christ shall reign upon the earth in glory and in power from the rivers to the end of the earth. In that glorious Millennium we shall have good government, freedom from corruption; we shall rejoice in the divine reign of Him who is Prince of Peace and King of Kings.

When He comes

He will rule the world with truth and grace,
And make the nations prove
The glories of His righteousness
And wonders of His love.

Even so, blessed Lord Jesus, come quickly. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I am delighted, my brethren and sisters and friends, to greet you upon this occasion, and to feel the impressions of the holy Spirit of God that have been manifest all through this great Conference. It is always an inspiration to see the large congregations of the Church gathered together as we see them during the periods of our Annual and Semi-Annual Conferences—people who have come from great distances, people

who have in their hearts the testimony of Jesus, who are led to do the things they know are right, and who desire to walk in the path of God.

EVIDENCES OF A MARVELOUS WORK IN THE EARTH

This is an evidence of the marvelous work and wonder that our Eternal Father is performing in the earth. He has gathered out from among the nations the progenitors of those who are here in the Church at the present time; and those who are here have accomplished the things that He intended. But the power of the adversary has been so violent that it has curtailed free agency among the children of men. I say unto you, my dear brethren and sisters, that the free agency of men is limited; there are not many peoples in the earth today who enjoy such freedom as can be enjoyed in a great democracy like this. Our Eternal Father has established this country for the work that He has designated to take place in these latter days.

MESSAGE TO BE TAKEN FROM PRIESTHOOD MEETINGS

When I looked upon the congregation of men last night in the Priesthood meeting I was deeply impressed. I saw in the faces of those men a firm determination, a resolution to carry out the plan of God. It will be but a few hours before they go back into their fields of labor in all the Stakes of Zion, and there they will teach the Gospel to the children of men, and testify to those who belong to the Church that this was and is the Church of Christ our Lord. They will admonish them that the time has come for men to measure up. They will encourage them to gather out from among the communities where they live those who might receive the truth. How many of us know our neighbors. How many of us think about the men or the women who may be living near us, who are not members of the Church? I take it that this great body of Priesthood is concerned about these, our brothers and sisters, and that their desire is to carry to them the Gospel message.

OUR DUTY TO THOSE WHO COME HERE TO LIVE

There are many people who come into the Stakes of Zion who do not really know why they come here, take up their abode and live among us. But we may well believe that they have been directed here for the purpose of baptism, for the purpose of hearing the voice of their Redeemer. We pray constantly for our missionaries who go abroad, that they may search out the honest in heart, but we little think about those in our midst who have been moved upon by the spirit and power of God to come into this land where they may receive the blessings that are theirs by right. For in the great plan of our Eternal Father, established before the foundations of this earth were laid, all men who would believe, all who would be valiant for the testimony of Jesus, were given the opportunity to hear the truth. It was ordained that they should be made partakers of these great blessings—the blessings that were to be theirs here and in eternity. Of such are the congregations of the Latter-day Saints composed.

But there are thousands of men yet to hear the Gospel, there are thousands of women who might be turned into the channels of real service for which there is such an abundance of opportunity, under the leadership of the women's organizations of the Church. There is a great work for us to do, and there is no time for us to wait, for this is the work of God, this is the great day which our Eternal Father declared through His holy prophets, centuries ago, He would establish in the last days. This Church is never more to be thrown down or given to another people. This is the day of salvation. We invite the children of men everywhere to investigate the doctrines we believe. I invite my friends who may be listening in to take time to read the doctrines of the Church, to read the things that the Lord has revealed, and become acquainted with them. Let me repeat that there are many fine men and women in this world, many of whom live within our gates, who might become members of the Church, if they could be made to see the great plan of our Redeemer. It is our responsibility and privilege to carry this message to them.

A TESTIMONY OF THE TRUTH

Now, my brethren and sisters, I know that this is the work of God. There is no doubt in my mind that the Lord lives, that Jesus is the Christ, the Savior of the world, that Joseph Smith was the prophet whom the Lord selected before the foundations of this earth were laid, to bring about His righteous purposes in your day and mine. That great plan of God shall continue as long as the earth shall stand. And it will be carried to the children of men through the guiding leadership of the Holy Ghost.

A great miracle has taken place among us. Our Father's prophet, our leader, the man that we love, has been partially restored to health and is able to be here and speak with power and influence. May we sustain him, may we sustain each other, sustain the things the Lord has revealed to us, that His work may become stronger, and that His plans may be carried out as He would desire them to be, I pray in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang, "Lead Kindly Light," by Jenkins. The soloist was Elder Harold H. Bennett.

ELDER RUDGER CLAWSON

President of the Council of the Twelve

My brethren and sisters: You see here on the pulpit a movable platform that can be raised up and let down to suit the speaker. It is not a Republican platform; it is not a Democratic platform; (Laughter) it is a Church platform and I can hardly reach up to it. (Laughter)

AN INSPIRING CONFERENCE

Brethren and sisters, I feel that it is a high honor to be asked to stand here and address this wonderful congregation of Latter-day Saints.

This is a marvelous attendance, a marvelous work and a wonder, to have a building here that will accommodate between 8000 and 9000 people. That was the attendance last night at the General Priesthood meeting. It was a very inspirational and instructive meeting as were all the meetings of the Conference. And haven't we had a wonderful day today? Think of the beautiful music that is furnished by the Tabernacle Choir. Their voices go out to all the country around, to all the world, as it were, and yet they remain with us. The Choir is entitled to great credit for the wonderful work it is doing.

I am sure, my brethren and sisters, that you feel as I do, that we are very happy indeed to have the President of the Church, who has been ill, with us on this occasion and at this Conference. It is fitting that he should be here, and we could not be fully satisfied without him. But he is here. He is looking pretty well and he feels well. I heard him say that he is feeling fine.

Now there is hardly anything lacking, but if there is one thing above another that I would like it would be the gift of eloquence to express myself before this congregation. You know some of the brethren of the Twelve, if not all of them, except myself, have the gift of eloquence; and it helps to stir up the congregation, and it is restful to have a little eloquence punctuate one's remarks when speaking.

Let me tell you at this point that I forgot to look at the time when I came to the pulpit so I shall ask President Clark, when I have talked about twenty minutes, to let me know without your knowing it. (Laughter)

THE GOSPEL FURNISHES TEXTS

Permit me to say this: There is a wealth of material in the standard Church works sufficient to furnish texts for our brethren who speak from the pulpit, and also the sisters when they speak. I think we should be pretty careful in our religious gatherings to preach the Gospel. That's the important thing. Lectures, in many instances, are very fine aids in their place, and there is a place for them—particularly scientific lectures and historical talks. The Lord has intimated that we ought to read good books and become acquainted with the things of the world, but in our special gatherings of the Saints we ought to be sure to preach the Gospel. It is an elaborate subject, it is very comprehensive. The Gospel covers a wide range, and the principles of the Gospel are most important, and therefore I am to tell you right now that I would like to say a few words upon two great movements in the Church.

TEMPLE WORK FOR THE DEAD

One is the missionary movement which was mentioned by Brother Joseph Fielding Smith in his talk. That is one of the subjects that I wanted to bring before you, and the other subject is the work for the dead. These are two highly important subjects, because we are under

injunction of the Lord through the Prophet Joseph Smith to look after the matter pertaining to the dead. The living can take care of themselves if they will, the opportunity is before them. We have the temple and they can go into it and get their endowments, their blessings and sealings but the dead cannot do that. I am speaking now of our ancestors in the spirit world, because every man here has a line of ancestors behind him, and every woman here has a line of ancestors and it is our business to look up our ancestors and get what information we can.

Now upon my mother's side we have done a very good work because we have had the names to do it, but on my father's side we have been stopped because of a break in the line somewhere, and we have not until lately been able to get back very far. The names we did get we have done the work for and that is very fortunate. I hope the Lord will open up the way and give us some more names. I would say to you, my brethren and sisters, do not forget your dead, because you owe them this much effort to do something for them. They lived in a day when the Gospel was not upon the earth; they certainly have a claim upon us and I am prompted to say that if we refuse to recognize our obligation to do the work for our dead the Lord will reject us as a Church, because you know that souls are very precious unto him and we cannot afford to neglect this matter.

With some people it is difficult to get to the temple because they live some distance away, but they should make an extra effort to do so, and some people living very near to the temple have not done their work for the dead, and yet they have means but they have overlooked it. We cannot afford to go to sleep over this matter.

Perhaps my time is up, but I have not heard from President Clark yet. (Laughter) A person sometimes gets more interested in his own talk than does the congregation. (Laughter) So we have to ask the man in charge to notify us when to stop. I am rather glad it is that way because if we did not feel an interest in what we were saying ourselves, who would feel an interest in it? (Laughter)

MISSIONARY PREPARATION

I am very much interested in the missionary work that has been going on in our Church for a hundred years. It is brought down to a fine point because one of the Presidency of the Church, Brother David O. McKay, has a hand in it. A committee looks after the groups of missionaries who come up to Zion for a little training; they have to have a little teaching before they can go out and preach the Gospel. They ought to have a good deal, but they will get some experience in the mission field. It is wonderful what the Lord can do with these young men who are going out; and mark you, these young men who are going out as missionaries could not do very effective work without divine authority, so they come up here and get it. They go to the Temple and get the Temple blessings, and they go into the study room and listen to lectures on the Gospel, after which the hands of the Council of the Twelve

Apostles and First Council of Seventy are laid on their heads conferring the authority to preach the Gospel. The result is that there are hundreds of thousands of people in the spirit world who benefit from the work of these young men.

THE WORTH OF SOULS IS GREAT

I think I might have time to read just a stanza or two in relation to this subject. The Lord said in Section 18 (I have heard President Grant quote this section—it is a very important matter):

Remember the worth of souls is great in the sight of God;
For, behold, the Lord your Redeemer suffered death in the flesh;
wherefore He suffered the pain of all men, that all men might repent and come unto Him.

And He hath risen again from the dead, that He might bring all men unto Him, on condition of repentance.

And how great is his joy in that soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto Me, how great shall be your joy with him in the kingdom of our Father!

Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

When I was at law school, I was made one of the editors of the *Law Review*. The boys who were working on the *Review* came to call me "Simon Legree—the slave-driver." It looks as if I were building a reputation here in the Church along the same lines.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

There is much concern today about the cause of liberty in the world. People are anxiously asking, "What is going to be the outcome of this war, and what will happen to the world if the dictators win?" I do not know the answers to these questions. It is not necessary that I should know, nor that you should know.

GOD'S PLANS WILL TRIUMPH

It is important, however, that we do not permit ourselves to be unduly distracted when the hidden purposes of events and their end are not immediately clear to our perception. The lifetime of an individual is but a short span when reckoned against the stretch of history. Whatever the present may forebode, or the immediate future may bring we shall be better able to maintain our composure if we are fortified by an abiding "faith and confidence in God and in the triumph of His work" if, in the phrase of Bancroft we can say, "Eternal wisdom marshals the great procession of the nations, working in patient continuity through

the ages, never halting and never abrupt, encompassing all events in its oversight, and ever effecting its will"

MAN'S POWER FADES

Alexander conquered the world but the great general was scarcely dead when his vast empire crumbled and soon was no more. Cromwell made himself a mighty ruler but his power passed away with him. Napoleon startled the world by the brilliancy of his achievements, but he was so unfortunate as to live to see the mighty empire he had welded fall apart before his eyes.

Those who now are turning the world upside down will also die. The mischiefs they have wrought will then, if not sooner, by degrees be undone. The peoples of conquered nations, and of the conquering nations, too, for that matter, are not going to be content perpetually to submit to the stifling oppression under which they now suffer nor to the smothering of their instincts of freedom. It has always been the case that when tyranny becomes oppressive enough people revolt against it and shake it off.

CALMNESS COMMENDED

But all this does not mean that nations or peoples should resign themselves to the fate of being subdued. The struggle back out of the thralldom of tyranny is always waged through blood and sacrifice and heart-breaking rigors and disciplines. Bitter suffering must be endured before the will is steeled to the endeavor.

It is infinitely wiser and safer to preserve the good one has than to suffer its annihilation and then have to go over the toilsome, grueling and thorny way of getting it back again. But the process of preservation is not facilitated by hysteria. The hysterical mind does not conceive rationally, nor plan coherently nor execute effectively. Let us try in these difficult times to sift the truth out of the welter of confusion, to view it calmly and to decide with sobriety.

LIBERTY A PRINCIPLE OF LIFE

Of this we can be sure: Liberty is a thing of the spirit. A man must nourish it and cherish it in his heart as he does love for his wife and children. Except for its manifestation as a quality in human life it has no existence. Governments cannot confer it; they can only protect the individual in the enjoyment of it. Navies and armies cannot bestow it; they can only defend its exercise. No people can possess it unless they make themselves worthy of it.

The lessons of Europe are fruitful for us if we will but read them. We are amazed at the ease with which some heretofore great nations have been subdued. The superficial explanation is lack of proper military armament. The true reason lies deeper and is the cause for the lack of preparation.

Whether their undoing came from disloyalty, treachery, sedition,

resulting in betrayal, or whether it came from taking into their family bosoms designing aliens and falling prey to their seductive propaganda, or from the indolence and love of ease, and craving for the flesh pots which made them unwilling to subject themselves to the necessary exertion and discipline and self-denial to protect their heritage does not much matter as it all comes to the same end anyway.

The question forced upon us is, why should the people of a great nation become disloyal and seditious, why should they be beguiled by seductive portrayal of alien ideologies, why so flabby and soft and indolent and comfort-loving as to be unequal to the exertion of protecting their birthright?

CAUSES OF DOWNFALL OF NATIONS

A building does not crash when the first termite begins to bore into its supporting beams. But when these have been allowed to multiply and continue their burrowing and tunneling and eating there comes a day when the fiber of the wood is so thoroughly destroyed that under the impact of some shock or addition of weight the support gives way and the structure comes tumbling down. It would be absurd to say that the new weight or the shock caused the structure to fall. We sometimes are bewildered at the sudden collapse of a man's character which theretofore had been rated high. It will generally be found that the degenerating process had been working in him a long time before the crash came.

Strong nations, commanding great resources, do not fall in the days of their strength before an invading enemy. They first disintegrate from within. When their vital internal structure has been eaten away then the hollow shell collapses before the first onslaught of a virile foe.

What we have been witnessing in Europe is not so much the conquering might of an organized power, great as that is, as the mere pushing over, with some minor and notable exceptions, of the hollow frameworks of governments whose sustaining spiritual integrity had already gone into decay.

CONDITIONS IN AMERICA

Now what of ourselves? We know that we harbor here large numbers, alien as well as native born, who openly advocate the superiority of alien principles of government over our own. Others there are who devote themselves to coddling the sowers of seeds of sedition and disloyalty. And with a discouraging universality we see the evidences of calculating self-interest, greed, indifference—a materialistic, grabbing, senseless scramble for the things which it is so mistakenly supposed will give a sense of security or satisfy the restlessness that is our very plague.

We are saying that we face a great crisis, that the very existence of our nation is at stake. And yet one class of people is being told and is telling itself that it will not give up one whit of certain alleged gains it has made. It is willing to prepare for the emergency provided that it is not called upon to sacrifice anything. Another class is demanding assurance against loss, and still another as a matter of self interest and

expediency is willing to let vital things wait. By sections and communities we are joining in the mad scramble. I read that the defense commission is being harassed and hampered by the clamors of localities, chambers of commerce, pressure groups, and politicians for the location of this or that industry in this or that place without regard for military requirement or efficiency of the whole program. We want to save our country if we can conveniently, but if it goes down we want to be able to say that our congressman got us a liberal part of the public funds and be sure that we hand ourselves over to the conquerer with plenty of public works on hand and our local vanity satisfied.

Concerted action is required but jealousies and envy divide us. Our appraisals of value are inconstant and bewilderingly shifting. While in truth the interests of all classes are inseparably bound up together we have driven great wedges separating the industrialists from the laborers, and the agriculturists from both and the consumer from all the others. For a long time we have been stigmatizing large industries and denouncing them as baleful. Now we are frantically urging them to grow bigger and are offering capital for that purpose. What we have heedlessly decried as evils we now recognize as being our only hope for a speedy and large armament. One of our largest industrialists was within the year denounced as a national menace. Now we are dependent upon him in an inordinate degree to make us the defensive implements we need, all of which shows the folly of our periodic surges and revulsions of feeling toward the integrated elements of our nation.

SPIRITUAL STRENGTH NEEDED

This is all contrary to the spirit of universal brotherhood taught by the Savior of the world, and is our most alarming portent of danger, far more alarming than the power of any foreign foe. In recent years we have heard much over our country about economic security and about various notions for material betterment. Greater ease, more comfort, less toil have been flashed before us as symbolizing the highest ideals of human attainment. But we have heard almost nothing about spiritual strengthening, tightening of moral disciplines, subordination of personal desires or the development of the wholesome spirit of give and take which make for a greater national unity and a more healthy and trustful and confidence-begetting relationship. Here is a task for the Church.

I have noted with keen interest for a number of years now that from this pulpit in these Conferences, with growing emphasis there have been voiced persistent and reiterated pleas for a greater devotion to and cultivation of the spiritual values of life which ought to flow from our belief in and acceptance of the divine mission of the Savior of the world. The people have been begged to discipline themselves to the virtues of kindness, unselfishness, self-denial, humility, reverence and justice; to be abstemious, industrious, thrifty and self-reliant. Apparently thoughtful men among the laity are being shocked by world events into a realization of the perils which lurk in neglect of these bulwarks of strength.

About two years ago some observant British leaders sent out the warning to the people of the realm that the great issue which divides the world is at bottom a spiritual conflict in which good and evil spirits are working through mankind. "When the evil spirits conquer," said they, "the collapse of private and public morals sets in, the spirit of discipline and sacrifice dies," and they warned that Britain must make its choice between spiritual restoration and annihilation. How prophetic those words were stands now revealed. It might have been better for England if she had given earlier heed to them.

WINSTON CHURCHILL'S NOTABLE WORDS

I am sure every listener must have thrilled to the appeal of Winston Churchill when upon his assumption of the premiership he warned his countrymen that he could promise them nothing but blood and tears and toil and sweat. That was, at the time of his speaking, a new note in the utterance of a modern public man, strange to our ears. And how magnificently Britons responded to the rallying call of their great leader who dared to tell them the naked unpleasant truth!

INDOLENCE SAPPING STRENGTH OF THE NATION

I wish every man and woman in America might read and ponder an article by Dr. Alexis Carrel appearing in the September issue of the Reader's Digest. "Amusement" said he "has been our national cry; 'a good time' our chief concern. The perfect life, as viewed by the average youth or adult is a round of ease or entertainment, of motion pictures, radio programs, parties, alcoholic and sexual excesses.

"This indolent and undisciplined way of life has sapped our individual vigor, imperiled our democratic form of government. Our race pitifully needs new supplies of discipline, morality and intelligence. Strange to say democracies have made no consistent effort to inculcate these qualities in their citizens. Although vast social betterment schemes have been projected, we have forgotten that these ultimately depend for their vitality upon the individual citizen. 'You cannot carve rotten wood,' says the Chinese proverb. Nor can you carve decayed character into the durable underpinnings of a better race."

Forty men of prominence recently warned the people of America that "The democratic way of life, must be based ultimately on the religious principle of the Fatherhood of God, and the worth and dignity of man when regarded as a child of God. It must uncompromisingly oppose any effort at the deification of the State or the suppression of individual liberty and sense of moral responsibility."

A FORCE FIGHTING AGAINST GOD

So long as armed aggression is rampant in the world proceeding upon the principle that the only deterrent to the gratification of every rapacious desire is the limit of brute force, peaceably inclined peoples must prepare themselves to repel that force. But, cautions the warning

manifesto, unless a spiritual and moral resuscitation is worked and respect for religious values built up we shall arm in vain.

We have used our freedom to renounce all discipline, and in the marvelous achievements of this industrial and scientific age we have grown arrogant and have discarded our ancient faith. The iconoclasts have been at work.—Those egotists who cannot rest happy so long as an unsullied name, eclipsing their own, is allowed to stand untarnished, have been busy with their smear pots. They are called by the very ugly but very appropriate name de-bunkers. Nothing so much needs de-bunking as they themselves. Because they cannot dissect God and examine His parts they have denied that He is; they have scoffed at the divinity of Jesus and because His benignity and purity and unselfishness and all-embracing compassion so far transcend their cynical powers of comprehension, they have characterized Him a pretender and notoriety-seeking rabble rouser. The Ten Commandments are ridiculed as a defenseless and untrue imposition upon a primitive, uncultured and migrant people. Washington and Lincoln and the other great characters of history they have with profane hands dragged down from their high pedestals and have dissected bit by bit, searched out and with malicious glee thrown upon the screen the distorted and magnified image of their every foible and blemish. The founders of our government, the framers of our Constitution are converted into self-seeking aristocrats bent only on preserving their advantages of station, while that great instrument itself is made the embodiment of palpably absurd and now outmoded eighteenth century philosophy. They are determined that nothing shall remain sacred or be revered. They have succeeded only too well. To maintain itself strong in the present a people must be sustained by the consciousness of a noble past and the hope of a glorious future. Too much of the nobility of the past and the hope for the future has gone into eclipse.

PRINCIPLES THAT LEAD DOWNWARD

The gifts of this industrial age are mechanisms, gadgets, ease, luxury, diversions. These we have set up as principles by which we live in the place of faith in the nobility of man, reverence for his Maker and the discipline of our bodies, minds and spirits to the divine law. Our substituted principles we find not to be principles at all but merely incidentals. Put to the test of realism they come tumbling down about us and men stand bewildered by their own impotence and futility. They have lost the sustaining power of great convictions. As for our government they are not convinced it is better than some others; they do not really believe in our freedom, nor that it is in peril both from within and without, nor that its loss would be calamitous. They are not sure why they live in the earth at all, what life's purpose is nor what it is they want to do.

TEACHING THE TRUTH NOT AN EASY TASK

There must be a new cementing of shattered convictions, a re-establishment of wavering faith, a calling back to basic principles. This again

is a task for the Church. It is a work for you Presidents of Stakes, and Bishops of Wards and other leaders. In its fulfilment you will have large need for moral courage because your leadership will involve your telling people unpleasant truths, things they would rather not hear. It will require you to lead them in hard ways.

As I read the history of the ancient prophets they were more often than not the bearers of unpleasant messages. It fell to them to tell kings, judges, rulers and people that the courses they were following portended disaster and to admonish them against persistence in such courses. It was not an easy nor an inviting labor. It did not make them popular, but frequently jeopardized their lives and drove them into hiding.

Jesus himself passed through the same experience. The next day after He had miraculously fed the multitude the crowds sought Him on the opposite side of the lake whither He had gone in the night time. As they pressed upon Him He said to them, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Then He proceeded to unfold His doctrine which imposed high requirements upon any who would be His followers, stressing the preeminence of spiritual values over material satisfactions.

"It is," said He, "the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." His listeners complained that His sayings were hard, and began melting away. Sorrowfully and pathetically the chronicler records: "From that time many of his disciples went back and walked no more with him." So long as they were the recipients of gratuitous benefits they were eager followers, but their ardor turned cold when they found that the price of discipleship was renunciation and reformation. But that alone was then and is now the way of salvation.

The Choir and congregation sang "Come Let Us Anew."

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Partly for the benefit of those who are on the air, and who cannot see us here, I wish to say that it is with profound gratitude and joy that we now turn the balance of the time over to President Grant.

PRESIDENT HEBER J. GRANT

It is needless for me to tell you good people how grateful I feel that I am able to speak to you at the close of this Conference. As a rule I never put my remarks on paper, but my mind is not working as well the last five or six months as usual, and I therefore asked my secretary, Brother Anderson, to copy quite a number of things that I know off by heart, at least I did before my illness, but I do not know whether I know them today or not, so I am going to read to you.

QUOTATION FROM "THE POWER OF TRUTH"

There is nothing in all the world for which I am so grateful as an

absolute knowledge that we, the Latter-day Saints, have the true Gospel of Jesus Christ. I read from William George Jordan's book "The Power of Truth." There are eight articles in the book. One year I distributed 7,500 copies of the first article, autographing them all, to friends. The author says:

Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in Nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie. * * *

In exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men. Mushrooms of error have a quick growth, but they exhaust their vitality and die; but truth still lives.

The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means "how he has bettered himself," not "how has he bettered his fortune?" The great question of life is not "What have I?" but "What am I?" * * *

Truth is the sun of morality, and, like that lesser sun in the heavens, we can walk by its light, live in its warmth and life, even if we see but a small part of it, and receive but a microscopic fraction of its rays.

Which of the great religions of the world is the real, the final, the absolute truth?

It is the Gospel of the Lord Jesus Christ, again restored to the earth by personal administration of our Father in Heaven and His Son Jesus Christ.

I shall now read what the Lord says—not what I say. It is not what Joseph Smith said, but what the Lord said to him:

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

FEW ARE CHOSEN

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

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

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

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

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

LEARN BY EXPERIENCE

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

Hence many are called, but few are chosen.

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

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

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

A CONSTANT COMPANION

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 dew from heaven.

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

These words coming from God I appeal to you people to read and reread. I have read them hundreds of times. They are from Section 121 of the Doctrine and Covenants, and are among the greatest words ever given to the Prophet Joseph Smith as recorded in the Doctrine and Covenants. They were given to him in Liberty Jail shortly after he had been tried and sentenced to be shot, in connection with his brother Hyrum and others, by the State Militia. Thank the Lord for raising up General Doniphan, who declared that he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade. His remonstrance so alarmed them that they dared not put the decree into execution.

I now read again—not the words of Joseph Smith, but the words of the Lord given to Joseph Smith:

NONE TO ESCAPE

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken from the housetops and their secret acts shall be revealed.

And the voice of warning shall be unto all people by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and

my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

TO ENDS OF EARTH

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear;

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

BROKEN COVENANT

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon the great, which shall fall.

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

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God, the Lord, even the Savior of the world;

That faith might also increase in the earth;

That mine everlasting covenant might be established;

PROCLAIM FULNESS

That the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

And inasmuch as they erred it might be made known;

And inasmuch as they sought wisdom they might be instructed;

And inasmuch as they sinned they might be chastened, that they might repent;

And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

And after having received the record of the Nephites, yea, even my

servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

And also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually—

ALLOWS NO SIN

For I the Lord cannot look upon sin with the least degree of allowance; Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth; I the Lord am willing to make these things known unto all flesh;

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over His saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

TRUTH ABIDES

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

LEAVES BLESSINGS

I know as I know that I live, that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of mankind. I know that Joseph Smith was a prophet of the true and the living God, and the instrument in the hands of God of again restoring to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation. I leave my blessing upon the righteous people of all the world. I bless the Latter-day Saints at home and abroad, those holding positions of trust, and those that have gone forth to proclaim the Gospel. I promise them that the Spirit of the Lord shall attend them if they live clean and pure lives.

I thank the Lord for this privilege of bearing my testimony again and making this declaration to the Saints in this Conference assembled. May God's blessings attend you through time and all eternity, is the earnest and sincere prayer of my heart. God bless you. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We all acknowledge the blessings of the Lord in permitting President Grant to come and re-deliver and make his own, the messages of

the Lord which have been declared in the past. We thank him for his blessing and his assurance that the Lord will prosper His work.

The choir will sing in closing, "O Great is the Depth," by Mendelssohn, after which we shall ask Governor Henry H. Blood to pronounce the closing prayer.

We must not let this Conference close before expressing our gratitude—not only my gratitude, but the gratitude of all of us—for the wonderful work of this Choir, for their great devotion to their service; to the conductor, the assistant conductor, the organists, and of course to Brother Richard L. Evans in connection with the broadcast.

Drive carefully; pedestrians, walk sensibly.

After the benediction this Conference will adjourn sine die.

The Choir sang, "O Great is the Depth."

Governor Henry H. Blood pronounced the benediction.

Conference adjourned.

The musical exercises at the Friday sessions were furnished by the *Singing Mothers*, under the direction of Sisters Josephine Brower, Olive N. Rich, Meryl T. Cardall, Permillia Bean and Nellie N. Bennion. The music at the Saturday afternoon and Sunday sessions was furnished 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 Alexander Schreiner.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.



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