

One Hundred Twenty-second

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 4, 5 and 6,
1952

With Report of Discourses



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

The One Hundred Twenty-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, April 4, 5, 6, 1952.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, K SVC at Richfield, KJAM at Vernal, and K VNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

In Nevada: KLAS at Las Vegas.

The proceedings of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the conference and the General Priesthood meeting were broadcast in the Assembly Hall, on Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands in addition listened to the services on the Tabernacle grounds by means of amplifying equipment.

President David O. McKay presided and conducted the services at each of the sessions of the conference, including the General Priesthood meeting.

Included in this record is also a full report of Columbia Broadcasting Company's *Church of the Air*, Sunday morning, April 6, from 8:30 to 9:00, and the *Tabernacle Choir and Organ* broadcast from 9:00 to 9:30.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

The Council of the Twelve Apostles: Joseph Fielding Smith, John A. Widtsoe, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, and LeGrand Richards.*

Patriarch to the Church: Eldred G. Smith.

Assistants to the Council of the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, **, ElRay L. Christiansen, and John Longden.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

The Presiding Bishopric: Joseph L. Wirthlin, ***, Thorpe B. Isaacson, **** and Carl W. Buehner. *****

*LeGrand Richards was sustained as a member of the Council of the Twelve Apostles at this conference.

**Stayner Richards was in England, presiding over the British Mission.

***Joseph L. Wirthlin was sustained at this conference as Presiding Bishop of the Church.

****Thorpe B. Isaacson was sustained at this conference as First Counselor in the Presiding Bishopric.

*****Carl W. Buehner was sustained at this conference as Second Counselor in the Presiding Bishopric.

GENERAL OFFICERS AND OTHER
AUTHORITIES PRESENT

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

Members of General Welfare Committee. Church Welfare Program.

Members of General Board of Education, Commissioner of Education, Seminary Supervisors, and Directors and Associate Directors of Institutes.

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

Mission Presidents: Richard L. Evans,

Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Waldo M. Andersen, Northern States; Carl C. Burton, Great Lakes; John B. Hawkes, North Central States; John B. Matheson, East Central States; J. Orval Ellsworth, Central States; Peter J. Ricks, Southern States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; Benjamin L. Bowring, Texas-Louisiana; Ray E. Dillman, Western States; James A. McMurrin, Northwestern States; J. Melvin Toone, Canada; Scott Zimmerman, Western Canada; Lucian M. Meacham, Jr., Mexico; Lorin F. Jones, Spanish-American; Golden R. Buchanan, Southwest Indian; Hilton A. Robertson, Chinese; Ernest Nelson, Hawaii.

FIRST DAY

MORNING MEETING

The conference commenced Friday morning, April 4, at 10 o'clock, with President David O. McKay presiding and conducting the services. The Tabernacle was crowded to capacity as time came for opening the first session, and the Assembly Hall to the south of the Tabernacle, as also the Barratt Hall, was crowded with people, and many others assembled on the grounds.

President David O. McKay:

This is the opening session of the One Hundred Twenty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All of the General Authorities of the Church are in attendance, excepting President Stayner Richards, one of the Assistants to the Twelve, now presiding over the European Missions, from whom we have just received the following cable:

"Greetings for a wonderful General Conference. Trust that you shall be abundantly blessed, and sustained in health. You are constantly in our prayers. President and Sister Stayner Richards."

We are pleased to note the presence of the following state and educational officials, whom we welcome cordially to this session of Conference; Governor and Mrs. J. Bracken Lee; Mayor and Mrs. Earl J. Glade; Dr. A. Ray Olpin president of the University of Utah; Dr. Ernest L. Wilkinson president of the Brigham Young University; State Superintendent of Schools, Allan Bateman; Heber Bennion, Secretary of State; and undoubtedly others whom we have not recognized, to all of whom we extend cordial welcome, as to all of you here assembled and listening over radio or television.

Elder Joseph Anderson is the Clerk of the Conference.

These services, and all general sessions of Conference, will be broadcast in the Assembly Hall, and in Barratt Hall, over a loud-speaking system and by television, and we might announce at this time for the benefit of our listeners that in addition to all these sessions being given over television, the Church of the Air Service from 8:30 to 9:00 a. m. next Sunday morning, and also the Choir Broadcast from 9:00 a. m. to 9:30 a. m. next Sunday morning may be seen over the television.

All other sessions will be broadcast over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO Burley, KEEP at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

In Nevada: KLAS at Las Vegas.

We express appreciation to the stations named for their cooperation in broadcasting the proceedings of this conference. We thank them for their service which will continue throughout the conference. However, in the interest of time, we shall not repeat this announcement at every session.

All general sessions will also be televised over KSL Television Station, channel 5.

We are pleased to inform you that the singing of this morning's session will be furnished by the Brigham Young University Combined Choruses, with Norman Gulbrandsen and Crawford Gates conducting, and Brother Frank W. Asper at the organ.

We shall begin this session by the Brigham Young University Combined Choruses singing, "The Heavens are Telling," conducted by Elder Norman Gulbrandsen.

The opening prayer will be offered by

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Elder Castle H. Murphy, formerly twice president of the Hawaiian Mission.

The Choir will now sing.

The Brigham Young University Combined Choruses sang, "The Heavens Are Telling."

Elder Castle H. Murphy, formerly president of the Hawaiian Mission, offered the invocation.

President David O. McKay:

The Brigham Young University Combined Choruses will now sing, "Come, Sweet Death," conducted by Brother Norman Gulbrandsen.

Following the singing, Elder Joseph Anderson, clerk of the Conference, will read the vital statistical data, changes in the ward and stake organizations, the obituaries of the Church, and financial expenditures.

The Combined Choruses sang "Come Sweet Death."

Elder Joseph Anderson read the following reports:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1951

MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Claude W. Nalder appointed president of Central Atlantic States mission to succeed J. Robert Price.

Delbert G. Taylor appointed president of Eastern States Mission to succeed George Q. Morris.

Donovan H. Van Dam appointed president of Netherlands Mission to succeed John P. Lillywhite.

Peter J. Ricks appointed president of Southern States Mission to succeed Albert Choules.

D'Monte W. Coombs appointed president of Tongan Mission to succeed Evan W. Huntsman.

R. Scott Zimmerman appointed presi-

dent of Western Canadian Mission to succeed Glen G. Fisher.

LeRoy R. Mallory released as president of the Tahitian Mission.

NEW STAKES ORGANIZED

Bountiful Stake organized March 23, 1952, from South Davis Stake.

Columbia River Stake organized December 2, 1951, from Portland Stake and Northwestern States Mission.

East Lethbridge Stake organized October 28, 1951, from Lethbridge Stake.

Gooding Stake organized March 9, 1952, from Blaine Stake.

Willamette Stake organized December 2, 1951, from Portland Stake and Northwestern States Mission.

STAKE PRESIDENTS CHOSEN

Dee Lloyd Andreasen, president of Bannock Stake to succeed Milton F. Hartvigsen.

Valdo D. Benson, president of Blaine Stake to succeed Ferrin L. Manwill.

Thomas A. Briggs, president of Bountiful Stake.

Royce Spencer Papworth, president of Columbia River Stake.

Clarence A. Hurren, president of East Cache Stake to succeed ElRay L. Christiansen.

Grant Goddard Woolley, president of East Lethbridge Stake.

Ross C. Lee, president of Gooding Stake.

Roy D. Olpin, president of Millard Stake to succeed Prael George.

Thomas Gay Myers, president of Moapa Stake to succeed Bryan L. Bunker.

C. Bryant Whiting, president of St. Johns Stake to succeed Albert F. Anderson.

Ward C. Holbrook, president of South Davis Stake to succeed Thomas A. Briggs.

Ralph B. Lake, president of Willamette Stake.

Alonzo F. Hopkin, president of Woodruff Stake to succeed Joseph I. Williams.

NEW WARDS ORGANIZED

Concord Ward, Berkeley Stake, formed by division of Martinez and Walnut Creek Wards.

Shoshone Ward, Blaine Stake, formerly Shoshone Branch.

Kelso-Longview, St. Helens, Vancouver and Washougal Wards, Columbia River Stake, formerly of Portland Stake and Northwestern States Mission.

Garden Grove Ward, East Long Beach Stake, formerly Garden Grove Branch.

Jacksonville Second Ward, Florida Stake, formed by division of Jacksonville Ward.

South Highland Park Ward, Highland Stake, formed by division of Highland Park Ward.

Morningside Park Ward, Inglewood Stake, formed by division of Inglewood Ward.

South Harvard Ward, Liberty Stake, formed by division of Harvard Ward.

Rawlins Ward, Lyman Stake, formerly Rawlins Branch.

Coolidge Ward, Mesa Stake, formerly Coolidge Branch.

Murray Seventh Ward, Murray Stake, formed by division of Grant and Murray Sixth Wards.

Payson Fifth Ward, Nebo Stake, formed by division of Payson First and Park Wards.

Ely Second Ward, Nevada Stake, formed by division of Ely Ward.

Kearns Ward, North Jordan Stake, formerly Kearns Branch.

Kahala Ward, Oahu Stake, formed by division of Waikiki Ward.

Magna Second and Pleasant Green Second Wards, Oquirrh Stake, formed by division of Magna and Pleasant Green Wards.

Spanish Fork Sixth Ward, Palmyra Stake, formed by division of Spanish Fork Third Ward.

Pocatello Fifteenth Ward, Pocatello Stake, formed by division of Pocatello Eighth Ward.

Gresham and Oregon City Wards, Portland Stake, formerly branches in Northwestern States Mission.

Provo Sixteenth Ward, Provo Stake, formed by division of Provo Tenth Ward.

Mt. Rose Ward, Reno Stake, formed by division of Reno Ward.

St. Johns Second and Eagar Second Wards, St. Johns Stake, formed by division of St. Johns and Eagar Wards.

Encino Ward, San Fernando Stake, formed by division of Reseda Ward.

Bountiful Seventh Ward, South Davis Stake, formed by division of Bountiful Fourth Ward.

Idaho Falls Eleventh and Twelfth Wards, South Idaho Falls Stake, formed by division of Idaho Falls Third and Sixth Wards.

Downey Second Ward, South Los Angeles Stake, formed by division of Downey Ward.

Coeur d'Alene Ward, Spokane Stake, formerly Coeur d'Alene Branch.

Pullman Ward, Spokane Stake, formed by division of Moscow Ward.

Sandpoint Ward, Spokane Stake, formerly Sandpoint Branch.

Driggs Second Ward, Teton Stake, formed by division of Driggs Ward.

South Thirteenth and West Twelfth Wards, University Stake, formed by division of Thirteenth and Twelfth Wards.

Pocatello Sixteenth Ward, West Pocatello Stake, formed by division of Pocatello Fifth Ward.

Imperial West Ward, Wilford Stake, formed by division of Imperial Ward.

Corvallis, Springfield and Roseburg Wards, Willamette Stake, formerly branches in Northwestern States Mission.

WARDS AND BRANCHES
TRANSFERRED

Jerome First, Jerome Second, Wendell, Gooding, Hagerman and Fairfield Wards, Gooding Stake, formerly of Blaine Stake.

Bountiful First, Second, Third, Fifth, Sixth and West Bountiful Wards, Bountiful Stake, formerly of South Davis Stake.

Barnwell, Lethbridge Second, Rose-

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mary, Taber First and Taber Second Wards, Burdett and Brooks Branches, East Lethbridge Stake, formerly of Lethbridge Stake.

Hood River, Irvington, Laurelhurst and University Park Wards, Columbia River Stake, formerly of Portland Stake.

Eugene and Salem Wards, Willamette Stake, formerly of Portland Stake.

WARD NAME CHANGED

Logan Twentieth Ward, East Cache Stake, formerly College Hill Ward.

Jacksonville First Ward, Florida Stake, formerly Jacksonville Ward.

East Stratford Ward, Highland Stake, formerly Park Avenue Ward.

Ely First Ward, Nevada Stake, formerly Ely Ward.

Magna First Ward, Oquirrh Stake, formerly Magna Ward.

Pleasant Green First Ward, Oquirrh Stake, formerly Pleasant Green Ward.

Eagar First Ward, St. Johns Stake, formerly Eagar Ward.

St. Johns First Ward, St. Johns Stake, formerly St. Johns Ward.

Vallejo First Ward, Santa Rosa Stake, formerly Vallejo Ward.

Vallejo Second Ward, Santa Rosa Stake, formerly Carquinez Ward.

Downey First Ward, South Los Angeles Stake, formerly Downey Ward.

Driggs First Ward, Teton Stake, formerly Driggs Ward.

East Twelfth Ward, University Stake, formerly Twelfth Ward.

North Thirteenth Ward, University Stake, formerly Thirteenth Ward.

INDEPENDENT BRANCHES ORGANIZED

Deaver-Frannie Branch, Big Horn Stake, formerly part of Cowley and Powell Wards.

College Hill Branch, East Cache Stake, formerly part of College Hill Ward.

Paradise Branch, Gridley Stake, formerly part of Chico Ward.

High River Branch, Lethbridge Stake, formerly a branch in Western Canadian Mission.

Southern California Branch for the Deaf, Los Angeles Stake.

San Tan Branch, Mesa Stake, Pegasus Branch, Montpelier Stake, formerly part of Wardboro Ward.

North Jersey Branch, New York Stake, formerly part of East Orange, Manhattan and Westchester Wards.

Centerville Branch, Oakland Stake, formerly part of Hayward Ward.

Beaverton, Hillsboro, McMinnville and Newberg Branches, Portland Stake, formerly of Northwestern States Mission.

Corona Branch, San Bernardino Stake, formerly part of Arlington Ward.

Simi Branch, San Fernando Stake, formerly part of Reseda Ward.

Lompoc and Paso Robles Branches, Santa Barbara Stake, formerly part of Santa Maria and San Luis Obispo Wards.

Fort Bragg Branch, Santa Rosa Stake, formerly part of Willits Branch.

Imbler and Elgin Branches, Union Stake, formerly Imbler-Elgin Ward.

Albany, Cottage Grove, Junction City, Lebanon and Sweet Home Branches, Willamette Stake, formerly of Northwestern States Mission.

BRANCHES DISCONTINUED

Lone Star Branch, Blaine Stake, discontinued, membership transferred to Shoshone Ward.

CHANGES IN TEMPLE PRESIDENTS

A. George Raymond president of Logan Temple to succeed ElRay L. Christiansen.

THOSE WHO HAVE PASSED AWAY

Elder Joseph F. Merrill of the Council of the Twelve.

Martha J. Ballard, widow of Elder Melvin J. Ballard, former member of the Council of the Twelve.

Preston D. Richards, whose gratuitous contribution to the acquisition of the Los Angeles Temple site and the clearing of all legal details connected with the erection of the temple, has been outstanding.

PART I—BUDGET EXPENDITURES FROM CHURCH GENERAL FUNDS 1951

	Budget Funds Spent
1. <i>Administrative Expenses</i>	
Office of the Corporation of the President	
For salaries of employees and living allowances and traveling expenses of the General Authorities; and for equipment and expenses of offices....	\$ 454,106
Office of the Corporation of the Presiding Bishop	
For salaries of employees; for equipment and expenses of offices; for traveling expenses of the Presiding Bishopric, of building supervisors, and of auditors, etc.; and for Aaronic Priesthood supervision....	517,711
Miscellaneous Committees	
For expenses of General Priesthood, General Music, Servicemen's, No-Liquor-Tobacco, and Statistics Committees; and salaries of the Tabernacle choristers and organists.....	85,080
Total administrative expenses, all of which are covered by non-tithing income	\$ 1,056,897
2. <i>Stakes and Wards</i>	
For expenses of 191 stakes and 1,666 wards and independent branches, including the maintenance of buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; erection, remodeling and repairing of stake and ward buildings	\$ 8,420,348
3. <i>Missions and Missionary Work</i>	
For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; free literature, radio and publicity expense; erection, remodeling, purchase, maintenance and renting of meeting houses and other buildings; for expenses of bureaus of information and of the Missionary Home in Salt Lake City.....	\$ 3,894,826
4. <i>Temples</i>	
For expenses of the eight temples now in operation and for construction work, repairs and maintenance of temple buildings, outbuildings, and grounds.....	499,042
5. <i>Welfare</i>	
For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; and for the care of the needy—rents, light, fuel, hospitalization, burials, etc.	1,947,653
6. <i>General Buildings and Grounds</i>	
For maintenance of and repairs and improvements to general Church buildings including the Church Administration building, Tabernacle, and Assembly Hall, and grounds, and of buildings situated immediately adjacent to the Temple Block, and \$654,596 allowed to hospitals for new construction and for improvements.....	1,090,561
7. <i>Schools and Educational Activities</i>	
For operating expenses of the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 135 seminaries and 37 junior semi-	

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(Calendar
year
Basis)

naries, the McCune School of Music and Art, the Deseret Gymnasium, and the L.D.S. Business College, including the salaries of administrative officers and teachers; for the erection and repair of buildings; and for purchase of building sites..... \$ 2,627,430

8. *Genealogical Society*

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 515,145 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 7 states and 9 foreign countries equivalent to 57,805 printed volumes of approximately 385 pages per volume..... 773,244

9. *Other Expenses*

For taxes and assessments; insurance; contributions to civic and educational institutions; for maintenance and repair of historic properties and monuments; for expenses of the Papago Indian Project; for restoration of the Church Insurance Fund; and for other purposes..... 269,821

Total (Church General Funds Spent)..... \$ 20,579,822

PART II—EXPENDITURES OTHER THAN FROM CHURCH GENERAL FUNDS 1951

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

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings.....	\$ 6,502,423
For Stake, Ward and Mission Maintenance purposes (including auxiliaries recreation expenses)	4,473,942
For assistance to needy from Ward and Mission Fast Offerings	1,447,540
For acquisition of Storehouses and Budget Production Projects (including the operation of these projects).....	1,307,251
For assistance to Missionaries from contributions received by Wards and Stakes	271,108
For operation of the Primary Children's Hospital, of the auxiliary general boards, and of the temples.....	283,056
Total spent from contributions (other than tithes).....	\$14,285,320

Also the following expenditures have been made from income of Church Organizations:

Educational Institutions—from tuitions and dormitory and other service income	\$ 2,520,771
Hospitals—for care of sick in addition to amount paid from tithes and included in Part I.....	21,238
Auxiliaries—from publications, sewing projects, and other business income	1,092,135
Temples—from clothing rentals and other receipts.....	142,207
Deseret Industries, Deseret Clothing Factory, and group canning projects—from operating income.....	554,492
Welfare budget production projects—from operating income.....	1,056,700

Total spent from operating income of Church organizations.... \$ 5,387,543

GRAND TOTAL—cash expenditures of the Church, from general funds, local contributions and other income, for the year 1951..... \$ 40,252,685

PART III—THE CHURCH WELFARE PROGRAM—1951

Cash Expenditures for Welfare—(All Included in Figures Given Above)

Expended from stake and mission fast offerings and welfare contributions for the care of the needy—food, clothing, rents, light, heat, hospitalization, burials, etc.....	\$ 2,588,742
Disbursed for the operating cost of Bishops' Storehouses and for the overhead expenses of the General Committee.....	377,296
Disbursed by the Corporations of the President and of the Presiding Bishop for direct assistance to the needy, and contributions to civic and educational institutions	589,746
Charity expenditures by Hospitals for the care of the sick.....	21,238
Total Cash Relief Expenditures	\$ 3,577,022
In addition to the foregoing cash expenditures of Church general funds, Welfare contributions and fast offerings, there were distributed to the needy, welfare commodities to the value of over.....	\$ 1,091,000
This makes a grand total distributed under the Welfare Program in 1951 by the various agencies involved, of.....	\$ 4,668,022

Welfare Report

The General Church Welfare Committee makes the following further report for the year 1951:

Distribution of Commodities from Bishops' Storehouses

Distribution of commodities amounted to 7- $\frac{3}{4}$ million pounds of food and 420,000 items of household supplies, clothing and other articles. This distribution is 9% lower than during 1950.

Assistance Rendered

There have been from 17,913 to 55,460 persons assisted through the Bishops' Storehouse Program each year since 1938. In 1951 there were 35,128 persons so assisted in the United States and Canada. This is a decrease from 1950 of 4,409 persons.

From 1938 to the end of 1951 more than 3,232 families have been helped to become self-supporting and 20,191 families have been assisted in other ways. During this same period the Deseret Industries has provided continuous work for hundreds of handicapped and aged persons. During the year 1951 they had an average of 321 persons working in their plants, 65% of these were handicapped persons. The Deseret Clothing Factory, another branch of the Welfare Plan, has provided continuous employment for from 30 to 60 individuals, many of whom were widows and elderly persons.

Contributed Work and Construction Projects

During the year, 91,600 man days of work and the use of equipment amounting to approximately 4,000 unit days were donated in the production of the budget, 15,300 man days of work were donated in operation of bishops' storehouses, and 8,200 man days of work were donated in the construction of buildings for the operation of the Welfare Plan. In addition to these, 107 construction and remodeling projects were completed by the brethren, 47 of which were for the benefit of less fortunate members.

Placement and Counseling Service

During 1951, 3,693 persons were given occupational counseling, resulting in the solution of their employment problems, and 5,849 other persons were placed in remunerative employment. Reported unemployment has decreased to one-third the figure of a year ago.

GENERAL CONFERENCE

First Day

STATISTICAL REPORT—1951

Number of Stakes of Zion, at end of year.....	191
Number of Wards	1491
Number of Independent Branches.....	175
Total Wards and Independent Branches, at end of year.....	1666
Number of Missions.....	43
Church Membership:	
Stakes	933,792
Missions	213,365
Total Membership (at end of year).....	1,147,157
Church Growth:	
Children blessed in Stakes and Missions.....	39,658
Children baptized in Stakes and Missions.....	23,205
Converts baptized in Stakes and Missions.....	17,175
Social Statistics:	
Birth rate per thousand.....	37.81
Marriage rate per thousand.....	9.01
Death rate per thousand.....	5.93
(These data on births, marriages and deaths are computed from stake reports and do not include the missions)	
Missionaries:	
Number of missionaries in the missions of the Church (including those enroute to or from their fields of labor).....	5,065
Number engaged in missionary work in the stakes.....	5,587
Total missionaries—December 31, 1951.....	10,652
Number of missionaries who received training in the Missionary Home in 1951	1,800

President David O. McKay:

Elder Joseph Anderson just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints.

Elder Harold Bennett will now read the report of the Church Auditing Committee. Brother Harold Bennett:

REPORT OF CHURCH AUDITING COMMITTEE

Elder Harold H. Bennett read the following report:

The following letter was sent to the First Presidency under date of March 31, 1952.

President David O. McKay and

Counselors:

Dear Brethren:

The Church Auditing Committee has

reviewed the annual financial report of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1951.

The accounting system and records were found to be adequate and meticulously maintained. Disbursement of Church funds is controlled through a comprehensive budget system, which properly safeguards expenditures.

The funds are being carefully conserved, expenditures being less than receipts.

The Church is in strong financial position, and free from debt.

Respectfully submitted,

Orval W. Adams

Albert E. Bowen

George S. Spencer

Harold H. Bennett

Church Auditing Committee

President David O. McKay:

In addition to what has already been given, I may add the following items, submitted by Brother George Jarvis, who is very efficient, with his associates, in taking care of the finances of the Church.

Sixteen million, two-hundred and eighty-seven thousand dollars have been spent for construction of buildings in 1951. This item, of course, has been included in the various headings given already. But this is interesting, and this total—\$9,375,000 has come from Church

General Funds, and \$6,912,000 from local funds.

You will be interested also to know that there are now 392 buildings under construction.

The listening audience will be pleased to be informed that the Tabernacle is crowded to capacity. We have not received word from the other buildings, but I suppose they also are filled.

In the audience, as you have already heard, are mission presidents from Canada, United States, Mexico and Hawaii.

PRESIDENT DAVID O. McKAY

IT is truly a joy to meet with you, my brethren and sisters. Another six months have passed since the Church met in general conference. How the time flies! There is an old hymn, now unpublished, which could be sung appropriately:

How swift the months have passed away,
Tis conference again.
And Zion's untold thousands come
To swell the joyful strain.

A seat occupied six months ago is vacant this morning—a voice valiant and vigorous then in defense of the restored gospel is silent today. We miss Dr. Joseph F. Merrill, member of the Council of the Twelve, and make loving reference to his noble character and distinguished service.

And now, my dear fellow workers, it is with mingled feelings of gratitude, satisfaction, and apprehension that I greet members of the Church assembled in this opening session of the 122nd Annual Conference.

GRATITUDE

We are grateful for the blessings of the Lord to his Church in all the world, and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence, his nearness and his goodness; and in that spirit of prayerful appreciation proclaim that our souls respond in

harmony with the spirit of a glorious vision given to the Prophet Joseph Smith: "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail." (D. & C. 76:1-4.)

ENCOURAGEMENT JUSTIFIED

It is a source of real encouragement to contemplate the loyalty and energetic efforts of the priesthood of the Church, including of course the General Authorities, stake and ward officers, presidencies of missions, missionaries, officers, and members of branches throughout the world. I believe I can say in truth that the standard of efficiency in missions and in organized stakes has never been so high. A hasty glance at what quorums and auxiliaries have achieved during the past year will confirm this.

FIRST: QUORUMS OF THE PRIESTHOOD

According to reports that have been received, the Melchizedek Priesthood of the Church (and that includes all worthy adult members) is showing an increase in the number who pay a full

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tithing, who observe the Sabbath day, who attend sacrament meetings, and who hold regular family prayers.

There has also been an increase in the average attendance at weekly priesthood meetings. In a five-year period (1947-51) the following increase is shown:

	1947	1951
High Priests	46%	48%
Seventies	39%	44%
Elders	18%	20%

In participation in all phases of the Church program, the following marked increase is shown in the same five-year period:

	1947	1951
High Priests	67%	91%
Seventies	54%	89%
Elders	31%	70%

SECOND: RELIEF SOCIETY

A memorandum from Sister Belle S. Spafford, president of the Relief Society, indicates that there has been an increase in membership in that organization of from 126,550 in 1950 to 132,451 in 1951, or an increase of 5,901.

Teachers have made 2,055,803 visits—an increase of 145,141 over last year.

Visits to sick and homebound—193,558, or an increase of 11,200 over last year.

Choruses of the Relief Society Singing Mothers are increasing, thus furnishing the sisters with an opportunity for spiritual expression through choral singing.

THIRD: SUNDAY SCHOOL

The general board of the Deseret Sunday School Union has been emphasizing during the year 1951 the importance of proper spiritual teaching in our Sunday Schools. As a result there has been a notable increase in teacher training classes and enrolled teacher trainees over the previous year.

Reports indicate an increase of 67% in the number of classes held, and an increase of 13% in number of trainees.

Better order and more reverence in

opening exercises and in class work has been a most commendable aim.

Enlistment, or Sunday School missionary work, has been stressed. There has been an increase of 12% in the enrollment. The average attendance at Sunday Schools has increased 13%. It is estimated that about one-third of the entire membership of the Church now participate in Sunday School.

FOURTH: Y.M.M.I.A.

In the 183 stakes, 10 missions reporting, including 1,638 wards and branches, the Young Men's Mutual Improvement Association reports a total membership of 104,383, with an average attendance of 53%.

In participation in joint Y.M. and Y.W.M.I.A. stake recreational activities there has been an increase. Departments averaged an increase of 20% to 50%, the greatest increase coming in the M Men-Gleaner and Scout-Beehive Departments.

The general board of Y.M.M.I.A. is endeavoring to have every boy in the ward attend M.I.A. regularly, with a result that the enrollment has grown from 81,253 four years ago to 104,383 this last year.

FIFTH: Y.W.M.I.A.

The Young Women's Mutual Improvement Association had an enrollment in 1951 of 110,095 as compared with 105,309 the previous year.

In December 1949, there was an all-over Church average for the girls 12 to 19 years of age of 48% attendance at sacrament meetings. This is a very commendable feature. Also 61% attended Sunday School, and 59% M.I.A. In December 1951, the average had increased to 53% at sacrament meetings; 63% at Sunday School; and 64% at M.I.A. This substantial increase shows a great spiritual growth, for it means that our girls are attending more Church meetings and hence gaining a greater knowledge of the gospel.

SIXTH: PRIMARY ASSOCIATION

Last year marked the completion of the Primary Children's Hospital, the

dedicatory service having been held on March 2 of this year.

A most commendable project for 1951-52 stressed four phases of reverence for boys and girls. I will read those:

1. We will act as we should in our Heavenly Father's house.
2. We will greet our friends quietly.
3. We will not take the name of the Lord in vain.
4. We will respect those chosen by our Heavenly Father to lead us.

Another very commendable feature is the "Kindness to Animals Club" being sponsored by *The Children's Friend*. I commend that to your attention, especially when we sense the reports that we have had recently regarding some sadist young boys who have been going around with "22's" shooting, just for mere sport, the starving deer.

GENEALOGICAL SOCIETY

In 1951 there were 31,726 persons who undertook research through the books of the library, and approximately 13,000 individuals who used the records in the Archives Department. At the close of 1951 there were sixteen million cards in the Index Bureau files. The records of two hundred thousand separate family units were examined at the Index Bureau.

A total of between twenty-five and thirty million pages of records were placed in the files of the microfilm library during the year 1951, and a total of 2,334,058 lineal feet of film were developed in the laboratory in Salt Lake City during 1951.

These are just a few highlights giving cause for satisfaction. There is a general response, as the figures and reports indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise 50% of the cost of their houses of worship are most remarkable.

I think I will give you an instance. Last February a meeting of all the presidents of the stakes of southern California

was held. President Waite and his associates and the committee presented to those brethren a suggested plan whereby the stakes and wards of that region might raise a million dollars to assist in the construction of the Los Angeles Temple. Three weeks later, as the First Presidency sat at the table in their regular daily meeting, they read a telegram that came that morning from President Russon of the Los Angeles Stake, stating, "We have already canvassed the wards in our stake, and they have subscribed 256% of their quota." And while we were reading that, the telephone rang and President Waite of the South Los Angeles Stake at the other end said, "I thought you would like to know that the Los Angeles Stake has gone over the top 256%. We were a week later starting our canvass in the South Los Angeles Stake, so we have reached only 10% of the people, but we have 90% of the quota subscribed from the 10%." Last evening the presidents from those stakes met with the First Presidency and reported \$1,666,000.00 subscribed, and more subscriptions coming in.

Now that is indicative of the spirit that animates the members of the Church in their efforts to further the interest of establishing the kingdom of God. Well, we commend you and bless you, and God will bless you.

CAUSES OF APPREHENSION

But now, brethren and sisters, we have cause for apprehension. I refer to the efforts to deprive man of his free agency—to steal from the individual his liberty.

Next to life itself free agency is the greatest gift of God to man.

The two most important documents affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both these immortal papers relate primarily to the freedom of the individual.

Founded upon that principle of free enterprise fostered by these documents, the United States of America in less than two centuries has achieved a greatness that exceeds that of any other country in the world.

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The deep concern of every loyal citizen regarding this threatened loss of our freedom has been well expressed by a Mr. Fred G. Clark, Chairman of the American Economic Foundation, wherein he expresses the fear that the code of the people is replacing the code of God. Here are his own words. I shall tell you when I end the quotation: "The American giant towers over the world in its physical strength, greater than that of all the rest of the nations put together.

"But something is wrong with America.

"At this high moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, hesitant, and ineffectual.

"We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation. . . .

"For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism.

"The instruments of this sabotage were words and thoughts — plausible half-truths, sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic nature, and the careful nurturing of a patronizing attitude toward everything America has held to be fine and sacred.

"The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alecs, or smart organizers.

"What they were does not now matter: the thing that does matter is to counteract what they have done.

"Everybody in every position of leadership has to get into this act because the damage has affected every phase of our life.

"The places in which this sabotage occurred were the schools, the churches, the communist-dominated labor halls, the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us. . . .

"The man (or nation) who has a plan—a way of life—in which he believes, has mental security.

"To destroy this security, one must destroy that man's faith in his plan.

"Reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group. . . .

"The degree to which the American code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened.

"Many people become self-conscious when discussing this foundation: I am not one of those people.

"That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule.

"Within this moral code, we have a complete way of life.

"Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic. . . .

"America was a nation of people who had faith in their political and economic systems because they had faith in God, and had built those systems around the teachings of God.

"Every collectivist from Karl Marx to Stalin has agreed that faith in God must be destroyed before socialism can take over.

"Therefore, it was obvious that the problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State.

"That thing called morality in politics, business, and private contracts, had to be broken down.

"To an increasing extent the people have come to look upon morality as an old-fashioned superstition.

"Religion has for many church members become a safe way of *dying* rather than a *good way of living*."

I commend his entire speech, from which I have taken these extracts.

Add to this threatening upset in national standards the increasing tendency to abandon ideals that constitute the foundation of the American home, and you will agree with me that there is cause for apprehension.

Now what shall we do about it? That concerns us.

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (II Timothy 4:2-4.)

It is as important today as when Paul wrote that farewell message to Timothy that officers and teachers in the Church "preach the word; be instant—that is, eager, earnest—in season and out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and of the world, a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the Word which we should preach—the gospel plan of salvation.

FAITH IN GOD

The founders of this great republic had faith in the economic and political welfare of this country because they had faith in God. Today it is not un-

common to note an apologetic attitude on the part of men when they refer to the need of God governing in the affairs of men. Indeed, as has already been said, the success of communism depends largely upon the substitution of the belief in God by belief in the supremacy of the state.

Preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Bear witness that "God and the unseen world," to quote a leading thinker, "are not mere objects of surmise. . . . Religion standing on the known experience of the race makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works. . . . When, therefore, we call God personal we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite." (Charles Dinsmore of Yale.)

Second: Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "to bring to pass the immortality and eternal life of man."

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

Third: Preach that the plan involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, 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."

Fourth: Preach the sacredness of fam-

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ily ties—the perpetuation of the family as the cornerstone of society.

Fifth: Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

To summarize: Let us be instant in season, and out of season, declaring that a kind and loving Heavenly Father is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

Proclaim that his Beloved Son, the Redeemer and Savior of mankind, stands at the head of his Church that bears his name—that he guides and inspires those who are authorized to represent him here on earth—authorized by the priesthood when heavenly messengers bestowed up-

on the Prophet Joseph Smith and others associated with him divine authority.

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation rests upon the entire membership of the Church, but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

To them today, as Paul said to Timothy, we give the admonition:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In Zion let God's name be praised
Who has a feast prepared,
The glorious gospel standard raised,
The ancient faith restored.
Swift heralds, the glad news to bear
O'er land and ocean fly;
And to the wondering world disclose
The message from on high.

God give us power to fulfil this destiny of the Church, and to perform our duties, I pray, in the name of Jesus Christ. Amen.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters, and friends:

This is always a very difficult assignment for me, one which nearly overwhelms me, and I do feel very weak and very humble today. Personally, I am very grateful for the beautiful prayer that was offered at the beginning of the conference. Prayers always give one needed strength. Yes, "Prayer is the soul's sincere desire, uttered or unexpressed." Surely today, prayer is my soul's sincere desire.

We have all been greatly touched, blessed, and inspired by the words of the President of the Church, President David O. McKay, a prophet of the true and Living God.

The Spirit of the Lord will be at this

conference in rich and great abundance if the thousands who assemble here can come with their hearts turned toward our Father in heaven.

Yesterday, in a meeting in the temple of the General Authorities of the Church, there was in evidence a beautiful and great spirit, one that I question whether anyone can absolutely and accurately describe or explain. It was the spirit of peace and love and harmony and unity. Yes, that was the spirit of our Father in heaven.

I know that there is great love and harmony and unity among the brethren of the General Authorities of the Church. No one should ever infer that there is any lack of unity or harmony or love or brotherhood in the Church. I only wish that all of us, one to another,

could exhibit the same friendly love and unity that we saw in existence and that we experienced yesterday.

There is no place in the Church for lack of harmony, or lack of unity; there is no room for criticism in the Church. You may not agree with what individuals do or say, and none of us professes to be perfect. We shall be grateful to you if you will come to us and tell us of our shortcomings. But I am sure that you should not criticize those who serve in your bishoprics and stake presidencies, your auxiliaries and your quorum offices. I remember a statement that my little old grandfather once made to me, and I shall always try to remember it, when he said, "It does not take much brains to criticize." I am sure if we shall only stop to think of that, we will be more careful when we exhibit any degree of disunity.

I confess that I have humbly prayed to the Lord to forgive me for my shortcomings and imperfections. I have prayed to him daily to help me when my call should come to stand before you. I prayed, first, because I believe in prayer, and second, because I need the blessings of the Lord as one of the weakest among you.

The beautiful music today has caused us to put ourselves in tune with the spirit of the Lord, that we could come here and be truly strengthened and built up in our faith. Yes, faith in God is a requisite for the salvation of each of us. Oh, Israel, trust thou in the Lord, he is thy help and thy shield! A testimony of Jesus Christ should be the desire of every individual here. It may be necessary for each of us to make a right about change in our own life and turn our energy and our thoughts and our ambitions to our Heavenly Father. It may be necessary for a national crusade so that we can turn back to God, our Father; this may be an immediate essential, because of our apparent drifting, as individuals and as a nation, away from the teachings of our Father in heaven.

The fear of the Lord is the beginning of great wisdom. A good understanding

have all they that do keep the commandments of God. Faith in God, our Eternal Father, and in his Son, Jesus Christ, the Redeemer of the world, the Savior of mankind, is essential to every one of us if we are to have happiness and partake of the blessings of the Lord.

It has been an inspiration to me to travel around the Church and throughout the wards and stakes and see these beautiful new meetinghouses being built and to see the enthusiasm and the contribution of the members of the Church. The Lord has truly blessed us.

Sometime ago I was in a ward, and I met the bishopric and their wives. It was not a large ward nor a rich ward. The people were trying to raise their portion to build a meetinghouse. They were having some difficulty. But a member of the bishopric told us that he and his wife decided to kill one of their cows. They did not have many; they were not in the dairy business; but they killed one of their choicest cows and had it slaughtered and the meat cut up. They made that meat into sandwiches and sold those sandwiches at basketball games and other functions to raise money so they could build a meetinghouse where they could assemble and renew their covenants with the Lord and worship God, their Eternal Father, according to the dictates of their own consciences.

I heard a man bear testimony recently of a time when he had been out on strike for two or three months; he was not a rich man; he had a large family; and his savings were nearly all gone. He did not have a job. One Sunday afternoon two of the brethren of his ward came to his house, since they were trying to finish their meetinghouse, and they said to him, "We are here to collect money to help finish our meetinghouse." They did not know his circumstances, and they said, "Your assessment is forty dollars."

He smiled, went in the bedroom, pulled out a drawer, and there was forty dollars, his last forty dollars. He looked at it and wondered if he should

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go back in and tell the brethren that he would pay half of it now, or if he should go back and beg off and tell them that he would pay part of it later; but then the thought came to him that he and his family had been blessed abundantly, and he took the forty dollars, buckled up his belt, went out into the room smiling, and said to the two brethren, "Here, I am glad to give you my assessment of forty dollars."

They gave him a receipt, not knowing the sacrifice that he had made, and bade him good-bye. Of course, he wondered how he was going to meet his current bills, but he is a man who prays diligently. And, of course, that night, in his family prayer, he asked the Lord to open up the way where material things could come to him, so that he could provide for his family. He testified that the next morning before breakfast a stranger knocked at his door and introduced himself to him. They had never heard of each other nor met before, he said, but this man introduced himself and said, "I have learned that you are a mechanic. Can you operate one of our machines (and named it)?" He said he thought he could. Then the stranger said, "We would like to employ you; we need such a man as you. The job isn't in this community, but we will have our company vans move you to the adjoining community where we need your services. We will furnish you with a modern house."

He was so anxious for that job that he hardly knew how to answer him. But he put him off for a moment and said, "Let me go into the kitchen and ask my wife how she feels." He went in there and told his wife of the visit of this gentleman who, by the way, was not a member of the Church.

He rushed back to the man and said, "Yes, we will consider that position. Would you mind telling us the salary?"

The man said, "No, I hesitated doing that because I wanted to know if you would really like the job."

He said, "Yes, we would like it very much."

And the stranger then told him the salary, it was twice as much, nearly, as he had ever been able to make before in his life.

He accepted the position; they shook hands; and the man said, "We will make that retroactive to the beginning of the year."

Well, some people may call that a coincidence, but not that good brother. That was the blessing of the Lord that came to him because of his faithfulness.

These beautiful new meetinghouses will be a power of strength to the membership of the Church. There are no such things as great sacrifices in this Church. There may be great responsibilities, but with them come great blessings. These meetinghouses will be a great value to you and your children, if you will only go there and partake of the sacrament. Sometimes I wonder if our people really understand and appreciate the value of the sacrament. Some of our wards are satisfied with 20% and 25% attendance at sacrament meeting. With these new, beautiful meetinghouses, we ought not to be satisfied with less than 50% attendance at sacrament meetings.

Oh, parents, if we would only take our children and go to sacrament meeting! If there were nothing else there but the singing of those hymns, and the prayer, and the beautiful administration of the sacrament, we would be abundantly blessed and strengthened, if we would assemble in the house of the Lord on his holy day and partake of the sacrament and renew our covenants with the Lord.

And when we partake of the sacrament, we make three covenants with the Lord: First, we covenant with the Lord that we will take upon us the name of his Son, Jesus Christ. And it means that we will endeavor by our works and our deeds to be in accord with him, whose name we have taken upon us. Second, we make a covenant that we will remember him,

Christ, the Savior of the world, who died that we might live; to call to our mind the sacrifice and the suffering, that we remember his body, and that we remember his blood that was shed for us, that we might have eternal life and the remission of our sins. And then we covenant, and we promise that we will keep the commandments of God, our Eternal Father.

Oh, if we could only accept the blessings of the sacrament and partake of it regularly, filling those meetings to overflowing, I believe we would do better. I think we would be more blessed. I think we could overcome our shortcomings more successfully than where we stay away weeks and weeks without the sacrament. Every Latter-day Saint should assemble there on the holy day and take his children there for the sacrament.

Recently I read a statement by the American Legion and its auxiliary, and I thought it was a very worthy aim:

"Finding their way back to Almighty God and his ideals," and an aim to "attend Church, not only today, but every Sabbath day."

"Yes, parents, it would be well if we would not let a Sunday go by unless we assemble in our houses of worship which have been dedicated to the Lord, and there renew our covenants with our Father in heaven."

Oh, we may have to change our attitude a little bit about the Sabbath day, and really keep it holy. We may have to read those beautiful prayers again. If we would only read them and follow the prayer in our sacrament meeting, I am sure we would be glad and grateful that we have been in attendance.

I hope, fathers, that we can be close to our sons, yes, that we can help them increase their faith, that their testimonies may be strong. There are some today who would shake the faith of a boy or girl. There are some who would tend to destroy, perhaps innocently, but there are those who profess to know more than the boy who has faith, and therefore, as fathers and mothers, we should be close to our sons, so that

no one will get an opportunity to shock their faith.

A father just handed me a letter that he received from his son and I want to read it to you. He received it just before Christmas.

Thanksgiving is just over, Father, and Christmas will soon be here, and it has turned my thoughts toward you and my home, but the thing that has been most in my mind is the gratitude that flows in my veins for the wonderful family that I have at home, and for the teachings that you have given me. Remember, Father, when you and I worked side by side, and while working, you were constantly giving me advice. I never said very much about the things you told me nor expressed my gratitude which I had for your companionship. I was more or less hoping that you could tell the way I felt by my actions and by my conversation. But I guess, Dad, my actions proved to you just the opposite sometimes. But now, Father, I want you to know that all you have taught me and all that you have done for me have not been taken as just something you owed me. Quite the contrary, Father. I am so happy that you have given me the chance to enjoy the beauties of this world. I am grateful for the testimony that you have given me, and especially I am grateful for being able to come on this mission. This is one of the many things I will never be able to pay you for, Dad. I have never seen such a change come over a person as I saw in you when Mother passed away. But I am sure the change was not in you but in me. I found that you weren't the person I thought you were. You had seemed cross with me, sometimes, and I misunderstood it. I don't see now, how I could ever have thought any different of you, Father. I have a great love and affection for you, not only as my father, but as my companion. I guess I am going to have to get new glasses, Dad; I can't write this letter without my eyes getting full and blurry with tears.

Yes, boys will be grateful for the faith that we help them maintain, for the testimonies that they have. I want to bear you my testimony. I know that God lives. I know that he has heard and answered my prayers. I acknowledge his hand because without his help

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I could have done little or nothing. I know that Joseph Smith was a prophet of God. I know that he went into the Sacred Grove, and I know that God and his Son appeared to him, and spoke to him, and I know he received heavenly messengers on many occasions. I know that President David O. McKay is a living prophet of God, a spiritual prophet. I know that these men are prophets, seers, and revelators, and servants of the true and Living God. I know that he inspires them and reveals his messages to them. Sometimes, I will admit, it is hard for us to be as humble

as we might. We do have to make an adjustment in our lives, often, so that we can be in tune with our Father in heaven.

May God bless us that we may be grateful for our membership in this Church, that we may have his Spirit always to be with us, I humbly pray, in the name of Jesus Christ. Amen.

The Brigham Young University Combined Choruses and the congregation arose and joined in singing one verse of the hymn, "For the Strength of the Hills We Bless Thee."

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

I PRAY for the Spirit of the Lord to accompany my remarks. My brothers and sisters, my heart goes out to you who are attempting to live the commandments of the Lord. The "strength of the hills" is with you.

It is a great joy to me, and my heart is overflowing with gratitude, to shake your hands, to look into your smiling faces, and to feel your spirit.

We heard this morning that seventeen thousand newly converted people are today enjoying the blessings of the gospel of Jesus Christ, are pointed in the right direction, and are on their way toward eternal life and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

To all the millions of good, honorable people who live among us, we extend an invitation to investigate the gospel of Jesus Christ, for it is the power of God unto salvation and to exaltation. It is the *pearl* of greatest price. It is the most glorious, the most far-reaching, the most wonderful program in the world. It is not conceived by men, but is conceived by God, our Eternal Father.

Sometime ago a sister said to me, "Why is it, Brother Kimball, that those

who do the least in the building of the kingdom seem to prosper most? We drive a Ford; our neighbors drive a Cadillac. We observe the Sabbath and attend our meetings; they play golf, hunt, fish, and play. We abstain from the forbidden while they eat, drink, and are merry and are unrestrained. We pay much as tithing and for other Church donations; they have their entire large income to lavish upon themselves. We are tied home with our large family of small children, often ill; they are totally free for social life—to dine and to dance. We wear cottons and woolens, and I wear a three-season coat, but they wear silks and costly apparel, and she wears a mink coat. Our meagre income is always strained and never seems adequate for necessities, while their wealth seems inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the gospel—that the proud and the covenant breakers are the ones who prosper."

Then I said to her: "As I remember, Job in his great distress made a statement which parallels yours."

But Job answered [Zophar] and said. . . .

Wherefore do the wicked live, become old, yea, are *mighty* in power?

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.

Their bull gendereth, and faileth not; their cow calveth and casteth not her calf.

They send forth their little ones like a flock, and their children dance. . . .

They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? (Job 21:1, 7-11, 13-15.)

And the Prophet Jeremiah asked the same question:

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? . . .

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? (Jeremiah 12:1, 4.)

And again Malachi quotes the Lord as saying:

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

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

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

The parable of the wheat and tares is the Lord's answer:

. . . The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:24-30.)

And the interpretation of the parable given by the Lord himself makes clear that the books are not balanced daily but at the harvesttime. The time of reckoning is as sure as is the passage of time and the coming of eternity. All who live shall eventually stand before the bar of God to be judged according to their works. The final assignments will constitute rewards and punishments according to deserts. Read Malachi further:

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

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

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. 3:16-18.)

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; . . . (Ibid., 4:1-2.)

The Lord admonishes his servants to remain faithful always and

Watch therefore: for ye know not what hour your Lord doth come. . . .

But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow-

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servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall he be weeping and gnashing of teeth. (Matt. 24:42, 48-51.)

And the Prophet Zephaniah interprets the way of the Lord:

And it shall come to pass at that time, that I will search Jerusalem with candles [speaking for the Lord], and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . .

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy. (Zeph. 1:12-15, 17-18.)

Then I said to the disconsolate sister, "You have many blessings *today*. For many rewards you need not wait until the judgment day. You have your family of lovely children. What a rich reward for the so-called sacrifices! The great boon of motherhood is yours. With your limitations, a great peace can fill your soul. These and numerous other blessings which you enjoy cannot be purchased with all your neighbor's wealth."

Then I reminded her of the parable of the net and the fishes:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. (Matt. 13:47-50.)

No one will escape the reward of his deeds. No one will fail to receive the blessings earned. Again the parable of the sheep and goats gives us assurance that there will be total justice.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

And these shall go away into everlasting punishment: but the righteous into life eternal. (*Ibid.*, 25:31-34, 41, 46.)

If we can walk now by faith, if we can believe in the rich promises of God, if we can obey and patiently wait, the Lord will fulfil all his rich promises to us:

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

The blessings following righteousness are enjoyed both in mortality and in eternity. Hear the words of the Savior:

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother,

or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. (Matt. 19:29.)

And ponder upon the great promises made for us even in this life:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:10-12.)

Extravagant rewards are offered. Blessings beyond one's understanding will come. The land will yield bounteously and peace shall abound. The unfaithful, proud, and wealthy can never enjoy the sweet savor of the rewards for fasting and dispensing to the poor:

Then [if you live these commandments] shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . .

. . . then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:8-11.)

What more could one ask? The companionship of the Lord, light and knowledge, health and vigor, constant guidance by the Lord as an eternal never-failing spring. What more could one desire?

Again rich promises:

And [they] 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. Amen. (D. & C. 89:19-21.)

Think of it! Knowledge—testimony—spiritual strength—physical vigor and immunity from the destroying angel! Remember also that here comes protection from that more deadly destruction:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

But the Lord knows the weakness of men, and he says in the 58th section of the Doctrine and Covenants:

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 wo unto such, for their reward lurketh beneath, and not from above. (D. & C. 58:32-33.)

The Lord promises again:

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

Great shall be their reward and eternal shall be their glory. (D. & C. 76:6.)

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today?

Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for

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the moment. His day is coming. Retribution is sure.

The Lord gave us the impressive parable of the prodigal son. This squanderer lived but for today. He spent his life in riotous living. He disregarded the commandments of God. His inheritance was expendable, and he spent it. He was never to enjoy it again as it was irretrievably gone. No quantity of tears or regrets or remorse could bring it back. Even though his father forgave him and dined him and clothed him and kissed him, he could not give back to the profligate son that which had been dissipated. But the other brother who had been faithful, loyal, righteous, constant, retained his inheritance, and the father reassured him: "All that I have is thine."

When one realizes the vastness, the richness, the glory of that "all" which

the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection, and with it all—Godhood.

May God bless us all that we may live his commandments more faithfully, more perfectly day by day, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Spencer W. Kimball. Brother Thomas E. McKay, Assistant to the Twelve, will now address us. While he is coming we will just say that any important messages or calls that come to us from persons who are supposed to be in attendance will be broadcast over the loud speaker.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

PRESIDENT MCKAY and Counselors, President Smith, and other General Authorities, and brethren and sisters: Never before in my life have I felt so thankful for the gospel of Jesus Christ, and for the testimony that I have that it is true—a great plan of life and salvation. I have felt very much impressed this morning with all that has been said, especially about the gospel, which is the great plan of life and salvation as revealed to the Prophet Joseph Smith.

I have felt the nearness of our angel mother, especially during the time that President McKay was speaking. Her great faith and courage have had much to do with his being where he is today. When my father was called on a mission in 1881, it was just a few weeks after they had buried my two older sisters. It was a very hard blow for my father, since they were just at the age, eleven and nine, where they could be of much help to my mother; and my father was always very kind and considerate of her. It was difficult for

Father to recover from this loss, and then this call came from Box B to go on a mission. It worried him. He could not eat or sleep. He loved my mother with all his heart, of course; and out of consideration for her and her condition, he finally decided that he would ask for a postponement of that mission call. He told Mother of this decision. She appreciated that love and consideration, of course; but she looked at him and said, "David, you go on that mission. You go now. The Lord wants you now, not a year from now, and he will take care of me." My father accepted the call.

Of course, it was a trial for him to leave, as he left on the nineteenth of April in the spring of 1881, and ten days later, on the 29th, my sister Annie was born. That made four of us—my brother, President McKay, seven years old; I was five; my sister Jeanette, three; and that sweet little darling baby, Annie, just born.

I am going to take time to refer to

this incident in connection with the wonderful sermon that was delivered by President McKay this morning to illustrate how the great gospel plan operates.

In order to get a little ready cash to send to my father, my mother planned for that next winter. We were greatly blessed with good crops—more than the sheds would hold of the hay—so we stacked the surplus just outside of the stables. Instead of selling that hay, Mother decided to take a few cattle from others to feed, among them a big yoke of oxen, and the owners were to pay monthly. In that way she got the money to send to Father. My mother never did the chores. We hired a man. In fact she was very much frightened of the cattle, especially of these oxen. But she was a little worried. She was getting a good cash payment, and she wanted to see that they were taken care of. I remember one evening after the hired man had gone, she took us boys and slipped out to the barn to that stack of hay. We had a homemade hay puller of maple, and she would pull the hay out of that stack, and David O. would put it in his little arms and carry it into the oxen. He wasn't afraid. I was. I stood right by Mother, and I would pull out a little hay. After making about five or six trips feeding those oxen, he put a little extra in his arms about the sixth trip. He hurried in and then ran out and said, "Come on, Mama, let's run now before they eat that."

Brethren and sisters, it was because of the decision of that angel mother that my father went on that mission, and went on it then, not a year from then, that we are here today. That set the example.

In 1897 the test came again. There were four of us, those four that were the babies in 1881, were then at the university. We had borrowed money, of course, but we had it all planned. David O. and Jeanette had been there two years before, and Father sent us down to get acquainted before they graduated. They were to graduate and

teach and help pay the debts, and keep my sister, that missionary baby girl, and myself in school. Just before school closed in June, another letter came from Box B. It was forwarded from Huntsville to Salt Lake City where we were living. The girls had already gone to school that morning. I was writing a composition. The doorbell rang, and David O. answered. The mailman handed him the letter, and as he read, I glanced up and saw that he was quite agitated. I said, "What is the matter? Is somebody sick at home?"

He threw the letter across the table in disgust and said, "Isn't that heck?" He used a stronger word.

He was deeply concerned for several days. The rest of us were a little worried. I know my parents were worried, but they did not interfere; they did not write. But because of that angel mother who told my father to go on that mission, David O. did not turn that call down. God bless the memory of that angel mother.

God bless this gospel plan, that gives us so many opportunities. May we, brethren and sisters, live in accordance with the gospel, the gospel of the Lord Jesus Christ, the plan of life and salvation, and from this time on resolve to "Do unto others as you would have others do unto you," I pray in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Thomas E. McKay, Assistant to the Council of the Twelve.

The Brigham Young University Combined Chorus will now sing, "An Angel From On High," conducted by Crawford Gates.

The closing prayer will be offered by Floyd G. Eyre, formerly president of the Canadian Mission, after which this conference will be adjourned until 2:00 this afternoon.

The proceedings of that session will be broadcast over KSL and by arrangement through KSL over the other sta-

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tions named at the beginning of this session.

The music for this session, as you know, has been furnished by the Combined Choruses of the Brigham Young University. Frank W. Asper is at the organ, Brothers Norman Gulbrandsen and Crawford Gates conducting.

Singing by the Brigham Young University Combined Choruses, "An Angel From On High."

The closing prayer was offered by Elder Floyed G. Eyre, formerly president of the Canadian Mission.

Conference adjourned until 2:00 p.m.

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AFTERNOON MEETING

The second session of the conference convened at 2:00 p.m., Friday, April 4, in the great Tabernacle.

President David O. McKay:

This is the second session of the One Hundred and Twenty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are convened in the Tabernacle on Temple Square, Salt Lake City. There are present on the stand this afternoon all the General Authorities, excepting President Stayner Richards in Great Britain, and Elder Thomas E. McKay.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall, and in the Barratt Hall, 60 North Main Street, over a loud-speaking system and by television.

The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangements through KSL over the stations named in the first session of this Conference, including those of surrounding states.

This session will be televised also over the KSL Television Station, Channel 5.

The singing for this session will be

furnished, as this morning, by the Combined Choruses of the Brigham Young University, with Newell Waite and Crawford Gates conducting, and Frank W. Asper at the organ.

We shall begin the services by the Combined Choruses of the Brigham Young University singing, "He Watching Over Israel," conducted by Newell Waite.

The opening prayer will be offered by Elder W. Ernest Young, formerly president of the Argentine Mission.

Selection by the Brigham Young University Combined Choruses, "He, Watching Over Israel, Slumbers Not Nor Sleeps."

The opening prayer was offered by Elder W. Ernest Young, formerly president of the Argentine Mission.

President David O. McKay:

We shall continue by the Combined Choruses singing, "God of Our Fathers," conducted by Elder Newell Waite.

After the singing, Elder Joseph Fielding Smith, president of the Council of the Twelve, will address us.

The Combined Choruses sang "God of Our Fathers."

PRESIDENT JOSEPH FIELDING SMITH

President of the Council of the Twelve

I AM very grateful for the meeting that was held this morning and for the good counsel that was given to the members of the Church. I pray that

we will heed it and remember that we are living in a wicked world where men's hearts have turned from truth to untruth, from righteousness to wicked-

ness; when men are unrighteously ambitious, seeking for power; when the liberties of the people are in danger. It behooves us as members of the Church to heed the counsels that are given by those who stand as our leaders under Jesus Christ.

I am grateful for the gospel, for all the privileges which are mine to give service, for the privilege that is mine to honor my Maker and be a true servant to our Master, the Savior and Redeemer of the world.

We are all aware that we are in imminent danger—danger because Satan rages in the hearts of the people. This has all been predicted, and the predictions are coming true. Antichrist is gaining power, and Satan has put into the hearts of the people—the majority of them—greed, and the desire to dominate and take advantage of those who are weak.

Our duty is to keep the commandments of the Lord, to walk uprightly, to defend every principle of truth, to sustain and uphold the Constitution of this great country, to remember the Declaration of Independence, for, as we heard this morning from our President, upon these principles our country was based. They stand at the foundation, the cornerstones of the liberty that our fathers fought for, and which brought to pass according to the word of the Lord, the redemption of this land by the shedding of blood.

There is no other course for us to take but the course of righteousness and truth. An ancient prophet on this continent said, "... the natural man is an enemy to God." (Mosiah 3:19.) The world today has become carnal, as much so now as in the beginning when Adam attempted to teach his children the principles of eternal truth, and Satan came among them and commanded them to believe it not.

And we read, "From that time forth man became carnal, sensual, and devilish." (Moses 5:13.)

Surely we see these indications prevalent in our own land and in foreign lands. Men have become carnal. They

have become enemies to God. They are seeking for their own advancement and not for the advancement of the kingdom of God.

Let me call your attention to this fact which you, of course, all know, that we are living in the last days, the days of trouble, days of wickedness, spoken of as days of wickedness several hundred years before the coming of Christ by Nephi, as it is recorded in the twenty-seventh chapter of Second Nephi.

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations.

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27:1-2.)

That was said many hundreds of years before the birth of Christ. We are living in the days of the Gentiles when this prediction was to be fulfilled. We see it being fulfilled, and we must remember, my good brethren and sisters, that members of the Church are not members of, and do not belong to the world.

In the wonderful prayer of our Redeemer, as recorded in the seventeenth chapter of John—I can hardly read this chapter without tears coming to my eyes—wherein our Lord, in praying to his Father in the tenderness of all his soul because he knew the hour had come for him to offer himself as a sacrifice, prayed for his disciples. In that prayer he said,

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. (John 17:15-17.)

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If we are living the religion which the Lord has revealed and which we have received, we do not belong to the world. We should have no part in all its foolishness. We should not partake of its sins and its errors—errors of philosophy and errors of doctrine, errors in regard to government, or whatever those errors may be—we have no part in it.

The only part we have is the keeping of the commandments of God. That is all, being true to every covenant and every obligation that we have entered into and taken upon ourselves.

Brother Kimball in his remarks this morning spoke of a man who could not quite understand when he paid his tithing and kept the Word of Wisdom, was prayerful, and tried to be obedient to all the commandments the Lord had given him, and yet he had to struggle to make a living; while his neighbor violated the Sabbath day, I suppose he smoked and drank; he had what the world would call a good time, he paid no attention to the teachings of our Lord and Savior Jesus Christ, and yet he prospered.

You know, we have a great many members of the Church that ponder that over in their hearts and wonder why. Why this man seems to be blessed with all the good things of the earth—incidentally, many of the bad things that he thinks are good—and yet so many members of the Church are struggling, laboring diligently to try to make their way through the world.

The answer is a simple thing. If I sometimes, and once in a while I do, go to a football game or a baseball game or some other place of amusement, invariably I will be surrounded by men and women who are puffing on cigarets or cigars or dirty pipes. It gets very annoying, and I get a little

disturbed. I will turn to Sister Smith, and I will say something to her, and she will say, "Well, now, you know what you have taught me. You are in *their* world. This is *their* world." And that sort of brings me back to my senses. Yes, we are in their world, but we do not have to be of it.

So, as this is their world we are living in, they prosper, but, my good brethren and sisters, their world is coming to its end. It will not be many years. I can say that. I do not know how many years, but Elijah said when he bestowed his keys: "... by this ye may know that the great and dreadful day of the Lord is near, even at the doors," (D. & C. 110:16) I am sure that over a hundred years later I can say that the end of this world is drawing to its end.

The day will come when we will not have *this* world. It will be changed. We will get a better world. We will get one that is righteous, because when Christ comes, he will cleanse the earth.

Read what is written in our scriptures. Read what he himself has said. When he comes, he will cleanse this earth from all its wickedness, and, speaking of the Church, he has said that he would send his angels and they would gather out of his kingdom, which is the Church, all things that offend. Then we are going to have a new earth, a new heaven. The earth will be renewed for a thousand years, and there shall be peace, and Christ, whose right it is, shall reign. Afterwards will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it.

Let us be true and faithful, keep our covenants, be true to every obligation the Lord has given us. I humbly pray in the name of Jesus Christ. Amen.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

MANY years ago I walked into Richards Ward of this city to hear President Charles W. Penrose de-

liver an address. I have not the least idea about what he intended to speak, but I saw before us the text upon which

he did speak. Someone had placed upon the rostrum for the benefit of those who, I suppose, needed it—the youngsters of Sunday School age—a sign which read, “Order is the First Law of Heaven.”

I suspect that Brother Penrose was impatient for the preliminary exercises to be finished because immediately afterwards he took the floor and spent the whole evening explaining why order is not, but that obedience is, the first law of heaven. I cannot remember what he said. I do remember that this was the first time in my life that I had heard this principle explained thoroughly.

I recognize the fact that this Church is a Church of revealed principle. From the Lord come the revelations which establish the principles. I should like to bear my witness that there must be an interpreter for the Church of those principles.

If we had no revelator to do it for us, each man and each woman would interpret, explain, and take into his own life only that portion of each principle which he would wish for himself, and this people would be disunited and divergent in its views. I do thank my Lord that there sits on this stand a Prophet of the Lord, who, with his Counselors and the Twelve, are empowered to tell us how as a united body we are to explain and entertain the principles.

Now, the matter of having a principle explained is one thing, teaching its application is another thing, but getting obedience to it is a third thing. As I have gone through my life, I confess to you folk that I have never been coerced. The obedience I have chosen to render to the principles has been entirely my own, and completely voluntary. I have always been able to choose whether I would accept the interpretation of the Presidents of the Church or whether I would figure out my own interpretation. I have found that the interpretation of the Church has had safety for me. I have found myself wandering far astray when left to my

own devices on things about which the prophet of the Lord has spoken.

I believe that all of the crises through which the Church has passed have been safely weathered by the application of the principle of obedience, voluntarily expressed. Even in the sharp days at Nauvoo when men did not know whither to turn or what to do, President Young did not tell the people they had to leave. If I remember history correctly, he is reported to have said to his people:

“I am going to cross the river and start west with my family and my teams. All those who wish to follow me, do so.”

Well, the majority wished to follow him, and the majority did so. We have never heard what happened to those who did not come, except for a very few about whom the Church was vitally concerned. Those who came, who were obedient, did not live to see it, but their children’s children are the faithful of today. And those who did not come, where are their children, may I ask? one never hears of them.

When the Church moved south at the coming of Johnston’s Army, President Young again said: “I am going south. Those who want to come may come.” Nearly all of them went with him, and at Provo when the crisis was over, he stood up on a wagon tongue and said to the people:

“I am going back to Salt Lake City. Those of you who care to follow may do so.”

I have observed that never do the prophetic leaders tell the people what they must do but rather advise them what it is wise and expedient to do.

More recently, in our day, when the welfare program was announced, and the brethren from this pulpit explained to those assembled how they wanted to work it, from my position among the rank and file I heard a great deal from certain people who wanted to do it differently. They did not want to interpret it the way the brethren wanted to interpret it.

Where are they today? I do not

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know. They are not in positions of responsibility, certainly. Those who were willing to follow the lead voluntarily, with faith, believing that their leaders spoke with inspiration from Almighty God, are those in whom the responsibility is rested.

So I suppose it must always be. As we come to crisis after crisis, as the events of the world make changes necessary in policy, the leaders will speak, and those who are wise will give unquestioning obedience. I did not say unintelligent obedience. I said unquestioning obedience.

I should like to make an application of what I have been saying today. We have now come to a time, I see by the newspapers, when we are to have announced this evening, a missionary policy.

Now I confess to you people here that I do not know personally much more about that than you do. Suppose that the policy is not in harmony with what you had thought to be the direction in which it ought to go; suppose it to embody detail which I should like to see done some other way. Applying the principle of obedience to myself, I stand here now and say to you here assembled that it is my intention to follow, as nearly as the Lord will give me light, those plans and policies regarding missionary work that are to be announced by my file leaders.

I shall not want to improve on their ideas, but I shall give all my strength, and all my courage, and any talents with which the Lord may have blessed me, to doing what will be announced.

I think that we have come to a time now when we are going to see some changes. Times are ripe for changes. The world is changing. The Prophet Joseph Smith changed the missionary system two or three times in his own life. At one time he told the missionaries to go out two by two. Shortly after he told them they might now go one at a time and alone. Other changes have been made. I am for the changes.

May I close by reading you a verse of scripture which I think applies to me personally. Maybe you can apply it to yourselves. It was said by Samuel on an occasion which I think justified the saying.

... Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15:22.)

There I stand. May we all do likewise, I humbly pray, in the name of Christ. Amen.

President David O. McKay:

You all remember Elder George Q. Morris as General Superintendent of the Young Men's Mutual Improvement Association. This is the first opportunity you have had to hear him since his release as president of the Eastern States Mission, and the first time since he was ordained and set apart as an Assistant to the Twelve.

Elder George Q. Morris will now speak to us.

ELDER GEORGE Q. MORRIS

Assistant to the Council of the Twelve Apostles

MY DEAR brethren and sisters, I am very thankful for the privilege of being with you here today. I have thrilled with the spirit and instructions of this great conference.

Having now been released from missionary work, as has been explained, I

wish to express my gratitude to my Father in heaven and to my brethren for the privilege I have had of laboring in the missionary field. I know of no work that gives greater joy and satisfaction.

The work has been progressing in the

Eastern States Mission because of the faithfulness of the missionaries and the Saints who are there; to whom I pay tribute. More branches are being established; chapels are being erected; the Saints are increasing in their faith and in their understanding of the gospel, and in their devotion to it; and they are enjoying the fruits of the gospel—joy and happiness and peace. Their hearts are turned toward us here in this center in the west.

It has been a great privilege to labor with the young men and women who have been sent out as missionaries. It is one of the marvels of this Latter-day work to see them in action. They come quite inexperienced and untrained. They have lived the gospel as children and youths but have been engrossed with school and occupations, and other matters that have filled their lives; then they are suddenly sent into the field to preach the gospel of Jesus Christ to the world.

Many of them do not know just what it is. Many of them cannot quote you a scripture, but their hearts are right. Most of them have looked forward to a mission and are joyous in having come into the missionary field. Being there, they get down on their knees and get into the scriptures, and they become humble and contrite. The Lord takes hold of them, and in a few weeks they are preaching the gospel of Jesus Christ, no other gospel. They are not taught of men. They are not sent out to be taught of men. They are sent out to be taught from on high the revealed word of God, taught through the priesthood of God; and the Lord is close to them; and they grow in power and faith; and the gospel is preached—the gospel that the Lord Jesus Christ preached, that Peter, James, and John preached—the identical principles.

Its power is effective today. Men and women are being changed in their lives. After a short association with these young people, many of them drop habits that are harmful to them. They have found a new spirit, a new type of manhood and womanhood. A new power has

come into their lives. They just do not at once realize what it is, but they grow in a knowledge of the truth, and they are converted to the gospel of Jesus Christ. Then they enter into a new life. The Bible is a new book to them. Their homes are new homes to them. Relations with the family are new relations, and the world is a new world.

The power of God unto the salvation of his children is here in the world today; and through the ministrations of these young men of the Church, in their humility and their faith, the heavens are opened; and the power of God is manifest for the healing of the sick as well as for the healing of sick souls and the giving of light to people in darkness.

I rejoice in their labors. The Lord has blessed and prospered them. I have been standing on the sidelines, but I have been made a partaker of their blessings, and I thank the Lord for it.

Now I am called to a new position. You know how humble I feel and how small I feel. We have a wonderful age retirement plan in this Church. I have never believed in arbitrary age retirement. We grow younger in this Church as we work in it, and the age retirement plan goes in reverse. The older we get and the longer we labor in the Church the more there is that we can do. There is no need for any person in this Church to have an empty mind, an empty hand, or an empty heart. God has provided that our lives may be full and rich as long as we live, and as we live the gospel, then our lives become glorious, and we enter into a fullness of life.

I thank the Lord for the gospel of Jesus Christ. With joy and gratitude I go into this new work, and meager as my services and ability may be, they will be given with all my heart. I love this cause. I have admiration and love for my brethren under whom I have been laboring, and with whom I have long been associated, more or less. I have loved them and appreciated them for the examples they have set me, for the teachings they have given me, for the

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kindness they have manifested towards me.

So, my brethren and sisters, I am happy to find myself in full accord with all that this Church is and all that it does. Its divine leader, Jesus Christ, is my leader and my Lord. Its leaders on this earth are my leaders. The principles of this Church are my principles. The objectives of this Church are my objectives. The welfare of this Church is my welfare.

I give myself to it with all my heart and pray that God may enable me to do some good in the sacred ministry unto which he has called me.

This is the Church of Jesus Christ, the Creator and the Redeemer of the

world. The keys of the kingdom of God are here in our presence. These operate and will operate throughout all the world among all mankind, through the Holy Melchizedek Priesthood, which is always present when the Church of Jesus Christ is upon the earth. And when this power is not upon the earth and where this power does not exist among men, the Church of Jesus Christ does not exist.

Thank God for the great revelations—key revelations—that point the way for us and enlighten us and preserve us.

May God help us to be true and faithful, and devote ourselves with all our hearts to this work, I humbly pray in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

MY DEAR brethren and sisters: It is good to be here. The ancient words of those who dwelt in the presence of the Savior are our words today.

Six months ago circumstances combined so that I was not here, and I have felt since a sense of loss, loss of the spiritual power, the spiritual support and elevation that come to all Latter-day Saints who attend Church gatherings in the name of the Lord, whether in general or stake or ward capacity.

With you, I have been thrilled to note that the Church of Jesus Christ is not standing still but, guided by heavenly forces, is growing and increasing and becoming mightier in the service of God's children here upon earth. With you, too, I enjoyed the spirit of the sermon of the man who has been called by God to preside over the Church. It is well for me, it is well for you, and it is well for all in the world to listen to the chosen head of the Church as he speaks from time to time. Therein lies the path to safety.

Six months ago I was not here because, with the approval of the First Presidency, I had accepted an invita-

tion from the Canadian government to assist in solving some of their problems relating to the reclamation of the dry lands of the Dominion. Canada is much like the United States, with two seaboards, one on the Atlantic and the other on the Pacific, with ample rainfall, and a dry section between, in the interior, such as we have here. The prairie provinces of Canada offer only scant and difficult living to those who attempt to cultivate them because of the lack of the plentiful rainfall on either coast. So the practice of irrigation has gradually grown in the province of Alberta, where many of our people live. It has been found that the enlivening power of water used in irrigation increases the crops many-fold, and what is better, permits a close settlement, and in time the building of a state. There is water aplenty in the land of our neighbors to the north. Great streams, filled with water to overflowing, usually, roll into the oceans on both sides of the Dominion, and the problem is how to use that water on the dry lands of Alberta, Saskatchewan, and other neighboring provinces, to build the Dominion of Canada, now great, into a greater country.

The commission to which I was appointed was given the responsibility of passing on one of the huge projects proposed by the country, one that will redeem and bring into cultivation nearly half a million acres of land and involve an expenditure running from \$100,000,000 to \$200,000,000. Sometime it has to be done, for these dry lands when irrigated offer future possibilities of happy homes for thousands of families, not to be overlooked in the process of statesmanship.

It has always been a curious thing to me, curious is not really the right word, when I reflect upon the history of our own people, how we were led by the hand of God, as a people, and were brought over the deserts and over the mountains to be settled in this country. We did not know at that time, and the world did not know, that one-half or more of all the land surface of the earth lies under low rainfall. These vast stretches of land can be reclaimed only by the twin arts of dry farming and irrigation, best of all by irrigation, for dry farming at its very best is only a minor practice to be followed by people who live near the cultivated areas. But our people came here and for the first time in the history of civilization demonstrated that a successful manner of community living might be built with the irrigation ditch. The Lord guiding us took us to a protected home, but not only that, he made us teachers of the world in these twin arts of successful soil conservation. In this state, from which we have spread over the west and are spreading over the world, has come the birth of modern irrigation. Most countries which lie in part under low rainfall have sent agents or representatives here to find out what we did and how we did it, and whether they can do it also. We have a worldwide reputation in reclaiming desert lands by the use of water. Our work has served humanity greatly. We have preached the everlasting truths of the gospel by thousands of missionaries, but we have also preached by our example here,

before the great nations of the world, how their resources may be utilized more fully and more completely and how the needs of humanity may be more fully met.

It has never seemed to me a mere chance that the Lord brought us here. There seems to lie in that part of our history a distinct evidence of the divine guidance of this people. It may be of interest to us here today, as many of you know, that not only did we as a people begin to show how a modern, civilized group of people could live under irrigation, but that here, also, beginning in our own Utah State Agricultural College at Logan, experiments and tests were and are made to place this art of irrigation on a scientific, orderly basis. This is not the place to discuss that, perhaps, but we do have the honor of being not only the generators of modern-day irrigation, but also of placing that ancient art on a modern, scientific basis.

Some very remarkable things have been discovered from time to time in this field that are tremendously interesting. Our farmers are gradually learning more and more about these precious truths. The farming people, you know, move slowly. They want to know before they do anything, but little by little that which we have garnered and gained throughout the years will be used.

And so a Latter-day Saint, working as I had to work last fall in behalf of a great agricultural, irrigation project, is stirred in his feelings when he looks back upon what the Lord has asked his people to do—to toil, to struggle, to compel the desert to yield; and also to teach all the world that which the world is hungry to know.

Well, perhaps that is all I should say about my irrigation work and why I was not here in attendance six months ago. But you know there is a great symbolism in irrigation. As a lifelong student of the subject I have always been impressed by the fact that the dry desert soil contains nearly all the elements of fertility. All that it needs is

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the enlivening power of a stream of water to flow over that soil. Suddenly the land begins to yield, and it becomes powerful. Is it not so in our spiritual lives, I wonder? Men according to our theology are children of God, not created under the old idea, but being literally children of Almighty God, contain all the elements under the law of eternal progression that will lead them into the likeness of their Father in heaven. When this being, this divine being, because in one sense we are all divine, is touched by the power of the Holy Ghost, the Holy Spirit, the power that flows from God, suddenly a man blossoms into a new life, new possibilities arise, new powers develop. As I have lived in the Church of Jesus Christ of Latter-day Saints as a member since my very early boyhood, I have come to understand that perhaps the greatest miracle in the gospel of the Lord Jesus Christ is the transformation that comes to a man or a woman who in faith accepts the truth of the gospel, and who then lives it in his or her life. That transformation is marvelous. I have seen it in the mission field, where I first heard the gospel. I have seen it here at home. I see it every day. Every person has a measure of God's Spirit given to him. We are all in God's presence through his Holy Spirit. As new and greater truths come, as the understanding of them develops within us if we accept and live them, we are transformed from ordinary men into new powers and possibilities.

The weavers of the midlands in England, the coal miners of Wales, the fishermen in Norway, the trudging farmers of Denmark, very common, ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal truth, just as in irrigation the barren, dry soil is fertilized by diverting the stream of water

from the irrigation ditch onto the thirsty land.

It is a comparison worthy of our thought, because we are the bearers of the irrigation message to all the world.

I remember the man who baptized me into the Church, a very common, ordinary man to begin with, a rope-walker with a jug of beer two or three times a day, a glass of whiskey a little later, and a cud of tobacco mostly all day long, living a useless, purposeless life, except for three meals a day, and the satisfaction of some of the carnal appetites. He heard the gospel and accepted it. It was good. It was something he had been longing for. The man grew in power and stature in the Church. As I recall it, he filled five or six missions and presided over one of the missions of the Church. He was the same man, with the same arms, same feet, same body, same mind, but changed because of the Spirit that comes with the acceptance of eternal truth. Have not we seen this in our own families and friends, in the little towns in which we live? Have not we felt our own strength grow mightier in love for our fellow men, in love for our daily tasks, in love for all the good things of life? If you question yourself or question us here who have the responsibility of conducting this conference, we will all bear witness to it. But remember, when irrigation began in Utah, it was a struggle with the earth. It required toil. The water did not flow down these canyon streams to the farms just by asking it to do so, but men dug and drilled and shoveled and made canals. We have a remarkable illustration of that in one of our enterprises in Utah. It was called the Hurricane enterprise. The story of that has never been told quite fully, but it is stirring and thrilling. And to some degree in every enterprise in the building of this state toil had to be faced and used. And so to get that spiritual stream that I have been talking about, it must be sought for; it must be fought for; it must be labored for. It will come, but we must ask

for it and seek it and labor for it. Then comes that great change—an overwhelming change. It changes men to a Godlike phase of life and living.

Well, you know the comparison as well as I do. I must not take any more of your time. It is good to be a Latter-day Saint. It is good to be here. It is good to hear the words of inspiration that come from the mouths and lives of these inspired men. I am glad to feel the responsive spirit from the thousands of people who are here and who listen over the radio.

May we all so live as to have a great measure of the enlivening, spiritual, fertilizing stream that comes from God because of our virtuous lives, our earnest actions in seeking after truth. May

we all be blessed according to our needs.

Let us determine to cling to our heritage here in this land where we were led by the guiding power of God, and may the descendants of our pioneer fathers refuse to sell their birthright for gold lest it turn to a "mess of pottage." May we remember our heritage in this Church of land, of water, and of spiritual power, I pray in the name of the Lord Jesus Christ. Amen.

The Combined Choruses and the congregation joined in singing the hymn, "The Spirit of God Like A Fire Is Burning." The singing was led by Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

I AM very grateful unto my Heavenly Father for the opportunity which is mine to meet with you, my brethren and sisters, in this great conference and to partake of the Spirit of the Lord that is here with us in such rich abundance.

I feel indebted to the Lord for the health and strength which is mine, and I am certain that he has blessed me with this health and strength in answer not only to my own prayers but also to the prayers of my brethren and sisters in the Church.

I have had a great affection for the leaders of the Church as far back as I can remember. I have always desired of the Lord that he would give me the strength to honor and to sustain those who presided over me in the priesthood with all my heart and soul, and I do that today. I am grateful for the leadership of President David O. McKay, and of President Stephen L. Richards and President J. Reuben Clark, Jr. I know these men receive from our Father in heaven his inspiration and direction in the work which they are called upon to perform for you and for me. I have this great affection and love not alone for the Presidency of the Church but

for President Joseph Fielding Smith as President of the Council of the Twelve and all my associates in that Council, and all of the General Authorities. In fact my affection extends to all of my brethren and sisters. No man could have a richer heritage on the face of this earth than to be really worthy to be numbered among the Latter-day Saints.

The statistics that we heard read this morning demonstrate the results of great inspiration and leadership. I say that my affection for my brethren in the Church creates within me a further and similar desire that we might have governmental leaders in our nation and in our state and in our counties and in our cities of the same calibre.

I am always impressed when I read the 134th section of the Doctrine and Covenants:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed

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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.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign. . . .

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. (D. & C. 134:1-3, 9.)

But that does not mean, because we have within our hearts a deep-seated religious conviction, that we are at the same time not qualified to participate in government. Unless we have faith in God and fear him and keep his commandments, we can hardly be worthy to hold high positions in government. The Prophet Joseph has told us in this statement through the inspiration of the Lord that we must have righteous men in order to have righteous government. If we are to be a God-fearing nation and enjoy the blessings of peace, then each one of us who has a faith in God must do our duty, take our part to accomplish our purpose in government. We should become intimately familiar with those who are active politically; we ought to be part and parcel of them. They should not be strangers to us. We should see to it that those men who have true qualities of leadership are placed in positions of trust and responsibility in the government; these fundamental principles of truth apply to every political party alike. There is no hope and can be no hope for our government, or any government, to which this principle does not apply.

I think a good place to start is always at home. Each one of us should resolve that we in and of ourselves will develop qualities of leadership and of honesty and of integrity and of justice and equity. We should be willing to

take these principles, these characteristics, the ability which we thus create within ourselves, and give ourselves to the benefit of our city and of our country and of our state and of our nation.

This year there will probably be no more than fifty percent of the qualified voters in this great nation who will exercise their franchise. The officers who may be elected in the great elections to be held this year will be elected by minorities and will not represent the vote or the will of the majority. You know there are two kinds of offenses in the world—offenses of commission and offenses of omission. We sometimes do things that we should not do, and then again, we do not do some things that we should. I hope that Latter-day Saints will not permit themselves, political-wise, to fall into this latter category and be classed among those who give offense because they fail to do that which they should do. I would like to know if a reason exists that would justify a Latter-day Saint in not exercising his franchise for the party and the man of his own choice.

No political party is justified to continue in existence unless it clearly states the principles which it advocates, the platform upon which its candidates stand, and then with integrity, when and if elected, carry out those principles and live up to that platform. Except that be the case, we as Latter-day Saints should not align ourselves to any party, because we do not have the basis upon which we can make an intelligent decision. We must know what they stand for before we can favor them with our vote. I do not ask you, my brethren and sisters, to go to the polls and just vote, important as that is; but that when you vote, you vote intelligently for those principles and those things and those men which will give to you the kind of government you want, the kind of environment that you desire for yourself and for your posterity.

We have received a great deal of light concerning the things of life from our Heavenly Father through the revelations which he has given us. We are

told once again in the Doctrine and Covenants in the 101st section:

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

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:77-80.)

Can we accept that as one of the sacred tenets of our faith and be derelict in our duties toward our nation? The answer to me seems to be self-evident. The Apostle Paul of old said,

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (I Cor. 14:8.)

We must have leadership in this nation whose voice will be clear; whose virtue, clarity, and certainty will give us the assurance that the course the government pursued under their leadership is right. Then we can put our whole heart and soul back of our government and sustain those who preside in government and feel toward them even as we do toward those who have been divinely chosen to guide and direct the affairs of the Church.

I hope and pray, my brethren and sisters, that we will not feel that politics has become so degraded that we are too good to participate. If any of us believe politics to be in that kind of state, we need only to enter into politics, go into it with our honesty and our integrity and our devotion to truth and to righteousness, and the standards will be raised. We cannot expect in this country a better government than the leaders are good, and so if we want a good government we must have good leaders. Let us participate in our mass meetings, in our party organization meetings, in our conventions; then when we go to the polls, we may have somebody worthy of our vote on our tickets.

May the Lord bless us to uphold and sustain the great Constitution of this nation and to maintain ourselves pure and unspotted from the sins of the world in all of our undertakings, and call down the blessings of our Heavenly Father upon us and upon our neighbors.

This should be a challenge to us as members in the Church of Jesus Christ and to all our friends and our neighbors and all people throughout the earth who stand in favor of good government, for righteousness in government; who have and foster the same ideals that are so close to our hearts. I hope and pray that the Lord will thus bless us all that we may fully accomplish the purposes of our creation, and be grateful to him day by day for the blessings he bestows upon us, and this I ask humbly in the name of the Lord Jesus Christ. Amen.

ELDER ELDRED G. SMITH

Patriarch to the Church

I PRAY that I shall have your faith and prayers, my brothers and sisters, while I occupy this position, as has been the case with those who have preceded me. And I thank my brethren who have offered prayers at the beginning of these meetings in behalf of all who have to talk to you, that the Spirit of the Lord will be with us.

I truly am very grateful for the blessings of the Lord; the blessings that have come to me personally. I am grateful for the blessings which have come to this people as a group, individually as well as collectively. I am grateful for the privilege of living in this age, which is a choice age—a choice dispensation.

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It seems it is an inherent desire for all of the faithful children of God to receive a blessing from him. It has been so since the very beginning. Adam called upon God and received blessings; and then in his turn he called all of his righteous descendants together at Adam-ondi-Ahman and blessed them; and they, in turn, blessed him.

Noah, in his turn, received the blessings of the Lord, and then after the waters of the flood had receded and he came forth from the ark, he blessed his children.

Abraham, in his turn, received blessings from the Lord and blessed others. We today are receiving the benefits of the great blessings which were given to Abraham in fulfilment of the promises given to him.

As Abraham was departing with Lot, the Lord said to him:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:3.)

And today we are realizing the fulfilment of that promise, for all the families of the earth are receiving the blessings of the Lord, through Abraham, more than they have ever done before.

Isaac, in his turn, also pronounced the blessings of the Lord upon his descendants. There is the very interesting story of the blessing of Jacob and Esau. When Isaac was old, he felt the need to give his sons blessings. He called Esau, telling him to go out and kill and prepare venison for him. He said "... make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." (*Ibid.*, 27:4.) And Rebekah, mother of Esau and Jacob, heard him and knowing that Jacob was divinely called to receive the birthright blessings, called Jacob and sent him to fetch two kids, saying that she would prepare savory meat for her husband such as he loved, for she knew how to prepare it. And thus Rebekah assisted Jacob to receive the blessings of birthright.

Jacob blessed his twelve sons and

gave them each a blessing suited to their individual rewards and pronounced promises that should come to them. Joseph received a special blessing which we are most interested in because we are his descendants, the most part of us, and the blessings of the gospel have come through this line, for Joseph Smith, Senior, was a true descendant, through Ephraim, the younger son of Joseph.

You know the story of how Jacob blessed Ephraim and Manasseh, how he crossed his hands and gave them each a blessing and gave unto them promises. The history of blessings is meager from then until now. In the Book of Mormon we are given the information, definitely, which declares that a descendant of Joseph should be raised up in these the last days. (See II Nephi 3:14-15.) It has been made known that Joseph Smith, Senior, was that descendant, and he received the blessings of Ephraim.

Then in this day and age, and I think if our records were more complete, we would probably find something similar with those of ancient times, the Lord tells us in the Doctrine and Covenants that

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.)

Thus today we have more than one patriarchy; we have one or more in each of the stakes of the Church; and they are represented in the group here on my right. We always have a section here reserved for the stake patriarchs. They are outstanding, faithful members of the Church, who have been given the responsibility of blessing the people in their stakes, blessing those who desire blessings. And just as it was in ancient times—today, too, the Lord's people desire his blessings. And as a Church we have the priesthood and the authority through which these blessings may be given. These blessings given today are more formal than those given in ancient times, that is, judging

from the meager records which we have. A patriarchal blessing today, given by an ordained patriarch, should contain a declaration of lineage, that is, the tribe of Israel through which the promises of inheritance shall come, even as assignments of inheritances were given in ancient Israel.

Now we know that some of the inhabitants of the earth are not descendants of Israel. We know that some of the inhabitants of the earth who join the Church are not direct descendants of Israel. It is given to us that the descendants of Shem and Japheth, sons of Noah, if they receive the gospel, are entitled to the priesthood. Only the sons of Cain are not entitled to the priesthood, and you can read why in the Pearl of Great Price. So all the descendants of Shem and Japheth, as they accept of the gospel of Jesus Christ, are entitled to the blessings of Israel, because that was the promise given to Abraham, that through him all the families of the earth should be blessed.

And so, as these patriarchal blessings are given, there is given a declaration of lineage, or an assignment; for a pure Gentile who joins the Church becomes by adoption of the seed of Abraham and of Israel. (Gen. 12:3; Abr. 2:11.)

We have people on the earth who we know are not descendants of Israel, yet in the acceptance of the gospel of Jesus Christ they are entitled to the blessings of Israel, and through the power of inspiration the patriarch will assign them to Israel.

It is required that patriarchal blessings be recorded in the Church records. The body of the blessing usually contains sacred promises for comfort or for counsel or warning, according to certain possibilities of blessings. All is predicated upon obedience to divine laws and faithfulness. The closing of a blessing is the sacred sealing of the Holy Melchizedek Priesthood. The blessing pronounced, with all it contains, should serve as a comfort and guide through life according to faithfulness and is sealed forever upon the conditions of faithfulness to the laws

of God, which includes the laws of nature. Patriarchal blessings have been a source of guidance and comfort to tens of thousands of members of the Church. Their faith has been quickened and strengthened through them.

An example of what a patriarchal blessing can do came to me in a story which I have repeated many times, which a woman told me. As a young woman she lived in a small town. When she finished high school, there was no further opportunity to continue her education; there was no further opportunity to get work so that she could be independent; so she came to Salt Lake City where she found herself a job. As time came for registration at the university, she became very anxious to go to school again, and knowing that there was not a possibility, under present conditions, she felt quite disheartened. She went to the patriarch and received her patriarchal blessing, and in the blessing he promised her that she should receive a good education. She was elated, and she went out of the office feeling very happy. Before she had gone half a block, she said, she fell to earth out of her cloud with a realization that going to college cost money, and she did not have any, nor the means to get it. The opportunity and possibility of going to college at present did not seem to be at all possible, which made her very downhearted again. And the thought came to her to go visit her aunt, who was living in Salt Lake City. Without stopping to analyze that impression she turned, and instead of going back to work, she went to visit her aunt and told her aunt of her experience, cried on her shoulder, and her aunt said to her, "I know an elderly woman who lives down the street a few blocks. She has at various times helped young girls get through college in return for the help the girls can give to her. I do not know whether she has help now or not, but," she said, "this woman knows who I am. Go down and see her and tell her I sent you."

She went on the run to this elderly

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woman's home, and within two weeks from the time she received her patriarchal blessing, she registered at the University of Utah, signed a promissory note to pay for her education, and eventually paid for it. She said if she had stopped to question the first impression she got to go visit her aunt, she would have said to herself, "Why should I go visit my aunt and tell her my troubles? I came to Salt Lake City to be independent; why not be independent? She cannot help me with my troubles; she has enough of her own. She doesn't have space in her home to let me sleep there, let alone board me, nor help me. Why need I go and bother my aunt?" But she did not stop to analyze that impression; she acted on it. As a result she met the woman who gave her the opportunity of receiving her education.

Similarly, many experiences have come to people in making decisions. I have had many experiences myself of giving patriarchal blessings, and then afterwards the individual would comment to the effect that he had now made up his mind and knew what course to follow. Often I ask whether individuals have any particular problem or worry. Just recently, a young woman said, "Well, Tom is coming home in a few months, and I am going to wait for him, and then we will get married in the temple." She said another young man had been wanting her to marry him, but she said, "That would not be a marriage in the temple; I am going to wait for Tom." Many times these experiences come to patriarchs.

Many men and women have been given courage to carry on, in battle and at home, in positions of responsibility in Church work, and even the will to live in times of sickness through which they have been raised from the grip of death by means of administration through the priesthood. It is the right and privilege of every baptized member of the Church to receive a patriarchal blessing. In the past many received more than one blessing. This practice

has been discontinued. After a person has received a patriarchal blessing through an ordained patriarch, in which his lineage is declared, he is in possession of his patriarchal blessing, and to repeat the lineage is superfluous. We are asked, what about additional blessings? These additional blessings need not be given by an ordained patriarch. Through the patriarchal order of the priesthood it is the right and duty of a father to minister unto his own individual family. That is, the father in the home has a perfect right or duty to bless his children. That is, if the father holds the priesthood which authorizes him to do so, he may bless his own children, and also baptize them, and confirm them, with full consent and appointment from the duly authorized officers in charge.

I was at a fast and testimony meeting one day, and the bishop received a baby in his arms, from a woman in the congregation, and as he did so, he looked around the room. Finally he said hesitatingly, "This is the child of Brother and Sister Brown." After pausing a minute he said, "Brother Jones will bless the child." A man who was standing in the group of officiators spoke up and said, "No, Bishop, that is my child, I will bless him." And so the bishop recognized the father. He had been looking around the audience to find the father and not seeing him was under necessity to appoint someone else. But the father spoke up and said, "I will bless the child," and he did. That was correct.

Bishops should not only invite a father to administer to his own family but should also seek permission before substituting for the father. Naturally, if a child is going to a meeting, say for instance, a young man is going to a meeting where he is to be ordained a deacon, and the family knows that he is to be ordained a deacon, the bishop should invite the father, if he is a faithful man, to ordain his son. The bishop is the father of the ward. It is his duty to be the father of those families who do not have fathers in their own

homes or where fathers do not exercise their priesthood; and it is the right of the bishop to ordain or to appoint someone to ordain boys in these families. It is a courtesy for the bishop to invite a father to ordain his own son.

An ordained stake patriarch has the privilege, by the same token, of blessing his own family, wherever they are. He is also the father or patriarch for the other families in his stake who do not have a father who is an ordained patriarch. A stake patriarch, then, is a stake officer, and he does not have authority to officiate outside of his stake, only as he may give blessings to his immediate family. Those who need or desire additional blessings may receive a blessing from any elder in the Church but not to be recorded.

I have an example in my mind, and there are many families in the Church that do likewise, where the father blesses the children when they are named; he baptizes them when they are of age; he confirms them and ordains them to the various offices of the priesthood as they grow in position to be so ordained, but always with the consent and approval of the bishop. When children start out to a higher school of learning, when they leave home to go on a mission, when they leave home to go into the service, and at the time of their marriage, a father may bless his children and place the blessings in his family record, rightly, for the benefit of the family, and the family reflects the spirit of those blessings.

Now, may the blessings of the Lord be with all of us and help us to magnify our callings in the priesthood. The Lord has told us in the Doctrine and Covenants, section 84, verse 33,

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

And if you will continue reading in section eighty-four, the next few verses,

you will get more instructions regarding that priesthood.

Brethren, magnify the callings of your priesthood, and the strength of the Lord will be with us all, which I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Eldred G. Smith, Patriarch to the Church.

Tonight, in this building, there will be held a meeting at which special instruction will be given regarding new plans for missionary work. Presidencies of missions, the Missionary Committee, General Authorities, stake authorities, ward authorities, are all invited. And undoubtedly there will be room for the public. The sisters are invited as well. I did not imply by that that the sisters are not part of the public, the better part.

For the benefit of those who have been listening in, I should like to say that the members of the congregation here in the Tabernacle, have been looking all day at some very magnificent bouquets of lilies, calla lilies. They stretch from the left of the top pulpit to the right an equal distance, and bouquets of three each are extending from the top pulpit down to the first seat in the audience. Silent messengers of love. These flowers are particularly associated with one of the two greatest events in the history of the world—the resurrection of our Lord.

You will be pleased to know that these lovely flowers have been raised and furnished to us by the High Priests of the Berkeley Stake of California. In your behalf we extend sincere thanks and appreciation for this contribution to our conference.

We are indebted, not for the silent message, but for the inspirational messages that we had from the members of the Combined Choruses of the Brigham Young University. I do not know how you have been impressed today, but just the presence of these young people in such large numbers has been an inspira-

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tion to me. I am sure it has to all, and their singing has been truly of the highest quality.

Music, it is said, is the fourth great need of the human soul. You members of this great chorus, have supplied that today. We hope you will feel as proud and thankful of your school that you have represented today so ably, as these men and women whom you have inspired by your singing are of you. And to you directors, we extend thanks and appreciation. We are sure that the members of the faculty who are here, largely in a body, and President Wilkinson, are more than thankful and pleased for the rendition of these excellent singing numbers today. The Lord

bless these young people. We are proud of them, and of all whom they represent.

After the singing by the Combined Choruses of "Praise the Lord," arranged and conducted by Brother Crawford Gates, Elder Alma L. Petersen, formerly twice president of the Danish Mission, will offer the benediction, and this Conference will be adjourned until tomorrow morning at ten o'clock.

The Brigham Young University Combined Choruses sang "Praise the Lord," after which the closing prayer was offered by Elder Alma Petersen, formerly president of the Danish Mission.

Conference adjourned until 10:00 a.m., Saturday, April 5.

SECOND DAY

MORNING MEETING

The conference reconvened Saturday morning, April 5, at 10 o'clock a.m., with President David O. McKay presiding and conducting the services.

President David O. McKay:

I will report to you a telephone message, which has just been received, not to cast a damper on our conference proceedings, but by way of a warning to our bishops and presidents of stakes, particularly, providing what is said is fact.

"President Schwendiman of the Wells Stake just called us, reporting that the Belvedere Ward Building is on fire. The chapel is almost completely destroyed, the roof gone, and the west wall has caved in. They may be able to save the recreation hall. We want you to know we are doing everything possible to save part of the building. The firemen are doing a good job. This is one of our nicest chapels, dedicated in 1928. The cause of the fire was probably defective wiring."

Now, we read this announcement as a word of caution to those who are building the nearly 400 chapels now

under construction, and as a suggestion that careful inspection be made of our present buildings.

For the information of the radio and television audience, we announce that this is the third session of the one hundred twenty-second annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. This session will be televised also over the KSL television station, channel five.

The singing for this session will be by the congregation, with Elder Richard P. Condie conducting, and Elder Roy M. Darley at the organ. We shall begin these services by the congregation singing, "High On the Mountain Top," conducted by Elder Richard P. Condie.

The congregation will please remain seated during this singing.

The opening prayer will be offered by Elder E. Bentley Mitchell, formerly president of the Tahitian Mission.

The congregation, with Richard P. Condie conducting, sang the hymn "High On the Mountain Top."

Elder E. Bentley Mitchell, former president of the Tahitian Mission offered the invocation.

Singing by the congregation, "Redeemer of Israel."

President David O. McKay:

Our first speaker this morning will be President Stephen L Richards of the First Presidency of the Church. President Richards will be followed by Elder Delbert Leon Stapley, of the Council of the Twelve.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I SAT in the Tabernacle a short time ago listening to beautiful music. After the concert was over I was a little embarrassed inwardly to recognize that I had heard but very little of what went forward, for almost at the beginning of the program my thoughts turned to this great building in which we are met today. Somehow or other, its place in our history and its connotations assumed such proportions in my thinking that I decided that it might be worthy of a little of our attention as we ponder the progress and mission of the restored Church of our Lord.

This Tabernacle of the Church of Jesus Christ of Latter-day Saints, erected on what we designate as Temple Square in Salt Lake City, Utah, has come to be one of the most interesting and widely known buildings in western America, and perhaps in all America, excluding structures at the national capital and at points of great historic interest in the formation of the republic.

The first work on the Tabernacle was begun in the spring and summer of 1863. The first foundation stone was laid July 26, 1864. The Tabernacle was completed, so far as to be usable, by October 6, 1867, when the first conference was held in the building. The following is a quoted notation in the record:

"The gates to the Temple Block were opened at nine o'clock, and the people flooded in. Long before ten o'clock, the time for the commencement of the

conference, the seats in the great Tabernacle were filled, the aisles and doorways were crowded, and many were left outside. The stand was filled with the Church officials and the various choirs who were present to take part in the service."

The conditions here described are not difficult for the present generation to visualize.

The organ was only one-third completed by this time but was used to accompany the singing. Temporary seats were used since the installation of permanent seats was not completed until sometime during the summer of 1868. The gallery was not completed until later, and was first used at the postponed general conference of the Church on May 5, 1870. It is recorded that this additional seating capacity was much appreciated, and that the installation of the gallery improved the acoustics of the building.

The Tabernacle was not dedicated until October of 1875. I shall speak of the dedication later.

Perhaps one of the first significant items about the building is its size. It is 250 feet long by 150 feet wide; 65 feet to the ceiling, 75 feet to the top of the roof, standing upon 44 stone pillars, with 16 doors 10 feet wide, and 4 doors $4\frac{1}{2}$ feet wide, allowing the exit of 13,000 persons in 5 minutes. Its architect, Henry Grow, claimed that it was the largest hall in the world unsupported by columns. I have made no

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research to determine for how long a time the architect's statement may have been true.

The huge capacity of the building is most tangible evidence of the firm conviction of the builders in the growth and destiny of the cause they upheld. Without its great size it never could have served its mighty purpose. In the early days of our settlement in these valleys of the mountains, communication was very difficult. Even after the coming of the telegraph and the railroads, people had to come and see and hear to get correct impressions and information. Had the building been smaller, countless thousands would have been deprived of opportunities and blessings they have most highly prized. Then, too, it seems to me worthy of note that the building was built just about as large as it could have been built so that an audience within it could be made to hear, long before the day of electrical magnification of sound. The acoustics of the Tabernacle have been the subject of comment by scientific persons and others for many years. I don't know that a full treatise has ever been written, but it would make a deserving and interesting thesis. This great structure, enormous at the time of its building, is the physical embodiment of a mighty concept that the work of God is expansive, all-embracing, with room for all who will come and listen and receive.

The Tabernacle has been a great cultural center. For eighty years it has housed substantially all of the major concerts, symphonies, bands, choirs, and vocal and instrumental artists who have come to this section of the country. It is safe to say that without it the communities in this area would have been deprived of innumerable opportunities to see and hear the outstanding talent of the world. It has been the scene of great pageants that will long live in our memories; and in addition to being the greatest stage for artistic presentations in our community, it has been a place of instruction and rehearsal for thousands upon thousands of children,

young people, and adults, developing talent and artistic appreciation wholly beyond our power to measure. Throughout the years the building has generally been contributed to almost every conceivable cultural project which has come our way.

In thus extending the use of the building, the Church has had what I believe to be a unique experience. I don't know that there is a comparable situation in the country. It has always been the effort to maintain standards of conduct in this building and on the grounds roundabout which comport with the beliefs and standards of the Church. Those who come here are asked not to smoke or drink or use profane language, and I think that, with few exceptions, they who are not of our faith, and who do not practise our standards, have been sufficiently respectful of our views to observe the decorum of this building. We appreciate their consideration.

This Tabernacle has been, in some respects, a civic center. It has been a forum for Presidents of the United States, candidates for the Presidency, notables from foreign countries, and lecturers, and for the discussion of some of the most important issues which have ever confronted the nation. It has been used as a gathering hall for great national conventions, and it has played a part in the advancement of important civic causes. It has paid tributes of homage and honor to our national heroes; it has met the demands of emergency; it has been through the years an invaluable asset in our community life.

More important than any of these, however, in the history of this great Tabernacle, is its place and function as a house of worship.

Since singing usually begins our public worship, at this point I would like to speak a little of the choirs of the Tabernacle. Here is and has been for over seventy-five years the home of the Tabernacle Choir. I would not venture to say whether the Tabernacle has made the choir or the choir has made the Tabernacle famous. It is

sufficient to know that all through the years we have had a great choir in a great setting. As many as sixty years ago the Tabernacle Choir had a national reputation. Through eisteddfods, its high placement in contest in the World's Fair, and through concerts in big cities, east and west, it early attained renown in musical circles. In recent times, through national and international broadcasts, the Tabernacle Choir and the Spoken Word are household words throughout the land. During its history, both before and after enlarged facilities became available, two aspects of its work have been outstanding and conspicuous: First, the devotion of the members; and next, the excellence of its leadership. I doubt if any comparable volunteer organization of its size and responsibilities can present as fine a record for as long a time. The Church is and has been for these many years proud of this great organization, and I believe we all feel a lasting debt of gratitude to the great conductors, the great organists and technicians, and the great members of this illustrious organization. I attribute their greatness, in large measure, to the deeply religious fervor which has always actuated them. I know that with their artistic temperaments they have loved to sing, but the consistency of their performance has come out of a sense of conscientious duty and opportunity to serve the Lord and advance his kingdom. From that sentiment have come some of the great contributions which the choir has made—contributions which breathe the spirit and essence of the latter-day work, contributions which have inspired the missionary for his work, which have honored and venerated the pioneers who laid the foundations, which have extolled the glory and virtue of Christ our Lord, and his honored prophets, and which have brought comfort and solace to the poor, the discouraged and bereaved. Here is a choir which, through the generations, has seen purpose in its work, which has striven steadfastly to advance a great cause, which has made

art serve its Author, the Lord of the universe. God bless our Tabernacle Choir, from the beginning through the generations, as an emissary of art and truth in the earth.

Housed within the building is the great organ. Its impressive façade of colossal pipes and ornamental columns and caps makes it appear as an ornate temple within the auditorium, beautiful and intriguing to behold. The history of its initial construction is itself a glorious record of pioneer achievement. Its melodic voice now heard in nearly all civilized portions of the globe has been a thing alive, proclaiming in sonorous and tender tones the solemn and the sweet message of the Savior's gospel to all who have the heart and the ear to interpret and apply. Just as the choir is integral with the Tabernacle, so is the organ with both.

I stand today in a pulpit sanctified by its history. When I recall the noble servants of our Heavenly Father who have stood here and given inspired counsel to the people, and borne testimony with such power and conviction and spirit as to electrify every soul who heard; when I contemplate the operation of the still, small voice, which has come from simple and lowly words given here, which have touched the hearts and sympathies of the people; when I think of the vast volume of precious truth which has been proclaimed from this stand, I feel very small and weak within it. My only comfort comes from the realization that the noble ones who have graced this pulpit have been called to speak here, as I have been called, and that they were common men, so far as the aristocracy of the world is concerned, drawn from all walks of life, just as my brethren and I are today.

What a difference in the history of the Tabernacle it would have made had the building come to be merely a great preacher's church. We have had in America such preachers and such churches. For periods of time eloquent men have enthralled audiences, achieved wide distinction, and have undoubtedly

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done much good. In the providence of the Lord, this pulpit has never been any one man's forum. Rather it has been the oracle of a divine dispensation where the cause has overshadowed the man, where humility has higher rating than self-assurance, where worship is measured in deeds rather than protestations.

Ponder for a moment, my brethren and sisters, and all who listen, the glorious and vital truths which have been proclaimed in this building—the nature and composition of the Godhead, the organization of the universe, the history and placement of man in the earth, his purpose in living, and the divine destiny set for him, the laws governing his conduct and his eligibility for exaltation in the celestial presence, the true concept of family life in the eternal progression of the race, the truth about liberty and the place of governments in the earth, the correct concept of property, its acquisition and distribution, the sure foundations for peace, brotherhood, and universal justice. All these elemental things, and many others incident thereto, have been the burden of the message of truth which has come from this building through the generations.

These messages have not changed with the passing of time. The Lord revealed these enduring principles. They are part and parcel of eternal truth. Man may, by his faithful research and study, discover more about them, but he will never change them. I would not discourage the inquiring mind in its exploration of the universe and quest for truth. My only caution is to begin with recognition of the divine source of truth and the revealed word of God.

What confidence and assurance it brings to us to know that our men and women of today, surrounded by an environment radically different from that of our forebears who brought this great building into existence, proclaim the same doctrine as did they. How upsetting it would be if we had to choose between the principles and doctrines of their time and ours. We in this Taber-

nacle hear the same message as did the people in Kirtland and Nauvoo.

It is true that methods and practices change. They have done in the past, and they may be expected to in the future. It is within the province of a receptive priesthood, obedient to the inspiration of our Father, to adopt and adjust methods, looking toward the advancement of his kingdom. It is also within the province of his chosen servants to interpret and apply the law, but they will never change it, for the law of God is eternal.

I wish to say a word about the comfort and solace which have come to our Father's children in this great building. Funeral services have been held here for many noble men and some women. Heavenly music has been rendered, so inspiring and touching that it seemed as if those from the other world could have joined in the singing. Sermons depicting the transition into immortality, and expounding the atonement and redemption wrought by our Savior, have been given with such convincing assurance as to elevate the aggrieved and despondent to the sublimity of resignation, hope, and firm faith. Within these sacred walls have the great of our community found opportunity for the expression of their noblest thoughts and convictions, and from here they have been laid to rest in the closing of their lives. All the life dramas that have here been enacted, all the vital episodes in this historic setting will never be recounted; but they are all known to one who keeps the record, and every resolution, every change of heart, every contrition arising out of the service rendered in this building, will be a fitting tribute to the purposes it has served.

In some respects the Tabernacle may appropriately be designated as the center of our missionary work. More sermons expounding the doctrines of the Church and calling the world to repentance and defining the way to life eternal have been preached from this pulpit than from any other place in the Church. These sermons, testifying to the divine

calling of the Prophet Joseph Smith in the restoration of the holy gospel, have been heard not only by the vast congregations who have assembled here, but also they have been printed, translated into various languages, and circulated in many countries throughout the earth. The pronouncements from this very stand have furnished to our armies of missionaries, in large measure, the material for their work among the peoples to whom they are sent. In the earlier days the missionaries were personally called from the stand in this Tabernacle. One can well imagine the thrill and deep impression made by such procedure. Here the courses of life were changed by assignments from the Presiding Brethren. Here the spirit of sacrifice chastened the soul, and men and women were dedicated to the work of God. Here was the true spirit of missionary work—love and sacrifice for fellow man—developed and fostered.

In more recent times the Tabernacle, with its wonderful Sunday morning program, has made an invaluable contribution to our missionary endeavor in bringing to our missionaries a more kindly and considerate reception as they bear the message of the gospel from door to door out in the world. Also in later years, with visitors to Temple Square reaching more than a million a year, this historic structure has achieved a position subordinate to but few places in the country in tourist interest. Thousands there are who come here every year, whose unfavorable preconceptions are altered, and who must go away with unforgettable impressions emanating from the teachings and influences coming from this building and the grounds round about. Surely a large part of Isaiah's prophecy has been realized. The Lord's house has been established in the top of the mountains, and many nations flow unto it. We await the day which will surely come when the remainder of this great prediction shall be fulfilled, when

... many people shall go and say, Come ye, and let us go up to the mountain of the

Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:3.)

Can we doubt, my brethren and sisters, that these things have been wrought by the hand and power of the Lord? In all humility I bear witness that here is the seat of the government of the kingdom of God, here is the place where the authorized servants of our Lord are sustained and confirmed by the voice of the people. Here in this venerated Tabernacle has every President of the Church, save only one, been upheld as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. From here has gone forth the law out of Zion, and the blessings, the love and compassion of the servants of the Lord for his children.

For nearly half a century I have been the beneficiary of the teachings and the influence coming from this historic building. I thank God for it. I do not wish to worship things material, but I bow before the inspired vision and the lofty aspirations which brought this sacred edifice into being. If my regard for it, and my meager recital of the part it has played in the advancement of beauty and righteousness and truth in the earth shall bring any measure of increased deference and respect for the Tabernacle and the holy cause it represents, I shall be profoundly grateful.

I said I would refer again to the dedication of this building. The notation in the record is that the dedicatory prayer of the "New Tabernacle in Salt Lake City was read by Elder John Taylor" on Saturday, October 9, 1875. In my opinion the prayer is a masterpiece in composition, and in its comprehensive recital of the conditions and aspirations of the people at that time. It breathes a spirit of humility, repentance, deep gratitude, and a faith so realistic and compelling as to overcome all obstacles in the achievement of the mighty destiny conceived for

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God's work in the world. I wish every member of the Church could read it. *The Deseret News* printed it three-quarters of a century ago. Perhaps they might care to do it again at some convenient time. This remarkable prayer went into great detail. In it were dedicated not only the usual components of a great building, but also "the mortar which binds the foundation stones together," the "nails, bolts, and straps of iron, of copper, and the brass, the zinc, the tin, and the solder wherewith the metal is soldered together," the plaster of the building, even "all the lath and the nails and the sand and the lime," the locks and the hinges on the doors and windows, and the paint and the varnish "and all the ornamentation of this building, both within and without." All these minute things represented work and sacrifice which made them sacred.

Every portion of the building was dedicated that it might fulfil its sacred purpose. Listen to the words regarding this historic rostrum, where my associates of the General Authorities of the Church now sit in your presence: "And we dedicate and consecrate that portion of this house where our president and thy servants now are, to be a holy and sacred place wherein thy servants may stand forth to declare thy words and minister unto thy people in the name of thy Son forever. . . .

"May thy holy angels and ministering spirits be in and round about this habitation, that when thy servants are called upon to stand in these sacred places, to minister unto thy people, the visions of eternity may be open to their view, and they may be filled with the spirit and inspiration of the Holy Ghost and the gift and power of God; and let all thy people who hearken to the words of thy servants drink freely at the fountain of the waters of life, that they may become wise unto salvation, and thereby overcome the world and be prepared for an everlasting inheritance in the celestial kingdom of our God. . . .

"We pray thee to bless the Twelve

Apostles; fill them with the spirit of their office and calling, clothe them with the intelligence of heaven, the light of revelation, and the gift and power of God."

Then followed prayers, in the order indicated, for the Patriarch to the Church, for the seventies, the high priests, the high councils, the elders, the Presiding Bishop, the priests, teachers, and deacons. There were prayers for the Jews, for the Lamanites, and for all who desire to do good in this and all other nations. There were prayers also for the cooperative institutions, for those who entered into the United Order "according to thy word," the Relief Societies, the Retrenchment Societies [the Mutuals], the Sunday Schools, and then this mighty appeal: "Let the comforting influence of thy Holy Spirit rest upon the Saints, and the quickening power of the Holy Ghost unite thy people in sympathy, affection, kindness and interest. May thy people, O God, be one—one with Jesus as he is one with the Father . . . one in spirit and feeling and interest; one in temporal and one in spiritual things, a band of brethren; one in rolling forth the kingdom, united together by eternal, indisputable ties; one in gathering thine elect, in building Temples and administering to the living and for the dead; one in building up the Zion of our God; one with all the redeemed and all the angelic hosts, in introducing the principles and laws of life to all of Adam's race and ushering in the millennial reign."

My brethren and sisters, I re-utter that prayer in your presence today. It is the supreme desire and ambition of my life that this glorious destiny for our people and God's work be realized. I testify that Jesus the Christ lives, that he is the Lord of the earth, and the Author of our salvation, that his precious gospel and his Church have been restored and reestablished through his chosen servant, the Prophet Joseph Smith, and that the Holy Priesthood, and the authority to represent the Lord have descended upon our present leader

in authentic succession, and that he stands before us today in humility, in heart and mind receptive to the divine Spirit, to lead us in the greatest cause ever committed to men. I give you also my firm conviction that if we will but follow the teachings and the counsels of our President and his associates,

all of which are in conformity with the pronouncements and principles given in this sacred Tabernacle for nearly a century of time, there will be fulfilled every prophecy and glorious promise ever made to Zion. God bless us to this end, I humbly pray in the name of Jesus. Amen.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

I SINCERELY ask for an interest in your faith and prayers, my brothers and sisters, and hope that part of the Tabernacle dedicatory prayer pertaining to the speakers, may also be enjoyed by me.

An important duty of the Church of Jesus Christ of Latter-day Saints is to assist its members to attain the full measure of their possibilities and powers. This would give great strength to the Church and bring joy and happiness to the membership of the Church.

As sons and daughters of God, created in his image and likeness, possessing, however imperfectly, his characteristics and attributes, we should nevertheless be inspired to perfect ourselves and become like him. The duty therefore of each of us is to develop and prepare ourselves to become worthy children of an Eternal Father.

The Church provides every opportunity for us to use our God-given talents, gifts, and powers. However, we must learn obedience to authority and to keep all the commandments of God.

The Prophet Joseph said of the Savior, that he suffered temptations but gave no heed to them. And Paul, writing to the Hebrew saints said that in all points he was tempted as we are, yet without sin. The Savior perfected himself through obedience and by obedience became the author of eternal salvation.

There must be on our part a willingness to accept responsibility in all faithfulness and devotion; it makes possible

the attainment of our divine heritage and blessings.

The Lord said to the Prophet Joseph Smith:

... men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (D. & C. 58:27-28.)

The right of free agency and choice belongs to all of us, but God holds us accountable for our individual acts. The Lord has placed Prophets, Apostles, and teachers in his Church to interpret and point the way for his people and all the world in spiritual and temporal matters. Safety is in following divinely appointed leadership and counsel. The rights and powers of these leaders stem from the Savior himself, and each can trace his priesthood and authority through an unbroken chain to this divine source.

The keys of this power and authority center in the president of the High Priesthood of the Church. It is not given to any other man to so represent God here upon the earth. The Lord expects his people to unite and follow under this leadership and not permit themselves to be tossed about by those who would find fault or would claim revelation and teach contrary to what God has revealed to his chosen prophets.

The Latter-day Saints need to be careful that they do not become per-

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sueded to false ideas and teachers. There are some among us who seize upon one or more appealing principle, truth, or law, then twist it to their own desire or profit until they become all-consuming obsessions with them. They are not satisfied or content to hold these views to themselves, but with Satan's encouragement, desire to entice others to their way of thinking; they seek followers and persuade not only those who are weak and unfaithful, but also many of the faithful are deceived. Somehow they forget or fail to understand that this Church is not built upon one principle, or one law, or one truth, but the true gospel is built upon many principles, laws and truths, complete acceptance and obedience to which is necessary to give us joy, happiness, satisfaction, and eternal glory.

Many of these people pledge allegiance to the Church, yet they separate themselves from Church meetings and encourage others to do likewise. Those who follow them become children of evil, lose their faith and testimony, and the history of such followers is that if they do not repent, they are excommunicated from the Church.

Satan is employing every method to deceive not only non-members of the Church, but also particularly those who are members. Each of us must be careful that we are not out of harmony, that we enjoy daily the guidance of the Holy Spirit of God in our lives.

The Lord has said,

... 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;

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, even Babylon the great, which shall fall. (*Ibid.* 1:14-16.)

Every person who goes contrary to the Church and says that the brethren are fallen or are out of the way or are teaching false doctrines, unless he repents will never in this life or eternity realize the full measure of his possibilities and powers. God will not suffer his Church, established for the last time in this the Dispensation of the Fulness of Times when a restitution of all things is to be accomplished, to be led by a fallen prophet, or by someone whom he does not want.

The Prophet Joseph Smith, in a letter to William W. Phelps, quoted Section eighty-five of the Doctrine and Covenants, and, commenting upon the mission of the one mighty and strong, said:

Now Brother William, if what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short in their expectations and they that think they stand, should fall, because they keep not the Lord's commandments.

In *The Deseret News* of November 13, 1905, President Joseph F. Smith and his Counselors, commenting on this statement, said:

Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one . . . the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church.

So long as that Church remains in the earth—and we have assurance from the Lord that it will remain in the earth forever—the Saints need look for nothing of God's appointing that will be erratic or irregular, or that smacks of starting over afresh, or that would ignore or overthrow the established order of things. The Saints should remember that they are living in the dispensation of the fulness of times when the Church is established in the earth for the last days and for the last time and that God's Church is a Church of

order or law, and that there is no place for anarchy in it.

And then in *Gospel Doctrine*, President Joseph F. Smith says:

If any man in that position [speaking of the one who holds the keys of the high priesthood of the Church] should become unfaithful God would remove him out of his place. I testify in the name of Israel's God that he will not suffer the head of the Church, whom he has chosen to stand at the head, to transgress his laws and apostatize; the moment he should take a course that would in time lead to it, God would take him away. Why? Because to suffer a wicked man to occupy that position would be to allow, as it were, the fountain to be corrupted, which is something he will never permit. (*Gospel Doctrine*, pp. 44-45.)

The Prophet Joseph Smith made this important statement:

I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatize, as God lives. (*D.H.C.* Vol. 3, p. 385.)

In Section 121 of the Doctrine and Covenants, the Lord said to the Prophet,

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

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. (D. & C. 121:16-7.)

I testify to you, my brothers and sisters, that your leaders are doing that which is meet in the eyes of God. They may have their faults and their failings, but when it comes to devotion to their high calling in this Church and kingdom, there is no question but what

they are doing all within their power to set forward the interests of the Church, and the interests of the people of the Church. And this leadership, my brothers and sisters, must stand firm, and teach all truths, and all principles and all laws that God has revealed. God has not given to man the authority to change eternal truths, principles, or laws. If people are honest, and surely no person can be honest unless he keeps the commandments of God, they will expect their leaders without equivocation to defend and teach the commandments of God as revealed; otherwise they would not accept them as leaders; they would not follow them; they would not respect them, for such vacillating leadership would not be acceptable to the body of the Church.

There are those who might say:

... Eat, drink and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. (II Nephi 28:8.)

Do we, my brothers and sisters, want to belong to that kind of Church or accept those who teach that kind of doctrine? Is there hope, is there satisfaction in following such teachings? Surely God would not rob justice. Those who break his laws must suffer the penalty for broken law. The Lord, we are told, does not look upon sin with the least degree of allowance. If God cannot, can we—and justify ourselves or others for such doings?

The Lord said to the Prophet in Section 132 of the Doctrine and Covenants:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (D. & C. 132:5.)

And those who fail to obey set them-

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selves up for temptation and evil. Again Satan is ever alert to his opportunities to deceive and to lead the people of this Church astray, for he knows the power of this Church, its destiny and purpose in the earth, and he will do all that he can to see that the work does not prosper.

Therefore, my brothers and sisters, we need to be faithful, we need to support our leaders. And when we go to our bishops and our stake presidents for counsel, let us accept it, for God will prosper us as we follow the leadership of those appointed to preside over us.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

IN THE thirteenth chapter of First Nephi, we have the words of the Prophet who writes:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. . . .

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them. (1 Nephi 13:11-12, 16.)

I have always recalled with joy in reading these words that they referred to Christopher Columbus and the Pilgrim fathers. When Columbus stepped upon this western land in 1492, he uttered these words in prayer:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world. (Quoted by Washington Irving in his *Life of Columbus*)

We are told that Edward Winslow,

If we attain, therefore, the full measure of our possibilities and powers, we must obey and follow leadership and keep all the commandments of God. If we can keep with us the spirit of the gospel, which is light and truth, then it will not be too difficult for us to obey and follow the leadership that God has called and appointed to direct his people.

May our Heavenly Father bless us, give us the strength that we require, keep us true to the faith and faithful in our responsibilities, I humbly pray, in the name of Jesus Christ. Amen.

the third signer of the Mayflower Compact, recorded the following parting words of Pastor Robinson, as the Pilgrim fathers left the shores of Holland on their long journey into the unknown West. He said:

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face, on earth any more, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word.

Columbus was inspired and led by the power of God to these shores of America, and the Pilgrim fathers and others likewise, for we believe that the time had come for the American Indians to be found, for they are the remnants of Joseph. It is interesting to note that many of the early adherents to the gospel of Jesus Christ, as received in the early part of the nineteenth century, were descendants of the old Puritan stock who came from England. Such men were the Prophet Joseph Smith,

Brigham Young, and many others of that early day. And thus began the great work of occupying the whole country of America by different peoples of the world. We have become a rich and powerful nation, potentially the richest and the most powerful upon the earth.

As President Richards spoke about the building of this Tabernacle in which we are worshipping God, I recalled that it is just one hundred years ago that President Brigham Young stood before the two thousand people and more who had assembled for the same reason that you and I have done, to worship God and Jesus Christ our Redeemer. They had a Tabernacle which had just been built of adobes and could seat two thousand people. The seats were mostly of logs, although a few chairs had been made for the brethren who sat in front. People came from all parts of the territory, some by ox team and in wagons drawn by horses. Many of them walked long distances to attend the conference. At the close of the last meeting on Sunday afternoon President Young arose and announced that he had called approximately one hundred of the brethren to go on missions to different parts of the world. The nations mentioned were those of Europe, and China, India, Persia, and Siam in Asia, and then the Islands of the Pacific. One cannot conceive what this meant in those days when the missionaries walked to the Pacific Coast to take a boat to the countries of the Pacific. Then think of the long journey by way of the Atlantic Ocean as they set out for India, Siam, and Persia. The history of these men will be written some day by a master historian, and the world will stand amazed at their courage and faith in God. Many of the journals of those missionaries have been preserved. President Lorenzo Snow was already in Italy, and President John Taylor was president of the French Mission. We have heard during the conference much about the subject of teaching which the missionaries experienced, and in a few words, I should like to

add a thought concerning the teaching of the gospel to the people of the world.

It has been said in many different ways that "In our children lies the future of our world." If we believe this, and we do, then the education of our children deserves our foremost careful attention. Every father and mother, every mature person in our land should be profoundly interested in the education of our youth. Our honored President, David O. McKay, has during the last year given to us and our nation more than one great talk on the aims and ideals and the far-reaching importance of education. He has told us that it flourishes on character, and without character it lacks any strength. There must be character and goodness as its chief obligation—goodness is its real power. True affection in those taught and in those who are teachers must never be wanting. In all good teaching there are things that survive, and have survived, strong and unshaken, from the earliest times. The master Teacher who lived two thousand years ago said love is the foundation on which to build all growth, all progress, all faith—love of God, love of neighbor.

Teaching is an art, and an art has to be learned. Our missionaries must be taught better how to teach the gospel. Our seventies at home must be taught how to teach the gospel, remembering always that we can teach only that which we know. We are admonished to seek, to knock, to ask, to search diligently with faith unwavering, and we shall be rewarded. We are told by the Prophet Joseph Smith to "Seek ye out of the best books words of wisdom." (D. & C. 88:118.)

If our schools and colleges teach the things that are really important, the mind is required to do hard work, to attack a difficult problem and think to a correct answer. One of our well-known writers has said,

There are only a very few youthful years in every human life when the mind is fresh and plastic, and the memory able to retain. These years should be used to

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teach the best and most beautiful things man can know—power over language, a mastery of pure science, exposure to great literature and art, a basic knowledge of history, philosophy, and religion. No matter what a young man or woman does to earn his living, his education will have been worthless unless he has learned to know and to use the first-rate in whatever line he pursues—and also learned to love it.

It is in the realm of religion that most of us teach. We want our children to know the gospel, and to live it to the very best of their ability. We want righteousness to be made practical in every phase of life. We hope to direct our youth into a pattern of life that is eternal, founded on a sure and firm belief and faith in the teachings of the Savior, and the prophets of old and of the new and restored gospel. Our aim is to teach our children to carry forward the purposes of God. In doing this we follow the words in Section 4 of the Doctrine and Covenants,

... ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength. (D. & C. 4:2.)

We must begin to teach our children while they are very young, for it is written, "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?"

And Jethro counseled, "And thou shalt teach them the way wherein they must walk, and the work that they must do. They must be patiently, gradually taught. Being God's people, they must live his laws, they must worship in his ways." (See Ex. 18:20.)

Man needs a long vision in life that he may fulfil a pattern of eternal progression and salvation although the strains and tenseness of daily living favor short sight. Perhaps both are necessary, but the one should not crowd out the other more realistic and basic one. The man who is trying earnestly and with all his strength to catch sight of the vision of a better world, and to incorporate what he can see in the life of himself and his society, helps us to

do what we could not do without his help. We can raise ourselves on the shoulders of those who have walked on higher levels. There is a profound wisdom in the saying, "Let us now praise famous men." This is what is meant by the warning of the prophets, "Lift up your hearts." Learn of the greatness and goodness of prophets and leaders in trying to follow their teachings.

Religion holds up to us all the noblest examples of living. Disraeli said, "Nurture your minds with great thoughts: To believe in the heroic makes heroes."

Read the Bible to get not only great truths of living but also great feeling and enlarged vision. Read it to get the depths of life. Make it your companion through life so that you may not live only on the surface, but on permanent effect. Do likewise with the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Religion is the greatest instrument for raising us to the best of the highest life.

We have had great teachers in our day. I think of one: Dr. Karl G. Maeser, who came to America from Germany as a convert to the Church, and who was for many years a teacher in Brigham Young University in the early days of that institution. It is only recently that Dr. Joel Francis Paschal of Princeton University has written the *Life of Justice George Sutherland*, who first was elected congressman and then senator from the state of Utah. Dr. Paschal tells about the influence that Dr. Maeser had on the life of Senator Sutherland, and says:

Dr. Maeser's knowledge seemed to reach into every field. Of course there were limits; but they were not revealed to me during my course at the Academy. That he was an accomplished scholar I knew from the first. But the extent of his learning so grew before my vision as time went on that my constant emotion was one of amazement. I think there were days when I would have taken my oath that if the Rosetta Stone had never been found, nevertheless he could have easily revealed the meaning of the Egyptian hieroglyphics. He spoke with a decided accent; but his mastery

of the English language, of English literature, and of the English way of thought, was superb.

Maeser's influence was not merely that of an instructor. Says Sutherland,

He was a man of such transparent and natural goodness that his students gained not only knowledge, but character which is better than knowledge.

I like to remind myself of the saying of Emerson,

God offers to every mind its choice between truth and repose: take which you please, you can never have both.

The mothers of Zion begin the teaching of their children when they are in the cradle. They remember always that "Love grants in a moment what toil can hardly achieve in an age."

The very first thing every child should be taught (and as always example, not precept, is the best teacher) is respect for every human being. We should learn to have a great and good opinion of human life, for all are made in the image of God and have a dignity and a destiny. This will lead naturally to the principle of the Golden Rule, "Do unto others what I would that others should do unto me."

It is extraordinary how many kinds of men and women make desirable teachers because the pupils display a variety of human traits and cannot all be moved and reached by the same

teaching. Remember, too, that a mastered subject, and a person committed heart and soul to teaching it, with the spirit of God, will be near to the discourse of men and angels.

We need not be graduated of schools and colleges to know these truths of religion and teach them to our children. The Savior has told us that if we ask it shall be given to us; If we knock, it shall be opened unto us, and we need only to pray and work earnestly and with faith to receive the blessings we desire to become teachers of the gospel.

Sir Richard Livingston, an educator and classicist, and president of Corpus Christi College, Oxford, tells us in a lecture at Springfield, Massachusetts, "It is amazing that a person not intellectually bright, perhaps not even educated, is capable of grasping and living by something so advanced as the principles of Christianity."

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the sea, and established it upon the floods. (Psalm 24.)

May our faith be strengthened and may we have power to teach our children the truth and the beauty of the gospel, I humbly pray in Jesus' name. Amen.

The congregation sang the hymn, "O Say, What Is Truth?"

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

WE BELIEVE that God has revealed himself in our day that men again may be able to gain eternal life in his kingdom. The knowledge of God, the knowledge as to the nature and kind of being that he is, is the rock foundation upon which all true religion is based, and without that knowledge and without revelation from him, it is not possible for men to hope for or gain the blessings, honors, and glories of eternity.

The Master gave the key to this principle in his great intercessory prayer when he said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

The Prophet Joseph Smith said,

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with

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him as one man converses with another. (*Teachings of the Prophet Joseph Smith*, page 345.)

This knowledge of God, always coming by revelation, has been had in every age of the earth's history when the gospel has been here. The prophets have known of him and have borne witness to the people concerning his attributes and his laws. He created Adam "in the image of his own body" (Moses 6:9) and then walked and talked with him, with the very man whom he had created in his own likeness. He sent his Firstborn spirit Son, Jehovah, to commune with Moses "face to face, as a man speaketh unto his friend." (Exodus 33:11.) And then in the Meridian of Time he sent this same Son, among other reasons, to manifest to the world the nature and kind of being that he is, so that men might know him and worship him and keep his commandments and thereby be entitled to come back into his presence again.

Christ said that he was the Son of God. He said that he came forth from the Father, that he came to bear witness of the Father. It is written of him that he is the express image of his Father's person, and this knowledge was had in all ages. And yet when the period of dark apostasy set in, men without revelation, without the Spirit of the Lord, sat down in conventions and conclaves and wrote creeds which attempted to define what kind of being he was. They said that he was in some mystical way three in one, that he filled the immensity of space, that he was everywhere and nowhere in particular present, that he was incomprehensible, unknowable, uncreated, incorporeal, and all the rest. And that is the understanding that prevailed in the world in the spring of 1820 when the Prophet went into that secluded place in a grove of trees to ask the Lord which of all the churches was right and which he should join. The Prophet said,

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other.—*This is my Beloved Son. Hear Him!* (Joseph Smith 2:16-17.)

From that moment the knowledge of God began to roll forth in the world, and we expect to see a day, eventually, when the knowledge of God will cover the earth, as the waters cover the deep, when it will no longer be necessary for any man to say to his neighbor, "Know the Lord," for all shall know him from the greatest to the least.

We have a scripture that says,

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D. & C. 130:22.)

If we had lived in the beginning, in Adam's day, and had received the knowledge of God as taught by revelation from the mouth of Adam, the presiding high priest in the Church, we would have seen that the very name of the Father, literally interpreted, meant Man of Holiness, for as the scripture says,

... In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man. (Moses 6:57.)

When Christ repeatedly referred to himself as the Son of Man, he was certifying that Man of Holiness, God the Eternal Father, was his Father, and he had no reference to his mortality, his birth as the son of Mary.

All of us who have received the gospel have power given us to become the sons of God. We can do that by faith. And Paul says those that become, by adoption, sons of God are joint heirs with Jesus Christ, entitled thereby to receive, inherit, and possess, as Christ has inherited before. The Apostle John, beloved disciple of the Lord, wrote these words:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

And now note particularly what he says:

... Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1-3.)

To that same John, who had written these words as moved upon by the Holy Ghost, the Lord said:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:7)

And then again:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (*Ibid.*, 3:21.)

These New Testament scriptures, and many others that could be cited, teach the doctrine of exaltation, a doctrine of

eternal life and eternal lives, a doctrine of joint heirship with Christ the Son. And this knowledge has been given again, with more particulars, by revelation in this day. We are taught that Christ received not of the fulness at the first but went from grace to grace, until he received a fulness, and that he finally received all power both in heaven and on earth. After having this truth recorded in the revelation, the Lord says that he is doing it so we may know what we worship and know how to worship, and that if we keep his commandments, we can go from grace to grace until, one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared, in the name of Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters, in humility I invoke the inspiration of the Lord and seek an interest in your faith and prayers as I stand for a few moments in this pulpit. I should like, if the Lord will bless me, to give vent to some thoughts that have been deeply impressed upon my mind for several weeks now. I hope I shall not be misunderstood. It seems to me that the day in which we live demands a frank and forthright consideration of some of the problems which face us, not only as a Church but also as a great Christian nation.

With you I thrilled at the opening address of our great leader, President McKay. As I have thought of his remarks regarding this land of America,

its achievements, and its needs, I have felt that I could characterize best what he said in two words: Spiritual Statesmanship. With you I love this land in which we live. I am proud of our heritage; I am grateful for the American tradition; I am thankful that the Lord has given through his prophets information regarding this great nation.

However, it seems to me that there are certain tendencies, trends, and practices which endanger very greatly our way of life and strike at the very foundation of much that we hold dear as a great Christian nation. Of course, the conditions of the world generally give us cause for concern. We seem to live in a world of conflict, insecurity, uncertainty, and almost bewilderment. We

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appear to be groping blindly, aimlessly, unable to find the way. Were it not for our faith in the prophecies of God, I fear sometimes we would almost be tempted to give up.

We are in the midst of continuing international crises. The outlook for world peace and security is dark indeed. The gravity of the world situation, it appears, is increasing almost daily. The United Nations seems unable to settle the troubles of the world. In truth, we are faced with the hard fact that the United Nations, it seems, has largely failed in its purpose. Yes, the days ahead are sobering and challenging ones. We might well ask, America—what of the future?

I never travel across this great land and note its broad, fruitful farms, its humming factories and gleaming cities but what I am impressed with the marvels of this great nation. Yes, we have made unequaled material progress. We have become the greatest and the richest nation in all the world. This has been done on about 6% of the land area of the world by a relatively small group of people, only 7% of the world's population. Yet it is reported that this small group of people produce today approximately half of the world's total wealth in usable form to satisfy human needs. It is reported that in the year 1950 almost half of the food and fiber of the world was produced here in the United States. Our productivity has increased one-fifth every ten years since 1850. Through the use of machines, much of the drudgery and toil so common in many other nations has disappeared. Our engineers have estimated that the average worker today has the equivalent of 99 mechanical slaves working for him. The *Twentieth Century Fund* recently predicted that by 1960, 96% of all the energy going into physical work in America would be performed by machines, 1% by horses, and 3% by men. The average American worker has an output per hour six times his output in 1850. Yes, we have made unprecedented achievements in material things.

The prophets of God foreshadowed these achievements when they predicted that this would be a land choice above all other lands and that it would be preserved for a righteous people. Those who were to dwell here, if they served the God of the land, should be free from bondage and captivity. Lehi, who led the second colony which came to this great land, was told that he was leading that colony to a land of promise and that none should come here save those who would come here under the influence of heaven. This land would be consecrated unto those whom the Lord would guide here. It would be a land of liberty. Lehi's son, Jacob, said there should be no kings upon this land, that the God of heaven would be their king, that this land would be fortified against all other nations, and that he who would fight against Zion should perish.

Reference has been made by President Young to the coming of Columbus. The scriptures tell us that the Spirit wrought upon Columbus, and upon those who followed him, and that they came here under the inspiration of heaven. Nephi predicted that when they arrived, they would humble themselves before God, that the power of the Lord would be with them, and that they would prosper. Our history clearly records that the early peoples who did come were humble, God-fearing men and women. Bradford records that their first act upon arriving here upon American soil was to go upon their knees in humble prayer and bless the God of heaven.

The impelling force in their hearts, it seems to me, was a love for basic ideals and principles, which were dearer to them than life itself. Among these were their love of God, faith in his divine purposes, their love of freedom, industry, thrift, decency, and honor. Yes, this nation had its beginning in a high-minded manner. The rules of conduct established by the early colonists and our founding fathers were taken from the scriptures. They were embodied in the Decalogue and in the gospel. The Sabbath was set aside as

a sacred day. Profanity and other vices were condemned, and gambling was forbidden. People were encouraged to keep good company and to repeat no grievances. They emphasized the spiritual virtues.

Washington but echoed the general feeling of the early colonists when he acknowledged God's direction and emphasized the importance of spirituality, honor, and moral courage. He said:

No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Then as to the place of religion and morality, the Father of our country stated:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

His successors spoke in similar vein. Lincoln emphasized the same thought when he acknowledged that "God rules this world," and that "It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow. . . ." and then quoting from the scriptures, "and to recognize the sublime truth that those nations only are blessed whose God is the Lord." Yes, my brethren and sisters, they spoke of self-evident truths—inalienable rights.

When the Prophet Joseph came upon the scene to open a new gospel dispensation, he shed even further light upon the establishment of this great nation and the coming forth of the Constitution, which he stated was a glorious standard, founded in the wisdom of God. Through revelation the Lord said to him, as was quoted by Brother Moyle yesterday,

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:79-80.)

We have enjoyed divine favor through much of our history, but what of the future? It seems to me, my brethren and sisters, that the lessons of history, many of them very sobering, ought to be turned to during this hour of our great achievement because I feel in my own heart that during the hour of our success is our greatest danger. I feel firmly that even during the hour of great prosperity, a nation may sow the seeds of its own destruction. This may happen even during a period of great income, relatively full employment, and high business activity. History reveals that rarely is a great civilization conquered from without until it has weakened or destroyed itself within.

I read recently volume three of that monumental work by Will Durant, *The Story of Civilization*. This volume, entitled *Caesar and Christ*, covers the rise and fall of the Roman Empire and the coming forth of Christianity. It covers a period of 1125 years, from 800 B.C. to 325 A.D. At the end of this six-hundred-page volume, the author writes an epilogue under the caption "Why Rome Fell." It is generally agreed that not infrequently history repeats itself. The author lists the major causes why this great civilization fell apart. I wonder if there is anything in what he says for us to take note of today. As a read this volume, I was caused to reflect on the similarity of conditions and practices then and now. May I give you briefly his summary:

The first group of causes he termed biological, and no doubt most fundamental. They had to do with the limitation of families, the deferment and avoidance of marriage, the refusal of men and women to shoulder the great responsibilities, God-ordained, of honorable parenthood. He mentioned that sexual excesses were indulged in

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commonly, both in and outside the marriage covenant. The operation of contraception and abortion was common. This, together with other things, resulted in reduced fertility. Sex ran riot, and moral decay resulted.

He mentioned as another cause of Rome's decay, the waste of natural resources in mining, deforestation, erosion; the neglect of irrigation canals, but most important of all, the negligence of harassed and discouraged men, the failure to teach high moral principles so necessary for the building of real character.

Then he lists with great emphasis the rising costs of government because of armies, doles, public works, expanding bureaucracy, a parasitic court, depreciation of currency, absorption of investment capital by confiscatory taxation.

Is there anything suggestive in this summary?

May I give you the following figures on this last grouping particularly, taken from what seem to be reliable sources? According to projected estimates, our federal government will spend during the coming fiscal years, 1952-53, more than the total income of all the people west of the Mississippi River—22 states. The federal payroll in 1952 will top 22 billion—4 billion above last year and 16 times the 1929 total. Nearly one out of every four adult Americans is receiving regularly federal checks. At the present rate, by 1953 the government will be spending approximately 38% of the national income. During only three of the last twenty years has our federal budget been balanced. It requires today approximately 2½ million civilians to staff the federal bureaucracy.

In the matter of the depreciation of the currency, it is reported that the present dollar is worth only 38 cents compared to the 1913 dollar, and that the dollar today will purchase only about half as much as it did in 1935-39.

As to taxation, the federal government took in taxes during all past administra-

tions up to six years ago—156 years—248 billion dollars. In the last six years we have taken in taxes 260 billion, and still we seem not to have enough to pay our current bills. With a debt of over one-quarter of a trillion dollars, the annual interest payment is 6 billion dollars plus, more than all government expenditures in 1933.

Now, my brethren and sisters, this author lists other causes. Political causes, he says, were rooted in one fact, that through centralized control and the increasing despotism of the state, the citizens' civic sense was destroyed and dried up, thus destroying statesmanship at its source. Men felt powerless to express themselves and lost interest in government. Yet, I presume, Rome has had no equal in the art of government. She achieved a democracy of free men and then destroyed it with corruption and violence.

With you, I love this great land in which we live. I pray for the chief executive and his cabinet and the legislative and judicial branches, the officials of our states and our cities. But I wonder sometimes, my brethren and sisters, what our founding fathers, our pioneer fathers, would do and say if they were here today. I'm sure they would give serious reflection to present conditions. I wonder if they would not recognize that our liberties have already been abridged, that there has been too much of a tendency for us to call upon our federal government every time we felt the need for the accomplishment of any particular objective. I wonder if we haven't had a tendency to call for help for those things which our forefathers would have done willingly for themselves. Yes, I presume as a people we are to blame, but I feel that if they were here today, they would apply some very definite tests before any new service or new program were approved. May I just mention three:

First, I think they would ask the question: Can this service, assuming it is needed, be done more efficiently, more effectively by our federal government, or should we do it ourselves on the

local level? They believed that government is best which governs least. Government seems to be inherently wasteful and inefficient. Possibly it is because the profit motive and competition—the very life of private enterprise—are largely absent.

Second, How will it affect the morale and the character of the people? This seems to me to be of great importance. They were interested in the building of character. They recognized that character, not wealth or power or position, is of prime consideration.

Third, they would possibly ask: How will it affect our free institutions—the church, the school, the home, and our local form of government?

I believe if they were here, they would look for the answers to the decline of public morals. As they looked searching for the answers, they would probably observe evidence of weak and vacillating leadership in many places, not confined to one group or one party. They would find a tendency for men in high places to place political expediency ahead of principle. They would be concerned with the alarming growth of a something-for-nothing philosophy, a failure of people to stand on their own feet. They would probably find bad examples by unscrupulous politicians and by delinquent parents, and possibly a weakening of religious training, and the substitution therefor of a faith-destroying materialism.

I think, my brethren and sisters, as Latter-day Saints, and as American citizens, we need to rouse ourselves to the problems that confront us as a great Christian nation. We need to recognize that these fundamental, basic principles, moral and spiritual, lay at the very foundation of our achievements in the past. If we are to continue to enjoy our present blessings, we must have a return to these basic and fundamental principles. Economics and morals are both parts of one inseparable body of truth, and they must be in harmony. We need to square our actions and our policies with these eternal principles.

I wonder if we have forgotten the counsel of the prophets, the founding fathers, and our great statesmen. Surely we need a nationwide return to these fundamentals. We need a nationwide repentance to rid this land of corruption. We must return to the fundamental virtues that have made this nation great. There is a force in the universe which no mortal can alter. This nation does have a spiritual foundation. It has been established in keeping with great spiritual and moral principles, but there seems to be a tendency for us to lose our sense of uprightness and to do wilfully those things which we must know to be wrong. This cannot be done with impunity.

God help us to raise our sights beyond the dollar sign, beyond material things. May we have the courage to stand up and be counted, to stand for principle, for those principles and ideals which guided the founding fathers in the establishment of this great land. Thank God for the promises that have been made regarding the future of America. I hope and pray we shall realize the fulfillment of these promises because we merit their fulfillment. I am grateful that the Lord has said through his prophets that this nation unto the righteous shall be blessed forever, and that he will be a light unto them forever that hear his words.

God help us that we may not drift farther from the principles of faith and honor established by those noble founding fathers and the pioneers who settled these valleys. We need this faith, we need a close adherence to these basic principles. It is my conviction, my brethren and sisters, that this nation or no other nation will be saved materially unless in some way it is strengthened, redeemed, and regenerated spiritually. God bless us in that redemption, that we may go forward and live the principles that have been so basic and so fundamental in bringing this great nation to its present standing in the world, I humbly pray in the name of Jesus Christ. Amen.

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President David O. McKay:

The congregation will now sing, "How Firm A Foundation."

The closing prayer will be offered by Elder Melvin A. Weenig, formerly president of the Central Pacific Mission, after which this conference will stand adjourned until 2 o'clock this afternoon.

The singing for this session has been furnished by the congregation, as you know, with Brother Richard P. Condie

conducting, and Brother Roy M. Darley at the organ.

We will all join in singing "How Firm A Foundation."

The congregation joined in singing the hymn, "How Firm A Foundation."

Elder Melvin A. Weenig, former president of the Central Pacific Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

SECOND DAY**AFTERNOON MEETING**

Conference reconvened Saturday afternoon, April 5, at 2:00 p.m.

President David O. McKay:

Notwithstanding this is a glorious day, inviting people to stroll in the sunshine, the Tabernacle is crowded to capacity, as we begin this, the fourth session of the 122nd Annual Conference of the Church.

For the information of the radio and television audience, we will say that we are convened in the Tabernacle on Temple Square in Salt Lake City. There are present on the stand this afternoon, all of the General Authorities, excepting President Richards in Great Britain, and I believe that the doctor prohibits Thomas E. McKay from attending any more than one session a day.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in the Barratt Hall over a loudspeaking system and by television, and the proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named at the opening session of the conference, including surrounding states, Colorado, Nevada, Idaho, Ari-

zona, and New Mexico. The session will be televised also over KSL television station, channel five.

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

We shall begin the services by members of the Tabernacle Choir singing, "Father, O Hear Me." The opening prayer will be offered by Elder Selvo J. Boyer, formerly president of the British Mission.

Singing by the Tabernacle Choir Chorus, "Father, O Hear Me."

The opening prayer was offered by Elder Selvo J. Boyer, formerly president of the British Mission.

The Tabernacle Choir chorus then sang "God So Loved the World."

President David O. McKay:

We commend our Choir leader for those most appropriate opening hymns.

Our first speaker this afternoon will be Elder Albert E. Bowen, of the Council of the Twelve, who will be followed by Brother Richard L. Evans.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

FOR ALMOST two days now I have been looking out over the faces of those who have congregated here, noting the evidence of devotion to the purpose which has brought them together. Every aspect of their features has indicated that they have come with solemn intent. Not that there is sadness, there is a joyous sobriety manifest in their countenances.

I note, too, a manifestation of expectancy written all over your faces, and that is very sobering because I realize that you expect something from those who assume this position. The purpose, I have no doubt, is that you might draw some fortification for your faith, and some strengthening help to face the issues of life and wrestle with its problems as they come to you day by day.

We very rarely pick up a magazine now or a newspaper, that does not advise us somewhere along the line that somebody has said that the great need of this world today is increased spirituality. That idea is voiced in varied forms. Sometimes it is expressed as a greater dedication to religion, a more complete incorporation of the principles of religion into our lives, and that is heralded as one of the things that could cure the ills of the world.

But as I listen to further expositions, I find a great deal of vagueness in those expressions. I am not sure that I know just what those who use them mean. I am not sure that I know just what, in their minds, religion signifies.

There are a great many learned disquisitions about what religion is, the features that constitute it, and, what the essential factors in it are.

It is not my purpose here to go into any of those discussions. This is neither the time nor the place for that. But I am going to assume that I can tell you what our religion is, and I intend to say and do say that our religion comprises the teachings and life and actions

of Jesus of Nazareth. That constitutes our religion.

It all centers in Jesus the Christ. So far as I know, in all the reading I have been able to do, all the research made, there is no principle of right action, no ethical principle, recognized in the world today that is not comprehended in the teachings of Jesus Christ. I believe that if all the books on ethics were burned today, and we had left the utterances of the Christ and the teachings of the Apostles whom he commissioned to carry his message to the world, we should have a perfect and concrete guide to human conduct.

Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God.

I want to turn here to the words of Peter, as recorded in the Acts,

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

(He was referring, of course, to the supposition that the Apostles must be drunken because of the manifestations of the Holy Ghost that they were actuated by.)

But this is that which was spoken by the Prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: . . .

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate

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counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . .

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:14-17, 22-24, 36.)

That is the kind of teaching that introduced the gospel of Jesus Christ in the ancient day. There is no equivocation, no temporizing, there is no dodging of the issue. There is the straightforward declaration that this man who had lived among them was recognized of God, that they had taken him in foul hands and had destroyed his life, but that he was raised up and had become and was recognized of God as both Lord and Christ.

That is our religion. That is what we believe. Wipe that out, and we have nothing left upon which to rest our faith. It is basic to every principle that is acknowledged in our teaching or in the teaching of those who, under guidance of the Christ, were his messengers to establish his work.

This is a great teaching Church. Its business is to teach. Men can be persuaded, their lives reformed through persuasion. No man may be coerced, and no belief was ever established by attempted coercion or force. Jesus resorted to the method of persuasion, and our business as his representatives is to persuade people over whom we may have influence to accept the doctrine, and when they have accepted it in their hearts, they are born again. They do not want to resort to the evil practices from which they have been converted. They want to order their lives according to the purity of his teachings.

Foremost among the teachings that Jesus uttered was his recognition of God the Father. To him he prayed. He said that he was come to do the Father's will, not his own. He told his disciples that he had done nothing except what he had seen the Father do, putting himself into humble submission before

the omnipotent power of the God of heaven.

As he directed his messengers to go out, he told them that they should carry his message and teach it to all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe all things "whatsoever I have commanded you." That is all that is required of any man.

If we would do all the things whatsoever God commanded, or his Son, Jesus Christ, which is the same thing authoritatively, we would have no troubles in this world. There would be peace and harmony and good will. War would be impossible. All the ugliness of life, everything that destroys beauty and desirability would be cleansed out from the earth. In that instruction is comprehended the whole sweep of the gospel teaching.

He taught that man has a destiny, what that destiny is, and how to achieve it; that it is all dependent upon conformance to the plan given. We have heard something in this conference about a plan. It is a designed plan. It is the only plan that assures salvation to the children of men, the promise is predicated upon the assumption that we obey the teachings of that plan.

All that we know of record about the earth life of the Son of God is contained in the books of the New Testament—the Gospels, the Acts of the Apostles. It has been said that if you blot out the books of the Acts, you would leave a great blank covering a very important period in the life and ministry of Jesus prior to his death and resurrection, as well as occurrences after that period.

We turn to those books as the authoritative source of our information, accepting them as the word of God for the guidance of his children. And that same fidelity of purpose, the same courageous conviction and declaration of it, as was voiced by Peter on that pentecostal day, has rung down through the ages since that time.

Paul was not of those who had lived with the Christ, walked with him. He was rather a persecutor of his saints—by his own account he had viciously persecuted them, but he became a great expounder of the faith. This is how it happened.

Standing in bonds before Agrippa to answer the charges made against him, he said:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (*Ibid.*, 26:13-15.)

It is the testimony of those who walked with him during his mortal life. It is the testimony of those who received their testimony and became convinced in their own souls. It was the testimony of Paul. It is the one sure way to live by the teachings which he expounded, and that same authoritative declaration of personal knowledge has come down through all the ages of time and has been repeated in our day, and thus we read that the Prophet Joseph Smith and Sidney Rigdon, in the temple, declare this:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

Here is a sober declaration of men just as those who had been associated with the Christ gave their testimony of what they had seen and heard, and those testimonials may not be idly brushed aside. They are entitled to every credence that is normally accorded to the words of any honest man whose integrity has not been impeached.

That is the foundation of our religion. That is the kind of teaching that won its way until it had established itself as a recognized religion of the great empire of Rome after a period of persecution. That is the only kind of faith that will keep men safe in the course that leads to eternal salvation.

It did happen. It happened by slow degrees. Nobody can tell just when it first began, but these sober declarations began to meet with some doubt, and men began to philosophize about these sober declarations. Gradually questionings began to have their effect by infiltration and dilution, until this profound faith was sadly shaken.

By the third or fourth century it was almost blotted out as a simple declaration of faith through an attempted admixture with Greek and other philosophies. Such is the inevitable consequence when men try to rationalize the word of God, the testimony of his servants, to accommodate it to the teachings of their philosophies, and make it more palatable to their understanding or their likes. From that day to this, the Church has been derelict in its duty to proclaim the undiluted word so that now when men say to us, "We need a revival of religion," a lot of them who use those phrases do not even believe in the existence of God.

They do not believe that Jesus was the Son of God nor that he was resurrected from the dead. They are using idle phrases. If men really believed,

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they would do something about it, and if that belief were implemented into the lives of men in this world, it would cure the ills under which the world is groaning.

During the war, the editor of a national magazine, the magazine *Fortune*, to be exact, wrote out a series of questions that he distributed to a large body of the clergy, asking their opinions about certain beliefs. Their answers disappointed him by their wordy circumlocutions and avoidance of positive commitments.

He wrote a most penetrating editorial about it. This, among other things, is what he said:

A Christian leadership has passed from the hands of the church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action, and this is only another way of saying that there is no true Christian leadership at all. So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders. Thus the flock is leading the shepherd.

So long as the Church pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the church for enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices, and the result of his experience is disillusionment.

This is the profound and absolute spiritual disillusionment arising from the fact that when we consult the church we only hear what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral like the economists talk about that leads into depressions, but in this spiral there is at stake not merely prosperity, but civilization.

There is only one way out of that spiral. The way out is the sound of a voice. Not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is

the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen are entirely lost. Without it we are no more capable of saving the world than we were of creating it in the first place.

That is a penetrating analysis of the cause for the ills of the world. To gain favor, to enhance our popularity, to avoid giving offense, we have adopted the theories of men and tried to integrate them with the teachings of the Son of God, and they will not mix. The result is that the church, instead of setting the pattern, marking out the path, has been adopting what has been adopted as practice among the men of business—the laboring men, the laity of the world—and the voice of the laymen, modified and given essence by the things they want to do and like to practise, guided by their selfish interests, has drowned out the voice of the church, and the leaders of the church have lost their powerful, guiding influence. Men refused to heed its words, finding in them only the echo of the words of the laity that are spoken about.

In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement, and measure every creed and doctrine and dogma by that yardstick. That which will not square with the declarations of Almighty God we can lay aside as unsuited for the need of man, and orient ourselves again in that declaration of Peter, re-echoed by Paul, by all the disciples of the Christ, so long as his teachings remained undefiled and uncorrupted, and set that up as the guide to our course of life.

Then we shall not have these appeals, we shall not need these appeals to men to modify their governments because their governments will be founded in righteousness, and righteousness will prevail.

God grant it may be, I pray in the name of Jesus. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I AM sure that the sense of expectancy, of which Brother Bowen spoke, is indeed overpowering to all of us, and that we are all well aware that of ourselves it will not be satisfied. I pray that it may be satisfied through the direction and blessing of him in whose name we are met here.

There has been running through my mind a sentence spoken by President McKay during the last few days: "Give encouragement to the people." It came before me again as the combined choruses of Brigham Young University so beautifully sang here yesterday, "He watching over Israel, slumbers not, nor sleeps. Shouldst thou walking in grief languish, he will quicken thee."

The adverse and long winter; the uncertainties of the times and seasons, the perplexities and problems of our young people have suggested another long-cherished passage of scripture found in Genesis in a promise to Noah:

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:22.)

I am sure that there are many other things also which shall not cease including truth, association with those we love, the possibilities of progress, and a glorious future to work for and to live for, and I am indeed grateful.

We can find encouragement despite some of the physical facts that we face.

A thoughtful person who lives across the mountains to the east (George W. Olinger) has sent within the last two or three days a statement or two that I should like to read briefly into the record. I wish I knew who wrote them so I could give credit. One sentence carried this thought: We may be faced with a lowered physical standard of living, but we need not be faced with lowered standards of thinking. And

there was enclosed this series of simple suggestions:

Learn to like what doesn't cost much.

Learn to like reading, conversation, music.

Learn to like plain food, plain service, plain cooking.

Learn to like fields, trees, brooks, hiking, rowing, climbing hills.

Learn to like people even though some of them may be . . . different from you. . . .

Learn to like to work and enjoy the satisfaction of doing your job as well as it can be done.

Learn to like the songs of the birds, the companionship of dogs.

Learn to like gardening, pattering around the house, and fixing things.

Learn to like the sunrise and sunset, the beating of the rain on the roof and the windows, and the gentle fall of snow on a winter day.

Learn to keep your wants simple, and refuse to be controlled by the likes and dislikes of others.

We are reminded of another beautiful thought accredited to H. G. Wells by a contemporary writer, and which suggests that man should not allow "the watch and the calendar to blind him to the fact that each moment of his life is a miracle and a mystery."

I think we can take encouragement in the many marvelous things there are to enjoy regardless of other physical facts that we may face.

I think we can take encouragement in some other things also. Some of the ponderable problems, the unanswered questions, the seeming injustices and discrepancies and uncertainties, some of which President Smith and Brother Kimball spoke of yesterday, which we often have a difficult time in reconciling, will find answer and solution and satisfaction if we are patient and prayerful and willing to wait. Part of them are the price we pay for our free agency. We pay a great price for free agency in this world, but it is worth the price we pay. One of the

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cherished sentences I recall from the utterances of the Prophet Joseph Smith is that one which says that "an hour of virtuous liberty on earth is worth a whole eternity of bondage." So long as men have their free agency, there will be temporary injustices and discrepancies and some seemingly inexplicable things, which ultimately in our Father's own time and purpose will be reconciled and made right.

There are many other things that give us cause for encouragement—and I shan't take time to name them now—I know that President McKay is under the pressure of time but I shall pass over to one last one quickly: Encouragement to our young people in the uncertainties they face. I should like to say to them before I close that our Father in heaven sent us here not to fail but to succeed, and he has made it possible for us to succeed. He knows us better than we know ourselves, and he knows the circumstances and uncertainties we face. It is his declared purpose to bring to pass our immortality and eternal life, and to give us joy, if we will, and he hasn't presented any impossible set of circumstances or any impossible plan or purpose for us to achieve.

Despite all the uncertainties and difficulties, there is a glorious and worthwhile future for all of these young people of ours, if they will set their sights on

some permanent, worth-while goal, look a decade or two ahead, pay the price they have to pay to achieve it, accept the interruptions as they come, and have faith, to work, to prepare, to pray, to keep the commandments of God, to pursue their lives with calm, quiet purpose. If they will do this they will be blessed; they will find great, rich treasures in life, of knowledge, and of other things also; they will surmount all the difficulties and discouragements of the day, and all the interruptions, and all else, if they will continue in faith.

It is, after all, a wonderful world that our Father has given us, in which everything is possible on the basis of repentance and obedience, and on observance of the principles on which the blessings are predicated.

Life passes quickly. I pray that we may all endure to the end, and keep the spirit of encouragement, many more reasons for which we might have mentioned and all of which are contemplated in our Father's plans and purposes for us and are within our reach, according to our obedience and our devotion to the gospel of Jesus Christ, notwithstanding what environment or what companions or what conditions we find ourselves faced with. May God be with us and bless us and give us the courage and the wisdom to endure to the end in faith, I pray in Jesus' name. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

As I awoke this morning and looked out over this beautiful valley, conscious, as no doubt all of you are, of the hard winter that we have had, I opened the Bible, and read the nineteenth Psalm:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the

earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoic-

ing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm 19.)

As I contemplated these lines, and thought of the beauty of this day in contrast to our severe winter, I thought how much it is like life. We have difficulties, hardships, struggles. We have the storms and the clouds, and then we have the warmth of the sunshine to gladden our hearts, to give us renewed hope and faith. They are all necessary—these changes. It is all in keeping with the providence of the Lord. He never intended that we should have things easy. He intended that through sacrifice and struggle we should learn these great lessons of life and be able to adjust ourselves to them.

I remember one time listening to Sister Elsie Talmage Brandley relate an incident that happened as she traveled about for the Church. She was a member of the general board of the Mutual Improvement Association, and at one time associate editor of *THE IMPROVEMENT ERA*. Sister Brandley had a fine mind and a great faith. She told of her experience in Canada, how she and her husband living on a ranch had had sickness come to their home; they were too far away for medical help, and there was no way to summon help. She had related this incident to a friend who was not in sympathy with the tenets of our faith and who had asked Sister Brandley

if she ever had any pleasures out of life. She replied, "Yes, I have great pleasures in life." And then she related this incident. She said, "You know in our Church our men have a special blessing known as the Holy Priesthood. By right of that they are able to bless their children, and in the authority of that power, it may be to rebuke disease; and the Lord hears those prayers." And then she went on to tell of this experience on the ranch where one of their little ones had been ill, and how her husband had blessed it by the power that the Lord had given him. She said, "Those are our pleasures; those are our joys."

And so it is, my brethren and sisters, in our lives. Sometimes the shadows overwhelm us, but behind them all comes the sun, with its glory, as we saw today, and it radiates into our souls the reality of God, the consciousness of his great blessings, and the assurance that he is our Father, and that we are his children.

Job the prophet taught this lesson forcibly. Probably no man suffered more than he. All of his friends had deserted him; he had lost his crops; he had lost his flocks and his herds; and even his own children had gone. Then when someone said to him that there was nothing left for him to do but to curse God and die, there came to him a consciousness of the reality of God. And he said,

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

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth.

He knew notwithstanding all these things,

and that he shall stand at the latter day upon the earth:

And though after my skin [that is, after the way of the flesh; after all of these tribulations] worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:23-27.)

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Seeing beyond the shadows—what a blessed faith it is, my brethren and sisters that we can do that, that we can adjust ourselves to the problems of life as they come. Our people have been very much concerned, especially our agricultural people in these mountain areas, during the last few weeks. Our livestock men fear that they can't get their flocks on the lambing grounds; feed is very short. It is a disturbing time. It is difficult. We have had these difficulties before. Our people have always had them. But in these struggles, in these economic adjustments we have to make from time to time, there come to us greater blessings, just as they come spiritually, and greater powers come to us. The Lord seems to have understood that as he endowed us and placed us here in the earth. And so there is a great ray of hope. The Lord declares his goodness. Everything about us proclaims his blessing, proclaims the reality of him in whose name we are met here.

We heard so much yesterday, so much to inspire us about the growth of this Church, its great power, and how the stakes in California are responding to this great trust incident to the erection of the temple. These things perhaps are regarded by those not of our faith as very material; they think that we judge our works by the material things. That is not true. They are the symbols of a magnificent faith in this great work. I don't know whether you noted it, but for the last three or four conferences, we have been told of the expenditures for the administration of this Church that come from non-tithing funds. I don't know whether you know the significance of that, but I recall as a young man, when this Church was in debt. It had lost much of its property at one time; it had been escheated by the government; and on its restoration to the Church, about 1896 it was, the Church was heavily in debt. And then when President Snow came into the Presidency on the death of President Woodruff, through the inspiration and the revela-

tions that had come to him in the St. George Temple, he promised the people that if they would be true and faithful to their trust, the Church would be relieved of bondage, and that promise was verily fulfilled.

When President Joseph F. Smith became the President of the Church he made certain sound investments for the benefit and blessing of this Church. And I recall that those not of our faith and who had no right to criticize, went up and down this land, in print and otherwise, maligning the Presidency of the Church, accusing the Church of a materialistic attitude, of not being a spiritual organization, of misleading the membership of the Church. That didn't make any difference. The leadership carried on just the same, and we have seen the benefits and blessings of that great leadership, and today we see that leadership, the spirit of it, the inspiration of it manifest.

And when I heard, I think the first time perhaps four conferences ago, when President Clark read the report, was thrilled when I heard him make the statement, "From non-tithes of the Church," are the expense of administration paid. Think of the wisdom, the inspiration of your leadership, the leadership of this Church. And so in these things that are regarded as material, there is a great spiritual power. There is evidence of the inspiration of the Almighty. There is evidence of the Lord directing his work, giving power and strength to the leadership thereof, and that is the way it will always be, because this is God's work, and it will not fail, no matter how the shadows may come, how the difficulties may come, no matter what sacrifices, seeming sacrifices; in the end they are not sacrifices; they are blessings. They are the accumulation of great powers that come to the members of this Church, and they become a sustaining force.

May God help us to appreciate these things and be true to our obligations. The Lord is in the heavens. Every-

thing proclaims his goodness. Everything about us proclaims the divinity of this great work in which you and I are engaged, and the divinity of Jesus Christ, and the prophetic mission of the Prophet Joseph, whose name we praise, he who communed with Jehovah, and talked with God, a reality, the greatest evidence

of our day of the divine mission of Jesus Christ. God bless you. Amen.

The congregation and members of the Tabernacle Choir joined in singing "Now Let Us Rejoice In the Day of Salvation."

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BELOVED brethren and sisters, I stand before you with a good deal of timidity and trepidation. Although I have been doing this for a good many years now, I never get quite used to the feeling. I hope that you will help me with your faith and prayers, that there may be in what I say something that may be helpful to some of us, to give us renewed courage and faith. My sole purpose is to be of help.

When Dr. Widtsoe was talking the other day of his experiences and how he was called in as an expert on irrigation problems, I got to thinking about the similarity there is between that and life. I once read from a Spanish writer this statement: "There are more uncultivated souls in the world than lands."

Now the purpose of irrigation, of course, is to bring under cultivation lands that otherwise are not so useful and not productive, and the accomplishment of it represents some of the fundamental principles of our lives and our faith.

To begin with, the waters that we bring on to our land, when they are uncontrolled, may be the source of tremendous danger and damage to us. Sister Ivins and I stood on the banks of the river in Elmira, New York, and watched houses go by under the bridge, watched the water come into the city and fill all the basements of the town, and read in the newspaper of people who were drowned in the flood. And

why? Because the waters of that river were beyond control.

Now, when we can bring water under control, and through our faith and works bring it onto the arid lands, those lands become productive. But to do so, there must be a fundamental application of the principle of faith. Without it we would never make the effort. Then there must be such structures erected as will keep the water which we bring onto the lands under absolute control; furthermore, to make efficient use of it, it must have direction, wise and adequate direction.

When we can apply all those things to it, we reap a harvest, a rich harvest. But if at any time, during that process, we become lax and lose control, the hope of a season, and sometimes of the future, may vanish in an hour.

That is a good deal like life. The purpose of the Church of Jesus Christ of Latter-day Saints is to redeem and cultivate the souls of the people. The purpose, even, is to build up and strengthen and make better the lives of the people who have come already to recognize the power of God, his restored priesthood in the earth, and become members of the Church, for none of us is perfect.

The development of those souls is the greatest responsibility of life. There is, of course, the time when that control must be exercised by others, just as we exercise control over the life-giving elements we lead on to the soil. Custody of a soul begins when a man is born—a puny, powerless, helpless child. There

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is, however, implanted in him by God, a power which can develop, and if controlled, would redound to the benefit and blessing of mankind. It is the duty of the parents of that child to see that its early years are properly guided and its activities properly directed, that the selfish, jealous, evil things which carnal man is subject to, may be taught out of the nature of that child, that it may be taught the virtues, the higher virtues of life, so that in its formative period it may be safeguarded from the evils that surround us in such great number.

Sometimes, as fathers and mothers, we do not realize that responsibility. We take children more or less as a matter of fact; we do not realize that they are the sons and daughters of God, and that in their care and custody, we are the representatives of God, our Heavenly Father. If we could sense that fully, I am sure that we would be more serious in the care and direction which we give to the life of our children.

Now there comes a time, of course, when the father and the mother may have done all that was within their power, and they send their sons and their daughters out into the world to struggle with its changing conditions. Then these young people have this direction within their own power; they have to direct their course; they have to direct their efforts; Father and Mother are no longer in control.

Now in that process the principal element of success, it seems to me, is faith, for without faith in God we are not likely to seek his aid, and without his aid we would lack inspiration, and without inspiration we may be subject to the baser tendencies of the body.

This writer says, "uncultivated souls"; and the Prophet said, "The spirit and the body is the soul of man." (D. & C. 88:15.) Consequently, if we are going to cultivate the soul well, we must pay attention to the spiritual development, and likewise to the physical development of the body. Without a proper

relationship of the two we may not succeed.

Now, faith in God then becomes the fundamental principle of life. The great principle of the gospel is love. But how can you love God without having faith in his power, and his interest in you, and his ultimate direction of the affairs of this world of ours? To love him, you must have faith in him. With that faith there will come a love of God, and an effort to do his will, to keep his commandments, to develop ourselves, that we may be ultimately valiant and useful servants unto God in developing his program in the earth.

Without faith, there can be no love between a man and a wife. Without faith there can be no love between a son and a father. Faith must go in both directions, it seems to me. But if that faith can be developed, we will strive to meet the full requirements of our lives; to develop ourselves to our utmost and ultimate capacity. It requires a struggle, constantly, to drive jealousy out of our hearts; it requires a constant struggle to prevent hatred from coming into our feelings and our attitudes; it requires a constant struggle to develop the higher facilities of the body and the mind, but it must come from faith—faith in God, faith in each other as well. But in the beginning is faith in God, because from that develops love, the fundamental principle of the gospel, and from love develops the fidelity that should exist in all family relationships.

We have been told what a wonderful thing it is that we can enjoy our companions here, with the expectation that if our lives are proper, we will have that association throughout eternity, culminating in the grandest blessing of the gospel of Jesus Christ. But if we do not have the faith that prompts us to love and respect each other, to honor the pledges that we make in marriage, we will fall far short of the realization of that great and wonderful privilege.

I have come to believe, in this great struggle, that the greatest victory a

man can make is the victory of self-control. It did Alexander the Great no good to conquer the world and die, a drunken, debauched person, in early manhood. Because he had no self-control, he lost all the advantage that he had gained by his unholy conquests.

So I repeat, it matters not what your conquests are here in other directions, if you fail to gain absolute self-control, you have failed in the greatest victory of life. It is the greatest battle, too, because man, abandoned by the spirit of God, we have been told already, is carnal, and that carnal man is an enemy of God. Without that struggle, without the Spirit of God, we are going to surrender ourselves to our baser and more ignoble tendencies. We must not do it, brothers and sisters. Man or woman, we must have faith in God in order to serve him properly, and make this tremendous struggle that is necessary to overcome these baser faculties.

We must never so mistreat our bodies that we surrender the controls that we have gained over these propensities to the unsettling influences of narcotics or things of that sort. We must live, brothers and sisters, through the faith we develop in God, true to all the commandments that have been given us, and to all of the pledges that we have made.

Now, when we lead the water out over the soil, we may have planted a crop which is the result of months and months of labor, and then, because in an unguarded moment, we relax our control and our watchfulness over it, the whole work may be carried away.

And I have known men, and women, too, who apparently have made this successful struggle until well along in years, and then either feeling secure, or indifferent, I do not know which, they relax these controls; they succumb to temptation; and in an unguarded moment, they destroy their hopes for the future.

I have seen men disorganize marriages that should have carried over into eternity because in an unguarded

moment they failed to exercise their faith in God and the controls that come from it.

I believe, brethren and sisters, the greatest need we have today is the development of faith in God, and the controls over ourselves which come from that faith; and if we can do so, our future is secure. If we can do so as individual families, the security of our children should be secure. If we can impress those basic principles upon them so that they will adhere to them for the rest of their lives, the generation that they bring into the world should be secure; the whole future, brothers and sisters, depends upon our faith in God, and the exercise of these controls that come through that faith, and the inspiration of God which we get through it.

Now, may we realize these things, brothers and sisters, and may we live true to them, for the pledges we make in the waters of baptism and in the temples of God are serious. There are wonderful promises held out to us. The breaking of these pledges is a serious thing, and has most, what shall I say, most unwanted results, terrible, destructive results in our lives. Have you ever seen persons who forget these things, lose their standing in their communities, sink to oblivion and die, unmourned? I believe you have. Why? Simply because we allow ourselves to forget God, and in the forgetting of him, we lose faith in him because faith is maintained by the exercise of our faculties in the service of God. And when we stop exercising those faculties, that faith may decrease, and with its decrease, our controls may likewise decrease; we may wake up one sad day to find that the blessings which should have been ours are impossible to us.

God grant that we may understand our relationship to him, that we may learn to love him, and have the faith which will guide us, and help us to direct our efforts to the greatest development of ourselves and those dependent upon us, I pray in the name of Jesus Christ. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY BRETHREN and sisters, I come to this responsibility with a prayer in my heart that the good spirit which has been present in this session and in the other sessions may continue with us.

Last night, as I sat in the audience at the missionary meeting, it occurred to me that the Church as a whole, and the members individually, have always been true to their missionary responsibility. It also occurred to me that those who participated in it, faithfully, have been abundantly blessed. God has prospered his work in the earth. And I rejoice with you in its success.

A few years ago I talked to a business executive who has since reached the pinnacle in his business organization. He told me of making an application for work years ago in this organization. After a conversation with one of the officials, he was told that, inasmuch as he did not have a college education, the place was not available to him. But the young man explained that he had been on a mission for the Latter-day Saint Church, and the official turned to him and said, "Well, I regard a mission for the Mormon Church equivalent to a college education." That man has risen to prominence, not only in his business organization, but also in the world. Surely, those who engage in this missionary work receive blessings which qualify them for their daily activities.

Elder Orson F. Whitney, on one occasion, told about his ambition to become an actor. But his poverty stood in the way of its realization. Finally, his mother, sympathetic with his dreams and desire, told him to sell some of her city lots here in Salt Lake City and use the proceeds for his education. But no sale materialized. Then something happened which revolutionized the plan and the entire life of Elder Whitney. He became a missionary. His former dreams vanished. Speaking of that first

mission which he fulfilled with such credit, he later wrote:

I know now that I had a testimony, a deep conviction of the truth, but it was latent, undeveloped, like a gold mine in the depths of the earth. Something had to occur to bring it out. That something was my mission. It bored a tunnel, sank a shaft, and brought the precious ore to the surface.

Thousands among our brethren and sisters could give a similar testimony. Orson F. Whitney did not become a professional actor. His love for the footlights disappeared. Upon his return from the missionary field, he became a defender of the faith, an expounder of the scriptures. He became a bishop, an Apostle, a recognized orator and poet, a writer of history, a law-maker, and a mission president. All of his natural endowments came into full play. His field broadened, and his gifts and powers were exercised to build faith in the hearts of his fellow men, and to proclaim the gospel of salvation at home and abroad. Like Abraham of old, Orson F. Whitney was chosen before he was born. You and I are the beneficiaries of his stupendous work, his boundless achievements, and his richly endowed life.

Most of us, I dare say, have read Elder Widtsoe's little book, *In The Gospel Net*. It is the story of a great conversion, for in it, Brother Widtsoe tells how his mother became a member of the Church. I have often thought of that humble shoemaker whom he describes and who was presenting the gospel to the people who came to his shop; his soul was full of love for his fellow men. And as a result, the entire Church has been blessed. Who will estimate the far-reaching results of his efforts, and who will estimate the extent of the contribution made by Elder John A. Widtsoe, whose books and pamphlets, Church works, and expositions on agri-

culture, which are numerous and scholarly, have been and are being read extensively, at home and abroad! His powerful messages have broken down many prejudices and opened the door to many investigators. These humble beginnings have a way of growing and expanding into mighty movements and great accomplishments.

I have before me the report rendered to the Church by President Brigham Young after the completion of his first mission over in England in 1840. Said President Young:

We landed in the spring of 1840, as strangers in a strange land, and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand souls, printed five thousand Books of Mormon, three thousand hymnbooks, twenty-five hundred volumes of the *Millennial Star*, and six thousand tracts, and emigrated to Zion one thousand souls, established a permanent shipping agency, which will be a great blessing to the Saints and have left sown in the hearts of many thousands the seed of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink, or wear; in all these things acknowledge the hands of God. (*Millennial Star* 26:7.)

What I have read covers one year of missionary activity by a handful of missionaries. I marvel at the achievement. I glory in their success. Without God's help they could not have done it.

May I say that the Church, as we have it today, is a product of the missionary system, begun six months after its organization. The Book of Mormon, the Articles of Faith, the revelations to the Prophet and the fundamental, philosophical teachings have survived a century of relentless opposition, criticism, and investigation. No changes, no apologies, no retractions have been necessary. The Church is like a rock in the storm-tossed seas, like a beaten anvil, immovable. Its foundation is firm and deep. It cannot be uprooted. Joseph Smith was a Prophet of God. We are here, you and I, because of his

prophetic vision. Some of his contemporaries marked the great west as a land of desolation, forbidding and uninhabitable. Daniel Webster saw only a vast, worthless area, with its savages and wild beasts, deserts of shifting sands, cacti and prairie dogs, and a three-thousand-mile coast line without a harbor in it.

What did Joseph Smith see? He saw homes for a mighty people, the Latter-day Saints, where the Saints of God would make settlements and build cities. The wisdom of God, brethren and sisters, is greater than the wisdom of man.

May we appreciate it, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Will the presidencies of the temples please meet in the Salt Lake Temple, fourth floor, tomorrow afternoon at 4:30 o'clock. President Young of the Temple will please see that the west door is open.

The Tabernacle Choir Chorus will now sing, "Abide With Me," conducted by J. Spencer Cornwall.

We wish to commend the congregation today and in previous sessions, for their orderly and reverential attitude during our hours of worship.

The closing prayer will be offered by Elder Francis W. Brown, formerly president of the Central States Mission. After the prayer this conference will stand adjourned until seven o'clock this evening, when, in accordance with the practice of the Church, the general meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast. Overflow meetings, however, will be held in the Assembly Hall and Barratt Hall; at both places, we are informed, there will be television.

The session at ten o'clock Sunday morning will be broadcast over Station KSL, and by arrangement through KSL

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over the stations named in the first session of the conference. That session will also be televised over KSL television station, channel five.

The Church of the Air broadcast, on which Elder Marion G. Romney, of the Council of the Twelve, will be the speaker, will begin at 8:30 in the morning. Those desiring to attend this broadcast must be in their seats not later than 8:20 a.m. The Tabernacle Choir broadcast will be from 9:00 to 9:30 o'clock, tomorrow morning. That, too, may be seen and heard over television, channel five. Those desiring to attend that broadcast must be in their seats by 8:50 a.m., ten minutes to nine. It is requested that the audience, during the broadcast refrain

from making any disturbing noise of any kind. The regular session of the conference will begin at 10:00 a.m.

The singing for today has been by members of the Tabernacle Choir, under the direction of Brother J. Spencer Cornwall, with Alexander Schreiner at the organ.

At the conclusion of this meeting, the general sessions of the conference will be adjourned until ten o'clock tomorrow morning.

Singing by the Tabernacle Choir chorus, "Abide With Me."

Elder Francis W. Brown, formerly President of the Central States Mission, offered the closing prayer.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting.

The great Tabernacle was crowded with men holding the priesthood, also the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), in which latter places those present listened to the services and witnessed them by means of television. In addition, thousands of men assembled on the Tabernacle grounds and listened to the proceedings by means of amplifiers.

President David O. McKay:

If we had been guided by the assemblies in the Tabernacle, Assembly Hall, Barratt Hall, and the crowd on the grounds, we might have opened this meeting fifteen or twenty minutes ago. Every building is packed to capacity, and brethren who are unable to get into any seat whatever, have taken newspapers and are sitting on the grounds. We believe we will let the loudspeaker go out there so that those who are attempting to attend this meeting may share in the services at least.

What a mighty force! The strength of Zion!

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder J. Spencer Cornwall as Director, and Elder Alexander Schreiner at the organ.

When we sing, "I will go Where You Want Me to Go," it is suggested that the congregation sing the first stanza, the Male Chorus will sing the second, and the congregation the third.

We shall open these services by the congregation singing, "Do What Is Right."

Elder Emile C. Dunn, formerly president of the Tongan Mission, will offer the opening prayer.

The congregation sang the hymn, "Do What Is Right."

Elder Emile C. Dunn, formerly president of the Tongan Mission, offered the opening prayer.

The Tabernacle Choir Men's Chorus sang "The Palms."

President David O. McKay:

Truly, the song of the righteous is a prayer unto the Lord. That was inspiring.

May we at this time correct, or give information which will be of interest to all listening in, and to others whom you may contact. "President McKay: Regarding the morning's schedule (that is, tomorrow morning), with the two broadcasts coming together, 8:30 to 9:00 and 9:00 to 9:30, there will be no opportunity to open the doors or let anyone in for one hour. So those who desire to attend either broadcast, should

be in the building before 8:20. Brother Richard L. Evans."

So will you please take note of that and by so doing avoid disappointment.

Our first speaker tonight will be President Walter Stover (come forward, Brother Stover) formerly president of the East German Mission. We believe President Stover has a message that will be of great interest to all who are privileged to hear him tonight. President Stover.

ELDER WALTER STOVER

Formerly President of the East German Mission

MY BELOVED brethren, I kindly ask for your faith and prayers in my behalf. I assure you that I am frightened. I never have spoken to such a great audience, and I was asked only a little while ago to speak to you.

For the past five years I have presided over the East German Mission. The East German Mission includes that part of Germany which lies behind the "Iron Curtain." Part of that mission is in the British Zone, but nine-tenths of the mission lies behind the "Iron Curtain." We have there more than 8,000 of our faithful members and more than fifty-five branches.

Life behind the "Iron Curtain" is different from what it is here in our goodly land. They do not have private enterprise like we have here. Everything is nationalized. Everything is taken over by the State; barber shops, even doctors, industries and also farms, are taken over by the State and managed by the State. And people work for the State and do not have freedom such as we have here.

I am one of the very few American citizens who have had the privilege of traveling in the Russian Zone. I have been there more than fifteen times, and have visited practically every branch and district of our Church there. I am happy to report that our faithful Saints are privileged to hold their meetings. Of course, they have to have permission from the State each time they hold

their meetings, and if they want to have a cottage meeting they have to have permission. No more than four people are privileged to gather together at one time without having permission from the State. But as a whole, we are very grateful that we have our freedom there.

Communism is something different from democracy. Those die-hard communists do not believe in God, they are absolutely atheists. They call us stupid and ignorant. They cannot understand that in this enlightened age there are people in the world who believe in God and in Jesus Christ. Their Savior is Josef Stalin. They look to Moscow for their salvation.

I hesitate to speak as I do, but I suppose you ought to know what is going on behind the "Iron Curtain." People do not have their freedom like we have. They are not privileged to strike, they just have to obey and work. They cannot choose, to any great extent, their employment. They are told where to work, and for what wages to work. Their wages are very small compared with ours, and if they worked all the days of their lives, they could not accumulate anything.

So, my brethren, you see that we live in a very wonderful land, the land of promise. As an immigrant and a convert to this Church, I am grateful, very grateful, that I am privileged to live here in this goodly land, in the valleys

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of the mountains. How different conditions are over there as compared with what we have here. We have our wonderful homes, we have our wonderful furniture, washing machines, refrigerators, automobiles, good employment. They do not have those things over there. I do not like to speak too severely but I suppose they are slaves. I believe that the Children of Israel who were in bondage in Egypt felt more secure, and happier, than those freedom-loving people who are behind the "Iron Curtain."

Germany, especially East Germany, has suffered a lot. Many provinces have been taken away: East Prussia, West Prussia, Pomerania, and other provinces, and millions of people had to flee before the invading armies. These refugees are now in parts of Germany, where they live two or three families in one small apartment. They have to get along with one another, and they, of course, would be very happy if they could come to this goodly land, but they cannot. They have to stay there, and live there, and do what they are told. They are not privileged to speak their minds, my brethren. They are watched. They are not even privileged to speak freely in their own families for fear their children will hear what they say, and school teachers are trained to find out from the children in the school what attitude their family has. And how often a loved one from the family is taken away, and without trial, placed in a concentration camp. Many of them die there, and never return to their loved ones. And very, very often the loved ones are not even notified.

I am so happy that our Church is not persecuted to any great extent. Of course, they do not like any religion, they hate all religions, and "Jehovah's Witnesses" and other religious people are put in jail. A few of our people have been put in jail, but not many.

I want to tell you of one experience a branch president had. I stayed in his home one night. I went there by permission of the Russian Military Government to travel in the Zone, and

I stayed in his home one night. It was still dark when I went away in the early morning; the following day he was arrested for "harboring an American spy."

Now my brethren, this poor man was in jail for over eleven weeks on a phony charge, and I wrote a letter to the authorities and told them that I gladly would come and take his place, to let this good man go. His family had to suffer a great deal during that time, and his wife, who had two little children, went to the authorities, and said, "You have taken my husband, what shall I do? I need milk for the babies." They promptly told her that they would take care of the babies, and raise them, and make good communists of them, and she could work and make a living herself, work for the State, have equal rights with the men. Their equal rights, my brethren, mean that the woman can work just as hard as the man, take her place in the mines, the ore mines and the coal mines. That is the equal right women have.

Oh, how wonderful it feels to be an American citizen, to live here in this goodly land, where we can speak our minds, where we can worship Almighty God according to the dictates of our own conscience. We do not need permission to gather in this great Tabernacle.

The German people are very wonderful people. Out of that nation great men have come: Karl G. Maeser, was a wonderful man. I visited his home town, Meisen, Germany, near the great city of Dresden, and there the Germans honor and revere this great man. Meisen is the city where the famous Meisen porcelain is made and this world-renowned factory has been taken over now by the Russians. This wonderful porcelain is made to send to Russia, and all the factories work for the building up of the great war machine. I am sorry to say, the people do not have so much to eat as they would like to have. They feed them but very little, but from early in the morning until late at night, my brethren, they feed

them propaganda. They tell them of the American capitalist and that the only way of life is the true way of communism. And they sugarcoat everything so beautifully that some of them begin to believe, not the older ones, but the younger ones.

When Christmas time comes, they are not allowed to have a Christmas tree or a Christmas program in their schools. They tell them that their Savior is Joseph Stalin, they should look to him for their salvation.

My brethren, the time goes fast. I bear you my testimony that I am so grateful that I am privileged to live here. Many, many years ago two humble missionaries came to the town where I lived, and in very broken language brought to me the Gospel of Jesus Christ. When I accepted it people told me that I was stupid, a religious fanatic. When I came to America, I was even more crazy, they told me. But I want to tell you, good brethren, it feels wonderful to be a Latter-day Saint, it feels wonderful to have a testimony, it feels wonderful to enjoy the spirit of the Lord. And I am so grateful. I know that God lives, that he hears and answers prayers. When our thoughts go heavenward, they are near the throne of God, and we thank him for the blessings which he has bestowed upon us, and we ask him for forgiveness of our failings and shortcomings, and we meditate and converse with him. How beautiful it is, my brethren. We are fed the bread of life and we walk with him and talk with him, and we feel his nearness, something wonderful.

My brethren, the gospel is the gospel of life and of salvation, and if we are true and faithful we will have peace of mind, joy and happiness in our hearts, and we will truly love our neighbor.

I could talk to you at great length about the East German Mission, about the life there, but I have said enough. Be grateful that you live in this goodly land. It is a choice land, choice above all other lands in the world.

I bear you this witness, because I know, and I am very grateful. When I

was there and saw the sufferings of the people I said to myself, "whenever you return, you will never complain, not even about the taxes."

My brethren, when you work from early in the morning until late at night for the State, and you are fed propaganda, you can understand how good it feels even to pay the taxes here and be a free man. Of course, I have complained a little since I returned; that is the weakness in me.

May the Lord bless you, good brethren, and may he bless our nation, and those who administer the affairs of our great nation, that we may live according to the plan of our Heavenly Father and keep his commandments, that we may preserve freedom and liberty.

I have been in Washington and Mount Vernon many times, I like to go there and see the house where the father of our great nation, and his wonderful wife Martha lived. I have read of Lincoln, the great man, and I love these great people. They gave to us a wonderful country, and we have the blessings of it. We want to preserve it and live so our Heavenly Father can bless us.

I bear this testimony humbly and in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Brethren, some of our city officials are uneasy about us tonight. They realize how these aisles are filled, and all the steps occupied. The chief of the Fire Department would appreciate it very much, if we will at least make an effort, to conform to the city ordinance. Now, let us do it. If you brethren who are sitting would crowd up a little more, even if you are uncomfortable, and let the brethren who are in the aisles each take one seat along on both sides, I believe we can conform to this request. Thank you.

Our next speaker will be President J. Reuben Clark, Jr., of the First Presidency of the Church.

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

MY BRETHREN, this is a humbling experience. I pray the Lord to bless me for the few minutes that I stand before you, that I may be able to say something that will be helpful and encouraging.

Thirty years ago, from this pulpit, in a public meeting, I voiced a warning against what we then knew as Bolshevism and Socialism, and what we now know as Communism. I thought I saw it coming, and it came. No one can listen to what we have heard tonight, without joining in the feeling that President Stover expressed, thank God for this country and for our citizenship. And there is nothing that we should not do to preserve this country, and its liberties, and its free institutions.

Brother Stover is not telling us fairy tales. He knows what happens over there, and he has told it in language that we can all understand. A system destructive of the great principle which lies behind our great plan, that utterly wipes it out and makes it as if it did not exist, the great principle of free agency.

Brethren, I do not suppose that any of you have had communistic leanings. I suppose that all of you love your country, love the Constitution, love the free institutions under which we live, love our freedoms. But if there be any, may I ask you, prayerfully and humbly, think this thing over, because if it comes here it will probably come in its full vigor and there will be a lot of vacant places among those who guide and direct, not only this government, but also this Church of ours.

Brethren, I urge you, think this thing over in the light of the facts. And I know that Brother Stover has not told us tonight, a tithe of what he could tell.

That brings me rather naturally to my favorite theme before you brethren. "If you are not one, you are not mine." Now, that should mean, and must mean, if we are to preserve our freedoms and our liberties, that we shall be one.

Last night I voiced the thought that I feel is sound. I can think of this Church as having three great functions. The first function is to maintain and build up the body of the Church as we exist, those who already belong to it. The second function is to warn the world and to teach the truth to those who wish it. And the third function is to do the work for the dead.

We cannot successfully carry on the latter two without having a strong central Church, and to build a strong central Church requires unity, real unity, not verbal, make-believe unity.

We need unity in administration, from the deacons' quorum, up. We do not want deacons' quorums going off on their own and handling the meetings as they wish; the members going when they wish, and coming when they wish, and talking about what they wish. That is not the way to build a deacons' quorum.

You bishops of the wards, you do not want your auxiliary organizations carrying on, each one by itself, without any regulation or any control. You presidents of stakes do not want your wards carrying on in that way. And I can assure you that the presiding authorities of the Church cannot do their work unless they have unity among the stakes.

Do not, brethren, get the idea in your minds, that you have a very unique situation in your own place. We hear that frequently. But when we analyze it down, we do not find the uniqueness that sometimes you feel you have.

Be a unit. Follow your file leaders. Do what you are asked to do, and do it willingly and do it with a determination to make it a success.

You need this unity, brethren, if we are going to build this Church and if we are going to fulfil the mission which the Lord has given to us.

And you need unity in doctrine. I incorporate by reference these two fine sermons we have heard today, one from

Brother Stapley and one from Brother Bowen. I endorse all that each of them said. The principles of this gospel are clear and reasonably few, that we need to act upon. And there is only one man on earth who has the final word as to what is the true doctrine of this Church, and that is President David O. McKay, today. When there comes a time to change the doctrines of the Church, he will let you know.

Read your books. There is a startling parallel between the course that is coming in to us today and the course that was in the early Church, so startling that one becomes fearful. We have these little groups going off on their own, doing their own interpreting of the scriptures, more or less laying down their own principles. They are small now, of no particular consequence, but that is the way it began in the early Christian Church, and these little snowballs grew and grew and grew until they became great.

"Scholasticism" took its root among those early peoples. There were a number of "schoolmen," they were called, who undertook to define the doctrines of the early Church, then developing into the great Catholic Church—Bede, Alcuin, Damiani, Scotus, and others, Thomas Aquinas—they began the development, these individuals, of great heresies that took hold of the imaginations of the people and finally were adopted by the Church.

Now, of course, the Church in those days was not organized as we are. The bishops were independent, one from the other. They had no real, there was no real central control. The pope exercised some, but it was very ineffective and inefficient. Some popes ruled some of these heresies wrong as heresies, then later other popes came along and ruled them as truths. We must be united in doctrine, we must follow the scriptures. Do not try to wander off too much, brethren, I beg of you, into the mysteries. Do not write in to the First Presidency and ask them to solve every mystery that you can think of, either.

Then there must be a unity of faith.

When I say a unity of faith, I am distinguishing between what we ordinarily term as unity of faith, which is a unity of doctrine, and a unity of the exercise of faith. What I mean is illustrated by what happened at Jericho, when they marched around the city and the walls fell. What I am thinking about is a statement in the scriptures, that if you have faith as a grain of mustard seed you can say to yonder mountain, remove ye hence, and it will be removed.

And that great crusade under Peter the Hermit, made up in good part, of the ragtail and bobtail of the whole western Christian Church, who were promised an indulgence if they went on that crusade and the forgiveness of all the sins they had committed in the past, and all that they might commit in the future—I am not talking extravagantly, I am telling you what that indulgence really was—when the crusaders got to Jerusalem the clergy that were with them tried to imitate the great miracle at Jericho and so they marched round Jerusalem, but the walls did not fall. Finally they took the place by storm, and one account says that the narrow streets leading up to the temple mount flowed in the blood of victims up to the horses knees. These crusaders, apparently dedicated to the redemption of the Holy Land from the pagans, took babes and dashed their brains out against the wall, took them by the legs and threw them over the wall, shut them up in houses and went in and slaughtered them, piled up the remnants in great piles.

I assume if he told all he knew, Brother Stover might almost equal that.

Now, brethren, we must have unity in faith. Let us practise the unity, brethren, before it is too late. We well may be the leaven that shall leaven the lump. We well may be the few that will save this country, even as the Lord told Abraham he would save Sodom and Gomorrah if he could find ten righteous persons. I appeal to you, brethren, in all earnestness, in all kindliness, that we become united, united in following the directions of those who preside over you in the matter of administration;

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united in the matter of doctrines, that we do not permit ourselves to be led astray, that we study the scriptures and that we hold fast to the few, simple and elemental principles of the gospel, which are all-sufficient to gain us our salvation.

I urge unity in the matter of faith, let us have faith, let us exercise it, let us fit ourselves that we can exercise it, if, when, and as the time comes.

May the Lord bless all of us, give us his inspiration. I bear my testimony that Jesus was the Christ, that Joseph was a Prophet, that those who have followed him since then, including President McKay, are his prophets. Let us all give them our support, let us give President McKay our support,

our loyalty, and our devotion, in order that he may carry forward the great responsibility which rests upon him, and I ask this in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

There is a suggestion that at this moment this tremendous body of priesthood be permitted to hear the mighty voice and testimony of the organ. We will ask Brother Schreiner to favor us with a selection that will answer that request.

Organ selection, "O My Father," by Alexander Schreiner.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I AM sure all were deeply impressed by Brother Stover's report and by President Clark's comment thereon.

If I were not afraid of embarrassing Brother Stover, I would like to tell you something of what he did, this generous-hearted man, over among those poor and discouraged people, to bring them something more of hope for the future. It happened to be there during his administration. I became very much aware of the sinister influences which he has described. I remember riding through Berlin from the Western Zone into the Communistic Eastern Zone, and it was just as if you had passed over into a forbidden territory. The ominous feeling, the depression, the looks on the faces of the people, the ragged and hopeless condition, was a sight most forbidding to behold. Brother Stover stepped into that situation, and out of the generosity of his big heart, he reached in his pocket and helped many a poor person; and in addition thereto, he provided them with facilities through which they were able to gather, to resume their activities in the Church, and he held out to them such a prospect for

the future that I am sure many were taken out of despondency and elevated to hope and encouragement. And I take the liberty of paying tribute to him tonight for that which he did for those distressed people.

It would be well if we could all be aroused by circumstances brought to our attention into a state of alertness to the dangers and the situations confronting us. I believe, my brethren, that it is well for every one of us to consider that he has a definite personal responsibility to do his full duty in the Church, in the government to which we belong, in order to forestall some of these calamities that look to be in the offing.

Now I see certain prospects ahead that may not be too fortuitous. I wish I could say a word that would save a man from bankruptcy. Years ago I used to practice law. I have taken men through bankruptcy. I have seen some of the tragedy of it. I have had doctors tell me that men have died for causes no other than financial worries occasioned by reverses; and to a red-blooded man, who has pride in his good name, few things are more disastrous to him

than to fall into a condition where he cannot pay his creditors and keep his name good.

We do not know just what the future will hold for us. We learn that there is great income for the people, the largest, I suppose, that it has ever been in history, figured at least in terms of our inflated currency; and we learn that debts have assumed gigantic proportions. I have said in your presence before that there is only one thing that I know of for which this inflated dollar will buy 100% worth of its par value, and that is in paying debts. There is no discount when it comes to paying debts with this inflated dollar, and I am persuaded, my brethren, that all will do well, if any is in a position where his debts may come to embarrass him, to see that they are reduced and liquidated, so that he may be saved the hard circumstances that may come to him when it will be more difficult to pay.

We might have a deflated currency sometime. Well, if we have a deflated currency, and the dollar reverts to 100% purchasing power, you will pay that good solid dollar to discharge debts incurred under inflated dollars, and it may be a hard thing to do. You farmers will realize it may take two bushels of grain, instead of one, to liquidate the obligations. Now, I have never seen a man go broke who was not in debt. Have you? So I think that the caution is to be careful of our indebtedness.

Really, the great portion of our indebtedness that is hazardous to us arises from overextension. Way back in the days of the depression when many banks were closed, I was sent on a financial mission. I visited the banks of southern Utah, most of them, and some of the banks of Idaho and I talked with the cashiers and other operating executives. Some of them were good enough to bring out their portfolios, and in nearly all instances that I was able to observe, I discovered that embarrassment came to men because of overextension of credit. They thought that they could make some more money by incurring more debt, and the bottom fell out before they

realized on the good prospects that they thought they had, and many were embarrassed,—hundreds were embarrassed, and some men who had been in good standing before were financially wiped out. And the books of some of these banks today bear record of these old obligations.

I believe we will do well to bear these items in mind, and within our own power do all that we can to get ourselves into as safe a position as it is possible for us to do. I recognize the fact that sometimes it is deemed necessary and desirable to undertake some obligations in order to get a home for our families, perhaps in order to get some kind of a business in which we can work, but there is a difference between getting that which is absolutely necessary for the support of ourselves and our families, and extending and extending trying in an acquisitive spirit to get so much that we hazard our financial security.

The good counsel that has come from the Church all these years is pertinent today, and I believe that those who study the situations most carefully would sanction that kind of counsel. You older men have been through some of the experiences of the past. You know that calamity can come almost overnight. It has done so in the past, and so a measure of preparedness is wise counsel to you.

I trust too that those of you who are perplexed to know what to do will seek good solid counsel. I never feel it embarrassing to ask counsel from men who have had experience and men who are supposed to know. It is far less embarrassing to expose your hazards to them than it is to endure some of the disastrous results which may come to you. It is a good thing to seek counsel. You Bishops, when you are asked for counsel, I think that you may be endowed with the spirit of wisdom, if you live for it, and you can give counsel superior to your own native acumen and wisdom to these people who ask you; and it would be well for our brethren to seek

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counsel in the control and management of their affairs.

In relation to these financial matters I just want to say a further word on tithing. Our brethren who visit the stakes frequently report as to the tithing conditions which they find among the officers of the stake. I think, my brethren of the bishoprics and of the presidencies of stakes, and the high councils, and the presidencies of quorums, that the best way in the world to teach tithing is to practice it. I have said in your presence before that tithing does not mean one-fiftieth, nor one-thirtieth, nor one-twentieth. Tithing means one-tenth. I have sometimes wondered what a part tithing means. I have never seen any definition of it, but I know what a tithing means. So far as I know, there is only one tithing, and that is one-tenth. So I believe that you brethren in authority could bring a lot of happiness to men and women throughout the Church if you yourselves would fully comply with this law that the Lord has given to us.

I lay stress upon not merely the financial aspects of it, although they are essential, but to the growth of spirituality that it brings to the man who conforms to this great law. I believe it is one of the greatest laws that the Lord ever gave to us, because he well knew that something more than lip service was necessary in order to develop a great love and regard for him and his work. He knew that the man who would reach down into his pocket and get that which represented his muscle, his energy, his brain power, that that man, when he gave the proceeds of his work, would give of himself; and he knew that when that man gave of himself to the work that he would engender within himself a love and a sacred regard for God and his mighty cause. I know of no one thing out of which more spiritual growth arises than out of the faithful payment of tithes. So I ask you to consider what you can do for yourself, what you can do for others by complying fully with this sacred law that the Lord has given to us.

I often look back to President Grant who was so generous in his giving. Many of you have heard him tell how he was always pleased to head a subscription list to build a home for a widow, to look out for orphans and for others, and to share that which the Lord brought him with others. I think that he set before us an example that we should never forget, and those who are blessed with great means should be generous with their means.

Right now we are having something of a dearth of missionaries, and we have recently had requests from some of the missions, particularly foreign missions, asking if we could not in some way get a little money to assist in the support of some of their local missionaries. The very mission which Brother Stover represented has just recently sent word that there are a number of young Germans over there who could do some work as local missionaries from the Church if they had a little assistance. I do not know that we should make a public appeal here for funds, but if there are those blessed with means who would like to make some contribution to our great missionary cause, they can do so by arranging with our office so that some means can go to the assistance of some of those who can help in this work. And I am sure that they would be blessed and feel happy within themselves if they were able to undertake some such support for these missionaries.

Now, my brethren, President Clark says it is a subduing and humbling experience to stand in the presence of this magnificent congregation of the priesthood. There is a strength represented here tonight which, if fully employed, would have within itself the power to advance this great cause with which we have the honor to be identified beyond even the finite concept of those who wish it well. If the whole priesthood throughout the Church would live up to the obligations and opportunities coming to them to magnify this glorious calling, we would see advancement that would bring us gratification indeed.

I pray that every man who bears this.

holy priesthood will prize it, and account it as the chief blessing of his life, and use it for the blessing of his family and his fellows. Thank the Lord for this holy power. I know that it is genuine. I know that it is not a mere concoction of men, as Brother Bowen spoke of today. I know that it was divinely given, and I pray to the Lord that I for one may be worthy of this high

endowment that the Lord in his mercy has brought to me and to you.

May the Lord's blessings abide with you, I humbly pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's chorus and the congregation sang the hymn, "I'll Go Where You Want Me To Go."

PRESIDENT DAVID O. McKAY

AS NEARLY AS can be estimated or counted, there are in the Tabernacle tonight 9,486 members of the Priesthood, on the grounds, 3,848, in the Assembly Hall, 2,285, in the Barratt Hall, 1,150, making a total in attendance at this Priesthood Meeting on this April night, of 16,769.

To stand in your midst, to partake of what I feel is the spirit of unity, stirs one's soul with emotion, and 16,769 men have said tonight, "I will go where you want me to go, dear Lord, over mountain or plain or sea. I will say what you want me to say, dear Lord, I will be what you want me to be." Another line, impressibly sung by this Chorus, is this: "There may be somewhere in the paths of sin, some wanderer whom I should seek."

A few years ago there appeared in one of our magazines, the story of a little lad that wandered from his mother's lap in the Badlands of the Dakotas and was lost. As night came on the mother was distracted and the neighbors alarmed. The next morning, on the public square of the town near there, the sheriff met a group of farmers, teachers, office men, citizens of all ranks. He organized them for a systematic search. Before they started out he said, "Little Ronald," (I have forgotten his name, it is years since I have thought of it) "is somewhere out in those Badlands. We must organize and search every bush, every crevasse, every water hole. We must not come back without that little boy. Pray God that we are not yet too late." They started out that Thursday morning, and at about three

o'clock in the afternoon a mighty shout went up. They had found the boy.

Brethren, a few years ago you received a letter, you bishops, stating that a committee had been appointed by the Council of the Twelve, to look after some of our girls who had wandered into the "Badlands" of the city. They did not intend to get caught in the meshes of sin, but they had wandered from home, and the protecting influence of home surroundings. You were asked if you would not kindly send the names and the addresses of those girls who came away from your town, to this committee, just so that members of this committee could see that they became associated with some ward, with some young people here of good reputation, and in some cases, in all cases if possible, could find suitable employment.

Later, you were asked from this pulpit if you would not please give closer attention to that phase of salvation of our youth. Only a few, comparatively speaking, have responded to that call. Well, if they were lost, and faced physical death, you would not hesitate, the whole town would not hesitate to go out and rescue the lost girl or the lost boy. I want to tell you, from direct reports from our police officers who co-operate, in several instances some of these fine girls have suffered things worse than death.

Now we ask you tonight, once again, please to send the names of those girls who legitimately, who unknowing what awaits them, some of them, leave their home and come to Salt Lake or Ogden or Provo, or some center, seeking em-

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ployment, seeking to better themselves. Please cooperate with this committee, or enable this committee to cooperate with you, so that these choice young people may not be ensnared by vicious men who lie in wait, not only to deceive, but to ruin.

Now, be careful, if the parents are sending them in, that you do not offend those parents, that is not necessary. This is merely a means of cooperating with parents in helping young people to start out from home to better their conditions. Brother Spencer W. Kimball and Brother Mark E. Petersen constitute that committee, and you may correspond with them at any time.

Now this, of course, should be the last time that we should make an earnest appeal for your cooperation.

There is another matter to which I wish to refer. It is not very savory, but it is a condition that is giving us great concern, and that is the increasing number of divorces among Latter-day Saints, whereas here in the United States it is just a common thing. But brethren, we know what marriage is, what it should be, how sacred the marriage bond is; we know what it means to live a chaste life by men, as well as by women. Chastity is a standard of the Church; and it worries us deeply to see the large accumulation of applications for cancellations of the sealing ordinance. Indeed, they have become so numerous that we have had to appeal for help. As you know, there is but one who can cancel that, and if all his time were taken, that is, if he had to scrutinize every application as it should be, all his time would be taken for that one responsibility.

I wish here to acknowledge in your presence the able assistance of Elder Albert E. Bowen of the Council of the Twelve. He has been called because we believe that every case deserves very careful and prayerful consideration. Brother Bowen is a man, as you know, of clear mind, sound judgment; he is an experienced jurist, he has had years of experience in dealing with cases such as are coming before us, and best of all,

he is a true, conscientious servant of the Lord. With his able assistance, careful attention is being given to each case, but he has been shocked, as I have been, with what some of these applications disclose.

I am going to venture to enter into home life. I would rather enter into it as it should be, rather than what it sometimes is. But we find that the following conditions seem to be contributive to the separation of husband and wife, and the breaking up of the home: Unfaithfulness on the part of either or both. (do you know what that means, those of you who have been through the temple?) — drunkenness, physical violence; in some cases imprisonment has brought disgrace to the family; the union of an innocent girl to a reprobate; some cases disclosed sordid, licentious, brutal actions of covetous men. I know you think those are harsh words, but you can read in some of these applications reports of treatment that has wrung women's hearts with anguish.

I know that the woman is to blame in some cases, and particularly young women who married young boys in a hurry when the first World War broke out. — I know that, but we are speaking to men tonight, and let us, as men, take the blame.

May I now, suggest that we unite for just a few minutes as bishops, presidents of stakes, as fathers, and as young men in prospective marriage, to consider some things that will avoid the breaking up of the family, that will avoid this breaking of women's hearts, this turning out of children from what should be loving homes, or throwing them entirely upon the responsibility of mothers. Let us instruct young people who come to us, first, young men throughout the Church, to know that a woman should be queen of her own body. The marriage covenant does not give the man the right to enslave her, or to abuse her, or to use her merely for the gratification of his passion. Your marriage ceremony does not give you that right.

Second, let them remember that gentleness and consideration after the

ceremony is just as appropriate and necessary and beautiful as gentleness and consideration before the wedding.

Third, let us realize that manhood is not undermined by the practicing of continence, notwithstanding what some psychiatrists claim. Chastity is the crown of beautiful womanhood, and self-control is the source of true manhood, if you will know it, not indulgence. Sexual indulgence whets the passion, and creates morbid desire.

Let us teach our young men to enter into matrimony with the idea that each will be just as courteous, and considerate of a wife after the ceremony as during courtship.

And we have the ideal in this Church, I hope, today as ever, that a young man keep himself clean and pure during his courtship days, so that he can kneel at the altar and give just the same purity of life to that sweet girl as he exacts from her. I submit to you seventeen thousand men, that that is a glorious ideal. I know the world thinks we can not live it, but you and I know that we can and do so live.

Fourth, minimize the faults, commend virtues. After the first thrill of the honeymoon is worn off, couples begin to see frailties, idiosyncrasies which they had not noticed before. Responsibilities of motherhood come to the woman. Difficulties in paying debts come. And so we become prone to find fault. Let us learn to control ourselves in that respect.

I do not know who wrote this, but it is good advice: "In the first solitary hour after the ceremony, take the bridegroom and demand a solemn vow of him (this is to the girl) and give a vow in return, promise each other sacredly never, not even in jest, to wrangle with each other, never to bandy words, or indulge in the least ill-humor. Never—I say, never! Wrangling in jest, putting on an air of ill-humor, merely to tease, becomes earnest by practice. Mark that! Next, promise each other, sincerely and solemnly, never to keep a secret from each other, under whatever pretext, and whatever excuse it might be. You must

continually, and every moment, see clearly into each other's bosom. Even when one of you has committed a fault, wait not an instant, but confess it. And as you keep nothing from each other, so, on the contrary, preserve the privacies of your house, marriage state, and heart, from father, mother, brother, sister, aunt, and from all the world. You two, with God's help, build your own quiet world. Every third or fourth one you draw into it with you will form a party, and stand between you two. That should never be. Promise this to each other. Remember the vow at each temptation. You will find your account in it. Your souls will grow, as it were, to each other, and at last will become as one. Ah, if many a pair had, on their marriage-day, known the secret, how many a marriage were happier than, alas, they are!"

I regard it as an incontrovertible fact that in no marriage circle can true peace, love, purity, chastity, and happiness be found, in which is not present the spirit of Christ, and the daily, hourly striving after loving obedience to his divine commands, and especially, the nightly prayer expressing gratitude for blessings received.

God help us to build homes in which the spirit of heaven on earth may be experienced. You and I know that that is possible, it is not a dream, it is not a theory. We may have that sweet companionship between husband and wife which grows dearer and dearer as the troubles of life come on. We can have homes in which children will never hear father and mother wrangle or quarrel. God help us as men of the Priesthood, to build such homes, and to teach our young men and young women who are anticipating home life, to cherish such an ideal, I humbly pray in the name of Jesus Christ, Amen.

President David O. McKay:

The Tabernacle Choir Men's Chorus will now sing, "Thou Art Repose," after which Elder Joel Richards, formerly President of the Northwestern States Mission, will offer the closing prayer.

Saturday, April 5

Second Day

I would like to say that we appreciate the kindness of President A. Ray Olpin of the University of Utah in postponing his great basketball game tonight until after this meeting.

Selection by the Tabernacle Choir men's chorus, "Thou Art Repose."

The closing prayer was offered by Elder Joel Richards, formerly president of the Northwestern States Mission.

THIRD DAY

CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, April 6, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder Marion G. Romney as the speaker. The following is a report of this service:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

(Organ and humming Choir: "Sweet is the Work.")

Announcer: The *Church of the Air* is presented by the CBS Radio Network so that men of different faiths may speak to a nationwide congregation. Today's program, presented in conjunction with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Marion G. Romney of the

Council of the Twelve Apostles of the Church. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank Asper is at the organ.

The Choir opens with the words of Isaac Watts, "O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home."

The Choir sang "O God, Our Help in Ages Past"—Arranged by Mueller.

Announcer: We shall now hear on this *Church of the Air* service, Marion G. Romney of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Romney was a lawyer by profession before he came to his present Church position. He is also assistant managing director of the Church Welfare Program. He has titled today's talk with a meaningful American motto: "In God We Trust."

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

I COME to you this morning representing a people for whom the inscription on our national coin, "In God We Trust"—has real significance. For we know that an effective relationship persists between God and this land and its people.

Centuries ago the Lord designated America a goodly land, choice above all others, to be reserved for a righteous people. While it was yet unknown

to Eurasians, He decreed that it should be discovered only under His guidance and promised its inhabitants from that time henceforth and forever that they should "... be free from bondage, and from captivity, and from all other nations under heaven," (Ether 2:12) if they would serve him. On the other hand, he warned that if they would not serve him, "they should be brought down into captivity, and also into de-

struction both temporally and spiritually."

Preceding the advent of Columbus, two mighty peoples dwelling upon this land prospered in obeying God's commands and, rebelling against them, sank into oblivion. Their records are eloquent proof of the certainty in God's warning and promise.

The builders of modern America, though without knowledge of the divine decree, have been aware of God standing within "the shadow keeping watch upon his own."

Columbus, not knowing it had been given, yet witnessed to the truth of the declaration that the discoverers of America should be led by divine inspiration. "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey," he said to his son, and in his will he wrote:

In the name of the most holy trinity, who inspired me with the idea and afterwards made it perfectly clear to me that I could navigate and go to the Indies from Spain, by traversing the ocean westward.

The early settlers of the Atlantic seaboard testified that they were led and sustained by the power of God. The colonists, rejected the tyranny of King George, appealed "to the Supreme Judge of the world for the rectitude of" their intentions and, "with a firm reliance on the protection of Divine Providence" struck for freedom.

At a critical point Franklin thus addressed the constitutional convention,

We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labour in vain that build it." I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel. (*Documentary History of the Constitution of the United States*, Vol. III, pp. 235-237.)

In his 1789 Thanksgiving Proclamation, Washington made seven separate references to the Almighty, whom he acknowledged as the source of all the

nation's blessings, including victory in the Revolution and "opportunity to establish a form of government for" our "safety and happiness."

Perhaps no American, save the prophets only, has put such implicit trust in God as did the Great Emancipator. Out of his personal experiences he testified he was as certain that God acts directly upon human affairs as he was of a fact apparent to the senses, such as that he was in the room where he was then speaking. He said:

I have had so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others I have had occasion to regret it. (*Abraham Lincoln—Man of God*, John Wesley Hill, 124.)

A marked diminution of our trust in God has taken place in America since the days of Lincoln, the effect of which is everywhere apparent. We and our beloved country are today at the crossroads in our efforts to maintain our glorious American heritage of political, temporal, and spiritual freedom, won and bequeathed to us by the fathers who had inscribed in their hearts, as well as on their money, "In God We Trust." In every hamlet of our land arises a plaintive cry for a return to that trust in God by which the fathers built our nation. I believe we are approaching almost an unanimity in our feeling that the great and imperative need of this hour of decision for America is to vitalize our trust in God.

I believe we can do it. I know we can do it if we are but willing to pay the price. Possessing a sure knowledge of the truth of what I say, I point out two prerequisites to the realization of this, our great need: First, we must in hu-

Sunday, April 6

Third Day

military seek the God in whom we trust in earnest prayer; second, we must dedicate ourselves to the keeping of his commandments.

"Seek ye the Lord while he may be found, call ye upon him while he is near," counseled Isaiah. (Isa. 55:6.)

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice," sang the Psalmist. (Psalm 55:17.)

"Watch and pray, that ye enter not into temptation," (Matt. 26:41) taught Jesus. And in his perfect life he set the pattern. He prayed (Luke 3:21) and fasted forty days (Matt. 4:2) at the beginning of his public ministry; he prayed in the wilderness (Luke 5:16); he prayed at the beginning of the day (Mark 1:35); he prayed a whole night preceding his selection of the Twelve Apostles (Luke 6:12); he prayed for strength in Gethsemane; and finally, on the cross in the hour of his death, he prayed. (*Ibid.*, 23:34.)

All men who, "under God," have advanced the cause of righteousness in America have been praying men. Who has not heard Isaac Potts' account of Washington on his knees in the snow in prayer at Valley Forge? Lincoln's sublime trust in God came after he had many times been driven to his knees in prayer. He thus explained to General Sickles the reason for the serenity he experienced while the outcome of the battle of Gettysburg hung in the balance:

In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a

sweet comfort crept into my soul. The feeling came that God had taken the whole business into his hands, and that things would go right at Gettysburg, and that is why I had no fears about you. (Hill, op. cit., 339-340.)

If we would vitalize our trust in God, we—you and I—must get down on our knees and pray to him as Lincoln prayed, with all the energy of our souls. And we must do so as did the Psalmist, evening, morning, and at noon. We cannot leave it for the other fellow; we must do it ourselves, and we must do it now. If we will begin and close each day by praying unto our Father in heaven in secret, as the Savior admonished, thanking him for our lives, his protection over us and our loved ones, our material comforts, the freedom we enjoy in this glorious land; if we will plead with him to guide us in the paths of righteousness that we may merit a continuation of his mercies; if the head of every household will daily call his family about him and, praying with them and they praying with him, truly worship the Lord, the first long and sure step will be taken toward vitalizing our trust in God.

To take the second step, we must learn that in the relationship between God and ourselves both parties have obligations. We must stand by the Lord, as Lincoln promised to do, for he has promised to give us protection against temporal and spiritual bondage, and against all other nations under heaven, only if we serve him. Praying is one way to serve him, another way is to keep his commandments. There are numerous ways in which we are violating them in America today.

On many points the Lord has given us specific guidance with respect to the conduct of our lives; for example, he has said,

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Ex. 20:7.)

In harmony with this command

Washington issued the following order in 1776:

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessings of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, . . . that every man of sense and character detests and despises it.

What respect is today being paid to this prohibition against profanity? If you hear what I hear, you know we have not placed the Lord in our debt through its observance.

"Remember the Sabbath day to keep it holy," (Ex. 20:8) is another familiar command.

That it was revered by the great Lincoln is evidenced by a general order to the army and the navy, signed by him November 15, 1862. From that order I quote:

The President, commander-in-chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. . . . The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. (*Abraham Lincoln, The War Years*, III, Carl Sandburg, 374.)

How do we, as a nation, stand upon this matter today? Is it not rather noted in the breach than in the observance?

"Thou shalt not commit adultery," (Ex. 20:14) spake the Lord amidst the thundering and lightning of Sinai, against one of the most debasing of sins, a practice which has preceded the disintegration of every fallen civilization. Paul's pronouncement that our bodies are the temples of God, that "If any man defile the temple of God, him shall God destroy," (I Cor. 3:17), is an eternal principle still in force. Much of our sorrow and distress stems from a violation of this divine command.

We might continue with others, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet," (Ex. 20:15-17) but we now have in mind enough to persuade us of many ways in which we may improve, if we really, in truth and without hypocrisy, are committed to keeping the commandments of God.

I plead with you, my friends, for a vitalization of our trust in God through earnest prayer and a careful keeping of the Lord's commands. Every substitute we have tried has left us deeper in the mire. Our integrity, our liberties, our treasures, are slipping like sand through our fingers. Our cynicism and godless learning lead us ever farther from the truth. Why should we not put to test the one untried plan of self-disciplined conformance to the plain and simple commands of the God in whom we profess to trust. Doing this, turning not to the right hand or to the left, we shall become strong and of a good courage. The Lord will be with and prosper us, whithersoever we go. Our trust in him being thus vitalized into an all-powerful present reality, the strongest bulwark in all our defenses, we shall sing with strong conviction,

Our fathers' 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.

That we may do so, I humbly pray in the name of Jesus Christ. Amen.

The Choir sang: "America"—McClellan-Cornwall-Smyth.

Announcer: "God of our Fathers, whose almighty hand leads forth. . . . Thy love divine hath led us in the past, in this free land by thee our lot is cast; be Thou our ruler, guardian, guide and stay, Thy word our law, Thy paths our chosen way."

Selection by the Choir, "God of our Fathers"—Warren.

CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(Organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise the Sacred Strain," singing words to the end of the second line, and humming to the end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first turns to Psalm 57, sung in a setting by M. Thomas Cousins: "I will praise Thee, O Lord among the people, I will sing unto Thee among

the nations . . . let Thy glory be above all the earth, Glorious everlasting!"

The Choir sang: "Glorious everlasting"—Cousins.

Announcer: With Frank Asper at the Tabernacle organ on Temple Square today we hear one of the impressive organ offerings of Cesar Franck: "Piece Heroique."

Organ selection: "Piece Heroique"—Franck.

Announcer: The Tabernacle Choir sings now a song by William Billings, written on David's anguished sorrow for his son who was slain: "David's Lamentation." "And the King was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O . . . Absalom, my son, my son . . . would God I had died for thee, O Absalom, my son!"

The Choir sang: "David's Lamentation"—Billings.

Announcer: The Tabernacle Choir continues with the softly echoing anthem by L. Stanley Glarum and with words from the 47th Psalm: "Sing Praises unto our King, for God is King o'er all the earth."

The Choir then sang: "Sing Praises"—Glarum.

THE SPOKEN WORD

"All real joy and power of progress . . . depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain." These words of John Ruskin suggest some of the results of irreverence and also some of the symptoms. Some irreverence is more a matter of thoughtlessness, as the boisterousness of boys. Some, as Ruskin wrote, partakes of deliberate, cynical disdain. Some shows itself in profane and offensive speech. Some is evident only in attitude. Some is apparent by confusion and disorder in places where there should be quiet and contemplation. True reverence is

not strained or stiff or artificial, but a sincere sense in one's soul that some things are sacred—that some things should not be lightly spoken of nor lightly considered. In the presence of great art, great music, great minds there is due respect and deference. Then how much more respect and deference are due the Creator of heaven and earth, in whose image men were made, whose wisdom and works are infinite, to whom we owe all the bounteous blessings of life, the recurring seasons, the springtime, the harvest, the love of family and friends, the reality we have here and the assurance of life hereafter. If

we lose the spirit of reverence as to the works and ways of Providence we shall lose much else also—for the kind of corrosion that rusts away reverence also rusts away other finer feelings. Certainly life need not be longfaced. Certainly there are many times and places when high-minded humor and light-hearted talk and heartily informal fellowship are a permissible and important part of life. But there are also sacred places, sacred hours, sacred subjects that should be reverently respected—and he who is insensitive to them is sometimes suspected of lacking some essential training or some essential qualities of character. We commend these words from the seventeenth century: "Let thy speeches be seriously reverent when thou speakest of God or His attributes; for to jest or utter thyself lightly in matters divine is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief." "Always and in everything let there be reverence."

The Choir sang: "Come, Thou Fount of Every Blessing"—Wyeth-Cornwall.

Organ selection: "Jesus Once of Humble Birth."

Announcer: We have heard the Choir recall a hymn with words by Robert Robinson and music by John Wyeth: "Come, Thou Fount of Every Blessing."

And with Frank Asper at the Organ we have heard a hymn tune that takes its title from the words of Parley P. Pratt: "Jesus Once of Humble Birth."

And now in closing the Choir recalls a moving and majestic chorus from Mendelssohn's "Elijah," with words from I Kings—words that contrast violence and physical force with the calm quiet whisperings of the still small voice: "Behold! God the Lord Passed By!—And a mighty wind rent the mountains—the sea was upheaved, the earth was shaken. . . . But yet the Lord was not in the Tempest, nor in the earthquake . . . nor in the fire. But after the fire there came a still small voice, and in that still small voice, onward came the Lord."—"Behold, God the Lord Passed By."

The Choir sang: "Behold, God the Lord Passed By"—Mendelssohn.

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and eighty-first presentation, continuing the 23rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

SUNDAY MORNING GENERAL CONFERENCE SESSION

Conference reconvened at 10:00 a.m.

The great Tabernacle was again crowded to capacity, great crowds of people having gathered on the grounds and in the buildings long before time to commence the *Church of the Air* broadcast at 8:30 a.m. The Assembly Hall and Barratt Hall were also completely filled with people who listened to the services and watched them by

means of television. In addition thousands were assembled on the Tabernacle grounds, the weather being delightful, where they listened to the proceedings by amplifying equipment as the services went forward in the Tabernacle.

President McKay, who presided and conducted the services, called the meeting to order promptly at 10:00 o'clock.

Sunday, April 6

Third Day

President David O. McKay:

Last Friday, at the opening session of the General Conference, three names were given of prominent Church workers who had passed away since last October. This morning we have to announce the passing of Bishop David A. Smith, formerly a member of the Presiding Bishopric, and also formerly President of the Canadian Mission.

At a special meeting of the Council of the First Presidency and the Twelve this morning, it was unanimously voted to extend love and sympathy to Sister Smith, the sons and daughters of Bishop Smith, to our fellow worker, Joseph Fielding Smith, brother of Bishop Smith, and to all other members of the family. He was a very earnest and faithful worker in the Missionary Home for many years, and was one of the first to participate in the instruction given to missionaries many years ago. Peace to his memory. May we emulate his good deeds and have comfort in the realization that he has gone to a rich reward and merits the plaudit, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

For the benefit of the listening audience, I may say that the fifth session of this general conference was not broadcast. It was a General Priesthood Meeting held last evening in the Tabernacle, with overflow meetings held in the Assembly Hall and the Barratt Hall, and for your interest as well, we should like to say that as nearly as the ushers could count, (and several think this is an understatement,) there were assembled in the Priesthood Meeting last evening, 16,769 men holding the priesthood. It was a thrill and an inspiration just to be in their midst!

Brother Walter Stover, returned missionary from the East German Mission, who presided over the East German Mission, a majority of the branches of which are behind the "Iron Curtain," was the first speaker, and the other speakers were the First Presidency of the Church.

This is the sixth session, therefore,

of the 122nd Annual Conference of the Church of Jesus Christ of Latter-day Saints. As heretofore announced, we are convened in the Tabernacle, on Temple Square in Salt Lake City. These services will be broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television. The proceedings of this session will also be broadcast over Station KSL, and by arrangement through KSL, over the stations named in the first session of the Conference. We shall not repeat the names, but we wish the stations to accept our appreciation for their co-operation in broadcasting these services.

This session will also be televised over KSL television station, channel five.

The Choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ.

We shall begin the services by the congregation and the Choir singing "Come, Come, Ye Saints," conducted by Elder Cornwall.

The opening prayer will be offered by Elder Wallace F. Toronto, formerly president of the Czechoslovakian Mission.

The Tabernacle Choir and the congregation joined in singing the hymn, "Come, Come, Ye Saints."

Elder Wallace F. Toronto, formerly president of the Czecho-Slovakian Mission, offered the invocation.

President David O. McKay:

At this point we wish to express appreciation of the excellent service being rendered by our brethren who are acting as ushers, and they suggest that possibly two or three hundred more people may find seats, if you brethren and sisters will just move more closely in towards the center. Try it anyhow. It is surprising how much noise and how little room that moving in makes!

We are informed that there are in

attendance this morning, eleven men and women from Denmark, leaders of Danish cooperatives, trade unions, business and social organizations. They are traveling in the United States as guests of the United States Department of Commerce. In your behalf I take pleasure in extending welcome to these, our friends from Denmark.

We welcome also the State, City, and County officials in attendance, and the leaders of the University of Utah, the Agricultural College, Brigham Young University, and other educational institutions.

The Tabernacle Choir will now sing, "Hear My Cry, O God," Brother Cornwall conducting.

The Tabernacle Choir sang an anthem, "Hear My Cry, O God."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency, will be our first speaker. He will be followed by Elder John Longden.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

I COME to you in deep humility, sensing, at least in part, my responsibility, and with a prayer in my heart, which I hope will be echoed in yours, that I may be led to say something that will tend to our upbuilding and leading us into that narrow way of life which our Heavenly Father has marked out for those who would come back into his presence. May the Lord be with us during this whole session, and the session that is to follow even as he has been with us to the present time.

As I sat here yesterday, something brought to my mind that I am the oldest member of the General Authorities. This is an honor that has been thrust upon me by time. It is an honor that any of my brethren can reach, if they will live for it. I say this, neither by way of boasting nor for the purpose of inviting sympathy, but I say it that I might make use of what I hope is some experience of value and the result of some reflection.

I have lived long enough and there has, year by year, come more into my consciousness, the knowledge that the principles of the everlasting gospel are beyond my power of rationalizing. Furthermore, I am persuaded that there is none who, unaided by the spirit of the Lord, and there is only one in this Church and in this world, who has the

right to rationalize, and that is, at the present time, President David O. McKay, our prophet, seer, and revelator—I have come to feel that there is none who can safely rationalize. And I am persuaded more to that by what happened in the early Christian Church, which, lacking a head that was effective during the early centuries, drifted away because they tried to make God's plan accord with their reason, and with the reason of the pagan philosophies.

I am persuaded we must watch carefully that we do not follow along those paths. Some of the greatest heresies that have crept into the Christian religion came in through a very few men who held no real official position, mostly, but who spent their time and their talents, and they were great, in trying to rationalize the gospel of Jesus Christ. There is some evidence—these were called "schoolmen," and the results of their work "scholasticism,"—and I am persuaded that we have some tendency in that direction as among ourselves, and I hope that the people will not listen to the rationalizing of men who undertake to make God's plan conform to what they think it should be in their weak and ineffective reasonings.

I am grateful to have lived in this day and age when the gospel has been restored. I take it there is no man or

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woman who sits down calmly to think, in the Church or out of the Church, but more particularly out of the Church, for light has come to us who are in the Church, who does not ask himself or herself, "Where did we come from? Why are we here? Whither do we go?" We Latter-day Saints have been instructed in that, and the instruction has come to us in modern revelation.

The book of Abraham, found in the Pearl of Great Price, tells us of the beginning, how the Lord came down among the intelligences, and as a result of his coming down, there was a great council in heaven. The record in Abraham which precedes the account of the council, is devoted to explaining that there are inequalities in God's creation, and inequalities among the intelligences, not all are equal. The Lord said to Abraham, calling attention to this great group of intelligences, that there were among them those who were the great ones, and declared to Abraham that he was one of those who were to be rulers.

I want to read just two or three verses, and I am reading from the third chapter of Abraham:

And there stood one among them [this great group] 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.

I call attention to the two succeeding verses which I shall read, because they are filled with certain great elemental truths. He continues:

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

That was the purpose for creating the earth. We were all there, all participating; we thus knew of the plan from the very beginning.

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first

estate; and they who keep their second estate [the estate in which we now are] shall have glory added upon their heads for ever and ever." (Abraham 3:24-26.)

Thus we know whither we came, and why we are here, and where, to what place we shall go. The whole plan is summed up in those few words.

Now since we came here to be proved, the Lord did not leave Adam in doubt about what he should do, or how he should do it, for the Lord gave to Adam the gospel, and the gospel which he gave to him included the revelation and the knowledge that there would come a Redeemer. You will recall, you who know the scriptures, the angel of the Lord asked Adam why he offered sacrifice. He said he did not know except that he had been commanded to do so. I think there is a great lesson there. They who rationalize, try to say why we do this, why we do that. Adam set the example. Why did he do it? Because the Lord had commanded it. And then the angel of the Lord explained to him the great atonement that was to come.

Now, that gospel so revealed to Adam has been in the world to a greater or less extent, sometimes less, from that time until now. It taught us what we should do, and what we should not do. We have never, when his Church has been on the earth, the Church of Christ, been in any doubt on these two points.

You will examine the Bible for some detailed statement of the principles of the gospel, up until the time of Moses, with but scant success. But if you will read carefully the book of Moses in the Pearl of Great Price, you can glean, and will glean from there the great principles of this gospel, even as they have been revealed and are taught to us today. When Moses came, we had the Ten Commandments given to us. They are the guiding star for the world civilization today. Blot out the Ten Commandments, and you have the darkness which rests upon Russia and those nations which follow her.

I call attention to the fact that the Ten Commandments, every one of them,

have in them a spiritual element. There is nothing in them that, if obeyed, does not build the spirit. From then until now there has been, effective in the world, a part at least of the great gospel. Men have known what they should do, and what they should not do.

Now time will not permit me to develop what we should do. We do as we are commanded, in order that we may meet the design of our Heavenly Father, who said,

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

That is the purpose.

Now, I am happy, very happy, that the Lord not only told us what we should do, but has told us what we should not do. He has told us the things that will prevent our gaining this immortality and eternal life. Sad, indeed, would have been our situation, had we been merely told what we might do. But he has not left us in darkness as to what we ought not to do.

And since doing the things we ought not to do forfeits the glory which the Lord has marked out for us, and if you want to know about that read sections 76 and 88 of the Doctrine and Covenants, then we must refrain from doing the things which he has commanded us not to do, refrain from misdoings of various kinds, refrain from sin, and all transgressions. And I thought perhaps it might not be without value if I were to read to you, for you to reflect upon some of the things that we are told we ought not to do, some of the offenses we should not commit under the penalty that if we do commit them we shall not reach the full glory which the Lord has marked out for us.

And I am going to read just a few things from Paul. Paul said:

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. . . .

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. (II Tim. 3:2-5, 13.)

That was to Timothy. Again to Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (I Tim. 6:20.)

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. . . .

Wherefore, my dearly beloved, flee from idolatry. (I Cor. 10:8, 14.)

And that was the burden of Paul, "flee from idolatry," and leave the food offered to idols alone. We Latter-day Saints do not worship idols, we do not worship relics, we do not have shrines. I wonder sometimes, however, if there is not something of idolatry among us. I call our idolaters, worshipers of dimes and chasers of nickels.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. (*Ibid.*, 10:20-21.)

Peter said:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (II Peter 2:1.)

These six things doth the Lord hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren. (Proverbs 6:16-19.)

I read these to show you that the Lord has not left us in doubt nor in

darkness as to the things, some of them, that we should not do. We add these to the Ten Commandments.

Now, my brethren and sisters, salvation is ours, if we will but live for it. We shall forfeit it if we do the things which his prophets have declared unto us should not be done. Read, I repeat, sections 76 and 88 and see what the Lord has laid up for us when we live the principles of the gospel.

My brethren and sisters, he who will read needs have no doubt of the great future that lies ahead of us, he will have no doubt of the place to which we go, of the associations which will be his; he will have no doubt but that the eternities that are to come are worth in happiness and joy, all of the giving up of the pleasures, so-called, of this life, from which we are asked to refrain.

I am sure the prize is worth the restraint. And after all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity's respect for us, and leave us debtors to the whole list of Christian virtues.

May the Lord help us to keep his commandments, help us to earn that which he has provided for us.

And I bear my testimony to you at this time that God lives, that he hears and answers prayers, for he has heard and answered mine. I bear you my testimony that Jesus is the Christ, that he is the Son of God, the Redeemer of the World, the First Fruits of the Resurrection, that through his redeeming blood all mankind shall be saved, that is to say, shall be resurrected, and that

those who keep the commandments and live the life which he gave and lived will have an eternal glory in the celestial kingdom.

I bear you my witness that Joseph Smith did have a vision, that the Father and Son did visit him, that holy angels came to him; that the priesthood, the Holy Priesthood of God which had been lost to the earth for centuries was restored through him to this earth; that those who have followed him in his high and great calling of President of the Church, the Presiding High Priest of the Church, have the same rights, the same privileges, the same authority which he held, even from Joseph's time down to President McKay, who holds those rights, exercises those functions, possesses all of the spiritual powers of the priesthood which Joseph had; and that this Church will continue to go forward, that those who follow President McKay will enjoy the like privileges, the like authority, and exercise the like functions.

There is no doubt about this, my brothers and sisters, and if we could just take this into our hearts and understand it, make it part of ourselves, not a mere expression, not lip-service but service by act, the power of this people would be unlimited.

God grant that to all of us and to each of us may come this testimony, to the end that we shall continue to spread the gospel in the world, continue to build up our own Church, and for ourselves individually, and as an incident to all that, gain eternal salvation in his celestial kingdom, I humbly pray in the name of Jesus Christ. Amen.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

I REALIZE more than anyone else, excepting my Heavenly Father and his Son Jesus Christ, my utter weakness in and of myself to occupy this position this morning. I am sure with an interest in your faith and prayers ascending to our Heavenly Father that I may be

blessed with his Spirit and we may be recipients of his blessings.

I haven't words to express adequately my appreciation and gratitude for the rich blessings which have been mine during the past six months in visiting the stakes and the wards throughout the

Church. It has been an inspiration and makes me humble as I endeavor to teach the restored work of God. I would like publicly to mention here this morning that I am grateful for the words of kindness and felicitations that have been extended to me in receiving this call six months ago, by members of the Church and by many who are not members of this Church.

I am sure we have been deeply impressed, I know I have, with the dignity with which these meetings have been presided over and conducted by President McKay and those in authority. I am sure we have felt of their power and strength, as we have listened to the words of salvation. Jesus Christ, as he faced a group of Pharisees on one occasion, questioned them when he said, "What think ye of Christ?" That is a question that might be asked of us today. We can answer it in our own minds. We do not have to answer it orally or in writing. "What think ye of Christ?"

These men, our leaders, have exemplified to me their love of God and their love for their fellow men, their neighbors, and I shall always be appreciative of the rich experience which was mine in having one assignment with Elder Joseph F. Merrill the first week following the last general conference, and partaking of his spirit. I could not help realizing that here was a man scholastically trained, educated in the sciences and in the engineering field, and yet, young people, he was not swerved from the path of truth and righteousness. He was not ashamed to bear witness that Jesus was the Christ and that the Prophet Joseph Smith was and is in very deed a prophet of God. You young people can take heed of this fine example from such noble leaders, as all these men are who are guiding and directing the work of the Church and kingdom here in the earth.

I should like to have you review with me for a moment or two an incident which took place just eight years ago. A young man of this Church who had put on the uniform of his country to

defend freedom and liberty and the rights of the individual found himself from his home town in Boise, Idaho, on a beachhead in Normandy, about a month before D Day. As if he had a premonition of what was going to happen, he sat there and wrote a message to a friend of his in Boise. And he said, concluding that letter,

"I should like to give you the formula, or the requisite for peace, if you please. It is nothing new, but I ask you that we rediscover the things which we already have, and that were given to us by the Master some two thousand years ago in a single sentence, when he said. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.'" (Matt. 22:37-39.)

This boy made the supreme sacrifice a few days after writing this letter.

These are truths that we might well reflect upon this morning, my brethren and sisters, as we also review an incident in the New Testament. The Savior had been teaching his doctrine, the saving principles of salvation and exaltation. He was queried by a lawyer who said to him, "What good thing shall I do, that I may have eternal life?"

He was endeavoring no doubt to trap him, because the Master counter-questioned him and said, "What is written in the law? How readest thou?"

The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

And the Savior said, "If you will do these things, thou shalt live."

Then trying to justify himself, the lawyer said, "And who is my neighbour?"

The Master then gave that glorious example of the Good Samaritan, where a certain man going from Jerusalem to Jericho had been set upon by thieves and stripped of his clothing and his material things. (And we, my brethren and sisters, can be stripped of those

things which are material. They are insignificant.) And so he was left half-dead in the roadway. A priest came along, and seeing this man, even though he professed Christianity, crossed to the other side, and left him. Then a certain Levite came down the street and likewise saw this man, and he also crossed to the other side. But there was the Samaritan who beheld the condition of the man and administered to him by anointing his wounds with oil, putting him upon his own beast, and taking him to an inn, where he might receive assistance. He left funds that he might be taken care of, and advised the innkeeper that he would be back, and if it took additional funds, he would gladly see that those expenses were defrayed. Then the Master said, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

And the answer was, "He that sheweth mercy on him." And there followed the great command of the Savior, which is significant to me, "Go, and do thou likewise." (See Luke 10:25-37.)

Yes, my brethren and sisters, if we truly exemplify this teaching of the Master to love our Heavenly Father sincerely and deeply, then we will love by natural consequence our neighbor. Thus many of the conditions in the

world today which are contrary to the gospel of Jesus Christ will be overcome. There would not only be peace in the world, but also we would have peace in our hearts and in our souls. And I humbly pray as I bear witness to you, my brothers and sisters, that this is true, that Jesus Christ gave us this commandment for a purpose. May we have the energy and the desire within our own hearts, and the fortitude within our souls from this moment on to put it into practice more fully in our daily lives, that we may reap the rich blessings which are predicated upon these truths. I bear witness to you that God lives, that Jesus is the Christ, that the Prophet Joseph Smith was a prophet of God, and those who have succeeded him as President of this Church down through the years to our present President David O. McKay have been men divinely inspired and called of our Heavenly Father. May we uphold and sustain them, and the revealed truths of the Lord, which are given to us by them from time to time, that we may be doers of the words, and not only listeners, I humbly pray in the name of the Lord Jesus Christ. Amen.

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

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I PRAY that I may enjoy the blessings of our Heavenly Father. I have been deeply impressed, as you no doubt have, with the words we have heard. And I have been deeply impressed by something I have seen this morning. It has impressed me so sincerely that I want to give you the benefit of it. In the crowded condition of this Tabernacle, there came at the beginning of the service a mother with four children. The usher provided a blanket for the children to sit upon, and then the

mother took a seat quite a way up the aisle. These children behaved themselves in splendid fashion. I thought how lovely it was for a parent to have such confidence and faith. And then I was thrilled when we all stood to sing "We Thank Thee, O God, for a Prophet" to see these children, as if they stood in the Sunday School or Primary, sing with enthusiasm. So deeply was I impressed, and so near is it to what is now in my heart to say, that I have taken the liberty to bring this il-

lustration here from our very midst: that of a parent who had trained well and then had faith in her children.

O this is the day of our salvation—now, not in some great future time but now. This is the day of our salvation! These things that are all about us, this is our opportunity to live, and to practise the glorious teachings of the gospel.

One or two things have come to me as I see this day of salvation, things that perhaps we might do. May the Lord bless me that I may be understood in their presentation. They are very simple things. The first is to study prayerfully the word of the Lord—study prayerfully. That is the key to it—the word of the Lord.

I went to the North Jordan Stake quarterly conference not long ago. I was a little early. As I drove my car to the parking place, I saw a young man reading. As I looked closely, I saw it was the Book of Mormon that he was reading, and I walked quietly to the car, and the young man said, "Good morning, Brother Kirkham."

And then his father extended his hand toward me, "Well, is this Brother Oscar Kirkham?"

I said, "Yes."

He gave his name and said, "My son has just been reading the Book of Mormon for me. We read together the word of the Lord very often. We greatly enjoy the Book of Mormon." He was a blind man; for eight years he had been blind. And in the conversation that followed he told of the many things that he was grateful to the Lord for, one of which I recall: "I have three sons down at Brigham Young University. They have earned their way. We are a very happy family."

This is the day of our salvation. That brother will meet the tomorrow and enjoy it to the full.

This is the day that we must be mindful of, and devote our best to its many blessings. Let us study prayerfully the words of God. The great Shakespeare, when asked by Bacon, "Where did you get your inspiration for the great plays which you have written?", replied:

"From the Psalms of David." I want to read just a few lines from one of these great psalms, the word of God. These lines have stood the test of time. They are most worthy of our careful reading and meditation. Here are words that have been read by millions and set to some of the finest music in the world. You will recognize them at once but read them again. There are deep and beautiful inspirations in them. Just the first few lines:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul. (Psalm 23:1-3.)

Alma in the Book of Mormon gave these words of counsel to his son Helaman:

... for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

... but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. (Alma 36:3; 37:6.)

And from a revelation given through the Prophet Joseph Smith on the day when the gospel was opened up in England to Thomas B. Marsh, these lovely words are taken, this glorious admonition:

Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (D. & C. 112:10.)

God bless us. This one step we can take today, tomorrow, and the next day: Daily, prayerfully, read the word of God. Live and enjoy the gospel of Jesus Christ. Carry the word to a friend somewhere that his life may be blessed. Then peace shall come, and God will love and bless us. Now is the day of our salvation. May the Lord bless us, I humbly pray in the name of Jesus Christ. Amen.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

THE STRENGTH I need on this occasion, my brothers and sisters, must come from your faith and prayers in my behalf. I plead with you not to forsake me. It is very difficult for me to talk to a congregation which is not within the range of my vision, but this morning I would like to be oblivious to your presence here in the Tabernacle, and to speak to those of us who live way out on the periphery of our great Church. I have been impressed with a desire to do this since listening to the remarks of President Stover last night. I would like to talk to you people in Great Britain, in the Scandinavian countries, in Holland, in Germany, Czechoslovakia, France, Switzerland, Austria, Palestine, South Africa, the South American nations, those who dwell within the great Polynesian triangle in the Pacific, and to those fine people, few in number, in the far-off Orient.

I would like to say to you that I know that in your hearts this day there is a longing to be here at the hub of this great Church, a longing which you cannot realize; and in a sense I am pleased that you do not have that desire fulfilled. You are needed where you are. You know, as we know, that this world is in need of a new birth of freedom, and that a new birth of freedom cannot come without a new birth of righteousness; and that you in your far-flung areas, away from this hub of Zion, are the leaven of righteousness. This will be the seed, we pray to God, which will bear fruit and bring back to this depressed and sordid world the freedom for which we all so earnestly pray.

You have been great in your contributions to this nation and to this Church. You will read in the reported sermons delivered from this pulpit that this land is choice above all other lands. It is only choice because from your shores have come your great, your humble, and your God-fearing men and women, and they have brought from your shores the

fundamental concepts which made it possible for the birth of the greatest paladium of human liberty that was ever written by the hand of man—the Constitution of the United States. And I want you to know that greater than that has been your contribution to the building up of Zion and her borders.

You in Great Britain have contributed to the leadership of this Church as has no other nation. In the veins of those who have presided over this modern kingdom, your blood courses. In Scandinavia, your contribution has been great and magnificent. You have contributed prophets, seers, and revelators. In Germany you have contributed great educators, great Saints, and to all of you in those faraway areas, I will say, great is our debt to you for that which you have contributed.

We encourage you to stay where you are because you are needed there, where the light is going out, and we say to you: Stay close together; attend your meetings regularly, even though your numbers may be limited by law to four or to two; stay together. Renew your covenants with God by partaking of the sacrament, and I tell you that you cannot have your lights darkened because this work cannot be blacked out by the legislation of man. They may close your chapels; they may deny you the right to assemble in worship; but behind your own doors you have the priesthood of God; and in your homes where the priesthood of God exists, there is Zion. And to you whose lives are committed to righteousness, I say unto you, You are Zion.

To you in South Africa, you who have never had a visit from one of the leaders of this Church, I know that your prayers will one day be answered. To you in South America who are struggling to build yourselves into a mighty people on that great continent, which is precious in the eyes of God, I say, be strong. To you in the isles of the sea,

I say unto you, were it not for you, I would not be standing here this day. To you in New Zealand, and when I speak to you I speak to all those who dwell on those beautiful isles, were it not for you, implanting within my heart as a seventeen-year-old boy your simple faith, your knowledge of God, your demonstration that the veil between God and man can be very, very thin, I wouldn't be standing here today at the hub of Zion, speaking to you way down under, in this capacity. This is not my calling alone, you good Maori people; this is yours.

You in the Hawaiian Islands who have had come to your shores missionaries, one only in his sixteenth year, who later became the leader of this Church, a noble prophet, seer, and revelator: I tell you that on that island of Maui where he and President George Q. Cannon had their great theophanies and experiences, there is a spirit and an atmosphere, which I have felt nowhere else in all the world.

To you in Tahiti, who were the first in the isles of the sea to receive the gospel in this dispensation, my heart goes out. For more than a hundred years you have been listening to this message of regeneration. You have contributed of your tithes and your offerings, your widow's mite, and not one of you has yet come to a temple of God. You are worthy. God will reward you for your faithfulness and devotion. His principles are eternal, and in his kingdom and his presence, that which you have been denied in this life will be added unto you. Great has been your contribution to the building up of this Church.

Australia, the great continent down under, there where our people are scattered over such a vast area, how great has been your contribution! During the war years, when you were without missionaries from Zion, your leadership rose up and magnificently carried on. And there sits among the councils of the Church this day one of those missionaries who went to your shores many years ago and whose testimony was strengthened by you until it became an

anchor to his faith. God bless you for this great contribution.

You in faraway Japan were left alone for many years, but there had been implanted in your hearts a testimony of the restored gospel, and when the way was opened up for the missionaries to return to you, they found you, though small in number and in membership, still faithful and devoted and loyal. You at Hiroshima, where was felt the death blow of the first atom bomb, and where soon after you raised the sign which should be an ensign unto the world, not written in your language, but in the language which all nations understand, the English language, "No more Hiroshimas." If all men could write in their hearts the words of that sign which now stands over the place where that atom bomb exploded, peace would return to the earth and dwell regnant in the hearts of all men. You have contributed much to the building up of this kingdom and could you hear my words, I could tell you that there sits before me now one who is at the head of one of our great institutions of learning who spent a number of years among you, who partook of your spirit, who knows you as an industrious people, who knows that in your land, there are no weeds; and I know that much that actuates him in his great purpose in instilling within the hearts and souls of the youngsters of this community, a knowledge of things which are true, he received under your influence.

To you in faraway China I say: Keep the faith, be valiant; you will not be forgotten, and one day the missionaries will return to you. Yours is a light shining in darkness. Keep it burning, and the Father of us all will bless you.

God bless you people out in these areas of the earth. And I testify to you that much strength comes from you to us, and if you remain strong where you are, we will not become weak here at the hub. In your hours of need, we will do our best. We will keep our storehouses bulging with the necessities of life, and when you need them, the freight cars will be loaded, and the

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ships' bottoms will be filled, and we will send that over to you which you need. And we say to you, and I speak for all, that where there is no power, where there are no facilities, where there is no program to save you materially as well as spiritually, there is no power of God unto salvation. We will not fail you spiritually nor materially.

And I leave my witness with you in all of your fair lands, that I know that God loves you. He will attend you and that which you do not hear as we speak in our great conferences in Salt Lake City, you do hear in your humble cottage meetings, wherever they may be, or in your rented halls which may reek with stale tobacco smoke, and which

have been cleared of empty flasks and beer bottles the night before. Those same testimonies you hear, and I believe that I can say to you in behalf of most of my brethren that that which we have experienced in life which makes it possible for us to stand here and address you as special witnesses, we received in our associations with you as young missionaries. And again to you in New Zealand I say: Because of you, because of your kindness, your humility, your patience, your great faith, I can stand here and say that I know that God lives, and because of you, I am a special witness of his Son. All power be to you, and God bless you forever, and bless us all, I pray in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I AM VERY grateful, my brothers and sisters, for the opportunity of meeting with you in general conference once again. I always receive a great uplift from these conferences. I would like to express appreciation, too, for the blessing that I receive in going to your stakes Sunday after Sunday, meeting you wonderful people who strengthen my faith and my testimony and help me to accomplish the work which is assigned to me.

I am grateful beyond words for this great Church, and for the testimony I have of the divinity of this work. I am grateful for the privilege of doing a little in this Church, so that I may help to work out my salvation and help others to work out theirs.

This morning once again I would like to address the young people of the Church. I love the young people. I am thrilled with their faith and their devotion.

Last June I had the privilege of standing here and talking with the young people who came to the M.I.A. conference. I told them about a little family up in Canada, which had joined the Church, and as a result had suf-

fered great persecution. To bolster their courage, this little family rewrote the words to a hymn they used to sing, and made one of the verses go like this:

Dare to be a Mormon;
Dare to stand alone;
Dare to have a purpose firm;
Dare to make it known!

I invited the young people who were here last June to develop the same kind of courage held by this wonderful Canadian family, and in the face of all forms of opposition to stand firm and true to the faith.

That opposition might come in various forms. It might be persecution, as in the case of that Canadian family. It might be temptations, or it might come in the form of teachings from people who would like to destroy your faith.

When those temptations or those persecutions or those false teachings come, will you have the courage to be real Latter-day Saints, to have a purpose firm, and to stand by it?

A week ago a young man told me about the trial that came to him in school. Some of the teachings he received from an instructor who had no

faith appeared to have weakened the faith of this young man.

I am always sorry when I hear about teachers in our public schools who try to destroy the faith of our young people. It always grieves me to hear of instances like this. I know that the great majority of the schoolteachers, themselves, are wonderful people; they are believers in God. Many of them are devoted students of the scriptures. But unfortunately, occasionally, we find a teacher, whether in the field of philosophy or science, who seems to take it upon himself to destroy the faith of our young people.

I appeal to our young folk to realize that true science is not anti-religion, and that there is no unity among the scientists with respect to many things now being taught by some instructors who interpret them to mean that there is no God. Science has never come to a unity of understanding on that point, young people, so do not be disturbed by the godless teachings you may get in the classroom.

I would like you to know that some of the great scientists, many of them, in fact, are devoted believers in God, and some of them have declared that atheism has no place among the true scientists.

I was glad to read not long ago in *This Week Magazine*, an article by Dr. Arthur H. Compton, a Nobel prize winner, who said this:

Few scientific men today defend the atheistic attitude. Never yet has there been adequate refutation of the argument that design in the universe presumes an intelligence. Evidence points to the existence of a Beginner, a Creator of the universe. A physicist's studies lead him to believe this Creator to be an intelligent Being. The intelligent God has an interest in and relationship to man, and it is reasonable to assume that he would be interested in creating a being intelligent like himself.

I was glad to get a copy of a little pamphlet entitled, "A Scientist Confesses His Faith," written by Dr. Robert A. Millikan. Among other things in that little pamphlet, Dr. Millikan says:

I think you will understand me when I say that I have never known a thinking man who did not believe in God.

In speaking of the controversy between science and religion, Dr. Millikan said something else which I believe, young people, you should remember when some of these faithless, godless teachers who are trying to destroy your religion, talk to you in your classrooms. Said Dr. Millikan:

I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life, by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral. I am ready to admit that it is quite as much because of the existence of scientists of that type as of their counterparts in the field of religion, that the fundamental controversy has flared up today, and it is high time that scientists recognize their share of the responsibility, and take such steps as they can to remove their share of the cause.

And then Dr. Millikan quotes Lord Kelvin as saying:

I believe that the more thoroughly science is studied, the further does it take us away from anything comparable to atheism. If you think strongly enough, you will be forced by science to a belief in God, which is the foundation of all religion.

I was interested to note that Lord Kelvin's biographer said this:

It pained him [that is, Lord Kelvin], to hear crudely atheistic views expressed by young men who never had known the deeper side of existence.

Further to quote Dr. Millikan:

If I am accused of calling merely on the testimony of the past, on the thinking which preceded the advent of this twentieth century in which we live, I can bring the evidence strictly up to date by asking you

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to name the dozen most outstanding scientists in America today, and then showing you that the great majority of them will bear testimony, not only to the complete lack of antagonism between the fields of science and of religion, but to their own fundamental religious convictions.

So young people, when you are faced in your classrooms by faithless men who stand before you and try to destroy your faith, think of what these great scientists have said. Remember that even Dr. Millikan says that you can name the top scientists of the world, and he will show you that most of those men not only believe in God but also bear testimony of it.

I tell you there is nothing outmoded about faith in God, and when you go to school, you do not need to believe everything that is told you by these faithless men, whether in philosophy or science classes. You do not need to accept their evidence alone. And if you are disturbed by their persistence in teaching you these false things, just ask yourself the question: Which is the greater scientist, your instructor or Dr. Robert A. Millikan? Ask yourself, who is the greater scholar, your instructor or Lord Kelvin? Ask yourself, who is the greater authority, your instructor or Dr. Arthur H. Compton, or some of the other scientists who give the lie to the teachings of these men who say there is no God.

I shall never forget when I was in a sociology class I saw the professor, a short, bald-headed, bewhiskered man, stand there in front of our class and actually defy us to believe in God. He defied us to believe in a special creation or that man is a child of God.

I have always understood that it was against the law to discuss religion in the schools. But these men apparently claim academic privilege of some kind, academic freedom, I think they call it, in taking the right to destroy the very faith which the law prohibits us from teaching in the public schools. And when they do it, I think they are in violation of the spirit of the law, just

as much as if they were teaching religion. Young people, remember the great men of the world believe in God.

We do not get our faith from science, however, and I hope you will never take the position that we must even seriously regard what science says about religion. Faith comes by revelation. No matter what science might do to promote religious faith, it can never save a man. Salvation comes through revelation and the power of God restored to men in these last days. And that revelation is available. That revelation has come. The power of God and his priesthood are now here among men, and salvation comes through them.

How much do you know about the revelations of God to man? When Brother Kirkham stood here and asked you to study the scripture prayerfully, I was glad for the way he talked. I also appeal to you to make an investigation for yourself about the gospel of Christ. I ask you to be a part of this day of study and research, by making a study and research of your own religion. Do not be ignorant of what your own Church teaches. The glory of God is intelligence; there is no salvation in ignorance.

When you go to school, you study mathematics or chemistry or some foreign language. You do not just take the teacher's word for what is given there. When you study mathematics, you actually work out the equations and know by working them out that they are true. And when you study chemistry, you learn about the truths of that subject by actually performing the experiments that are given to you, and by performing them you discover the truth of the principles you are taught.

But if you went to school all your life and did not study mathematics, you would never know anything about that subject, would you? You might go to school all your life and never learn one thing about chemistry, unless you studied chemistry. And you can be in this Church all your life, and never

know what this Church teaches unless you study it.

Will you not take the advice of Brother Kirkham and study your own religion? Open the pages of the Bible; read there of the hand dealings of God to man. Read there of the life of the Savior. Learn of his teachings. He actually was here on the earth, and he taught men the principles about which you have heard today and in the preceding days of this conference.

And read the Book of Mormon. Study its pages. Know what is inside the covers of that great book. And will you study also the revelations that are given in that very small but great book, The Pearl of Great Price? It is almost unknown among many people, and yet it contains some of the greatest revelations of God to man.

And then, young people, will you really make a study of the life of the Prophet Joseph Smith and read the revelations that God gave to him? Discover Joseph Smith. Find out what motivated him. Be thrilled with the rest of us as you read the story of his going into the woods and there kneeling down and asking for light; and in response to that prayer seeing the Father and the Son standing there before him, not in some dream, but in a real experience.

And then read of his visits with the Angel Moroni, a personage who came back from the dead and ministered to Joseph Smith, gave him direction, and helped him in the production of the Book of Mormon. And then read the story of Oliver Cowdery and Joseph Smith who received ministrations from John the Baptist, and the Apostles, Peter, James, and John.

Read the story of these two men as they knelt in the Kirtland Temple in prayer, and there suddenly came before them a glorious vision. In the Kirtland Temple, here in the United States of America, stood the Savior, the Redeemer of the world. They saw him and talked with him. That one experience was worth more than all the philoso-

phies and scientific theories that men have produced in all time. They saw him; they heard his voice; they knew that he lived; and they did not have to take anybody else's ideas nor hypotheses pertaining to it.

After his appearance there came other glorious personages, Elijah, Moses, Elias. Why, this Dispensation of the Fulness of Times is so filled with actual experiences which men have had with God, and with the testimonies of those men, that you do not need to doubt. You may know for yourself as well, because as you study these things, and as you work in the Church, if you will pray, as Brother Kirkham asked of you, then the Lord will bless you with a knowledge of the truth of these things. You will receive a testimony, and you will know for yourself that God does live, that Mormonism is true, that the Savior has a modern ministry, and that we are a part of it.

Dare to be a Mormon,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

I humbly pray in Jesus' name. Amen.

President David O. McKay:

Elder Mark E. Petersen, of the Council of the Twelve, has just spoken to us.

We repeat the welcome extended to our visitors, State officials, and others, as expressed at the opening of this meeting. I am pleased to note in the audience as I have looked over it, the presence of a number of educators, the State Superintendent of Schools, President and Deans from the Brigham Young University, Ricks College, members of the Church Department of Education, including Directors of Institutes and Seminaries. I wish specifically to mention and welcome President Olpin of the University of Utah, Dr. Madsen, President of the Utah State Agricultural College, the President of the Brigham Young University, the President of the

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Branch Agricultural College, the President of Weber College. We have a feeling of fellowship with these educators.

The closing song by the Tabernacle Choir will be, "The Great Awakening."

The closing prayer will be offered by Elder Charles B. Richmond, formerly president of the Australian Mission.

Following the prayer this conference

will be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "The Great Awakening," after which Elder Charles B. Richmond, formerly president of the Australian Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

THIRD DAY AFTERNOON MEETING

The concluding session of the conference was held at 2:00 p.m., Sunday, April 6.

Again the various buildings were crowded to capacity: The Tabernacle, the Assembly Hall, and Barratt Hall, and again thousands assembled on the Tabernacle grounds to listen to the proceedings of the conference.

President McKay opened the meeting promptly at 2:00 p.m.

President David O. McKay:

Yesterday we received a very sweet and impressive message from a family of Saints in Hong Kong, China. They ordered to be sent to you and the Church this beautiful bouquet of flowers—the hydrangeas that you see here on the railing.

They are from the Ko family and Mrs. Joyce Aher, Chinese members formerly of Hong Kong, China. They sent it to show their love and appreciation for our having sent the missionaries to China. We thank them, and send to them through President Robertson and Sister Robertson, and others, who are laboring for their welfare, our love and blessings.

This is the concluding session of the 122nd Annual Conference of the Church

of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square.

The services are being broadcast in the Assembly Hall and Barratt Hall, over a loudspeaking system and by television, and as heretofore, all the proceedings have been broadcast over the stations named in the opening session of the Conference.

The music for this session will be rendered by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ. We shall begin this service by the Tabernacle Choir Men's Chorus singing, "Seek Thy God," Brother Cornwall conducting.

The opening prayer will be offered by Elder Thomas W. Richards, formerly president of the East Central States Mission.

The opening musical selection was by the Tabernacle Choir male chorus, "Seek Thy God."

Elder Thomas W. Richards, formerly president of the East Central States Mission, offered the opening prayer.

The ladies chorus of the Tabernacle Choir then sang, "My Heart Ever Faithful."

President J. Reuben Clark, Jr., Second Counselor in the First Presidency presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
John A. Widtsoe
Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson

Mark E. Petersen
Matthew Cowley
Henry D. Moyle
Delbert Leon Stapley
Marion G. Romney
LeGrand Richards

PATRIARCH TO THE CHURCH

Eldred G. Smith

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

ASSISTANTS TO THE TWELVE

Thomas E. McKay
Clifford E. Young
Alma Sonne
George Q. Morris

Stayner Richards
ElRay L. Christiansen
John Longden

TRUSTEE-IN-TRUST

David O. McKay

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Richard L. Evans
Oscar A. Kirkham

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A William Lund as Assistant

GENERAL CONFERENCE

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CHURCH BOARD OF EDUCATION

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 Stephen L. Richards
 J. Reuben Clark, Jr.
 Joseph Fielding Smith
 John A. Widtsoe
 Albert E. Bowen
 Harold B. Lee
 Spencer W. Kimball

Ezra Taft Benson
 Mark E. Petersen
 Matthew Cowley
 Henry D. Moyle
 Delbert Leon Stapley
 LeGrand Richards
 Adam S. Bennion
 Franklin L. West

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

J. Karl Wood
 Joy F. Dunyon

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Orval W. Adams
 Albert E. Bowen

George S. Spencer
 Harold H. Bennett

TABERNACLE CHOIR

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

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Alexander Schreiner Frank W. Asper
 Roy M. Darley, Assistant

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Clifford E. Young
 Alma Sonne
 John Longden
 Antoine R. Ivins
 Oscar A. Kirkham
 Joseph L. Wirthlin
 Thorpe B. Isaacson
 Carl W. Buehner

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director

Paul C. Child
 T. C. Stayner
 Mark B. Garff
 Leonard E. Adams
 J. Leonard Love
 W. T. Lawrence

Lorenzo H. Hatch
 Walter Dansie
 LeRoy A. Wirthlin
 A. Reed Halversen
 Henry C. Jorgensen

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma N. Simonsen, Second Counselor
 with all members of the Board as at present constituted

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 A. Hamer Reiser, First Assistant Superintendent
 David Lawrence McKay, Second Assistant Superintendent
 with all members of the Board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all members of the Board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Florence H. Richards, Second Counselor
 with all members of the Board as at present constituted

President David O. McKay:

Elder Richards, will you take your place here in the Council.

We have just heard President J. Reuben Clark, Jr., of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers

of the Church for the sustaining vote of the General Conference, and he reports all voting in the affirmative.

We shall be pleased now to hear from Elder LeGrand Richards, whom you have just sustained as a member of the Council of the Twelve.

Will Elder Buehner please take his place beside Bishop Wirthlin.

ELDER LeGRAND RICHARDS

Of the Council of the Twelve Apostles

I SUPPOSE only the men on this stand can know what has gone through my mind and my heart since President McKay called me to his office following the morning meeting.

I first want to tell you that I am proud that Brother Wirthlin has been called

as the Presiding Bishop of this Church. He and I have labored side by side for fourteen years, and I doubt if any two men have ever been closer to each other than we have been. He is a noble character, and he is as true and loyal to this Church as any man I have ever

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met. If we ever questioned the instruction of the brethren, he would say, "Well, you know, if the brethren were to tell us to put the Presiding Bishop's Office up on Ensign Peak, there it would go." That is the kind of faith he has.

And I have learned to love Brother Isaacson so much in these few years, five and a half years, that he has served as my counselor, and I am so happy that Brother Wirthlin saw fit to choose him to stand by his side.

And I love Brother Buehner. I have only been out with him once or twice, but I think they have made a wonderful choice.

Now I want to pay a tribute of respect and an expression of deep appreciation to the employees of the Presiding Bishop's office. We have some wonderful help there, and they have been so loyal and willing to do anything we have ever asked them to do. I should like to name them, but the list would be too long. God bless them in their further responsibilities in that office.

I cannot find words to express what is in my heart. I think of what Brother Alonzo Hinckley said when he stood here in a similar position and said, "My soul is subdued." I do not know what it takes to subdue the soul of a man, but for the past two hours, I have been trying to figure out how I could measure up and not disappoint you people, and not disappoint the Lord.

How grateful I feel to the brethren, President McKay and his Counselors, that they have enough confidence in me to nominate me for this position, and that the Quorum of the Twelve, knowing that I should become one of them, sustained them in the nomination.

And I thank you for your sustaining vote here this day, and I pledge you all the strength and ability that the Lord has given me to continue to help build up his kingdom on the earth.

I thank God for the opportunities that I have enjoyed of working among you, and in his Church, the missions that I have been able to fill, and the other sundry odd jobs, because I truly

love the work more than anything else in this world, and I know it is true. I could live better without the limbs of my body than I could without the testimony of the Holy Ghost and the Spirit of the Lord.

When I returned from my first mission, I was called to speak in my ward. I told the Saints that the greatest desire I had in my heart was that I might be able so to live now that I was home, that I could enjoy the same spirit I had enjoyed in the mission field. And I added, I hope the Lord will send me on a mission just often enough so I can keep that spirit. Maybe that is the reason I filled four missions. I thought when I got in the bishop's office, I would never get another, but who knows what might happen now?

I have loved my work with the youth of this Church, and with the Aaronic Priesthood, and for a time we had the girls' program. And we have lived to see some real achievement in the work with these boys. When we came into the office fourteen years ago, many a ward was still using the Melchizedek Priesthood in the administration of the sacrament. We tried to get the Standard Quorum Award going. We could hardly get a quorum to get twenty-five percent of the boys to attend sacrament meeting. And now the average for the entire Church is forty-one percent. It is not much to boast about, but it is up a long way to what it was.

And the girls were up to fifty-five percent, so they have to help the boys along a little, or the boys will not be worth their marrying a little later on when they want companions.

The growth of the Church during these fourteen years has been tremendous. I have been privileged to travel around the stakes of Zion, and it seems to me that every conference I attend, they say it is the largest crowd they have ever had. The way the brethren have been dividing the wards and stakes is indicative of the growth of the Church.

In tribute to the faithfulness and the integrity of the Latter-day Saints, I want to give you two or three figures of what

has happened since we came into the Presiding Bishop's office.

The membership of the Church in that time has increased 46.1 percent.

The tithes of the Church have in the same length of time increased 653.3 percent.

Forty-six percent increase in membership, 653.3 percent increase in tithing, and then you say the Latter-day Saints do not have faith.

And then you add to that what the brethren have already reported during this conference of the gifts of the Saints that are not counted as tithes, and I say the Saints are wonderful. God bless them everywhere for their faith and for their integrity.

I never come home from a stake conference but what I say to my wife, "You just have to get out in this Church to know the power of the Lord that is in it." How anyone in the world could be familiar with the Church and what it is doing, and the spirit and the power that is in it, and think that it comes from man! He would have to be a very bright man, wouldn't he?

The fast offerings in that time increased 230 percent. There have been 65 new stakes of Zion added; 458 wards, and 73 new independent branches.

I thought these figures might interest you and show that the Saints are coming along pretty well.

Now, brothers and sisters, if there is anything that I am sure of, more than anything else in the world, it is that this work is divine. It is not the work of man. It is the work of God, the Eternal Father, and his power is in it, and I tell you in all sincerity that the Holy Ghost, the Comforter that the Savior promised to send to guide us in all truth and bring things to our remembrance, is just as much a reality to me and just as necessary for our well-being as the sun that shines in the heavens is to the seed that is sown in the ground, and the plants as they germinate and come forth. I know the power of the Holy Ghost is in this Church.

When the Lord sent his servants out

in this day, he told them they were not going to be taught of men, but to teach that which he would give unto them by the power of the Holy Ghost. I do not know very much about the philosophies of men, but I know that God created the feelings of the human heart and the human soul, and I know that God has a way of bringing joy and happiness into the souls of men, when they seek after him, and when they enjoy the gift of the Holy Ghost, far beyond anything that men can purchase with their money.

I have been in homes of rich people. I have never seen any tears of joy shed because of anything they could purchase with their money, but I have been in groups of missionaries and groups of Saints, when for hours at a time there was not a dry eye there; just because the spirit of God was there. Like Nephi of old said,

He [the Lord] hath filled me with his love, even unto the consuming of my flesh. (See II Nephi 4:21.)

I feel sorry for Latter-day Saints if they have never felt that power, and that blessing, unto almost the consumption of their flesh.

That is what Paul meant when he said of those who have tasted of the power of the world to come, and then fallen away, it is impossible to renew them again to repentance, which gave me to understand that Paul understood that in this life, men could taste of the powers of the world to come. Surely that was what Paul experienced when he stood before Festus and Agrippa, there in chains as he was, and bore witness of the ministration and the appearance of the Savior to him on the way to Damascus, how he had seen the light, and heard the Voice saying,

... Saul, Saul, why persecutest thou me?
... it is hard for thee to kick against the
pricks. (Acts 9:4-5.)

And after Festus and Agrippa had listened, Festus said,

Paul, thou art beside thyself; much learning doth make thee mad.

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But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. . . .

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (*Ibid.*, 26:24-28.)

And there he was in chains, and his reply was something like this, "I would to God, that not only thou, but all men everywhere were as I am, save these chains that hold me bound." (See *Ibid.*, 26:29.) That is what the spirit of the Lord does.

And you remember when Jesus appeared to the people here in America, following his resurrection, and established his Church and ministered among them, the historian says that the joys that filled their souls no pen could write nor tongue express. And that is the thing the Lord gives to those who serve him, and that is the joy of service there is in this Church.

A few weeks ago I attended a stake conference, and a stake president told me about two visits he had made to an adult member of the Aaronic Priesthood, to try to induce him to quit his tobacco so that he might receive the Melchizedek Priesthood and be prepared to go to the house of the Lord with his family; and he said he had been unsuccessful. So I said to this stake president, "Did it ever occur to you that you might have been getting the cart before the horse, so to speak? If you would go to that man and teach him the gospel of the Lord Jesus Christ, and he would become converted, you would not need to ask him to quit his tobacco."

I think of the many, many homes into which I went in the mission field. I have in mind one now. The first night there, because we would not smoke with them, and we could not drink their coffee with them, the man said, "Well, I would never join your Church." Well, we did not discuss the Word of Wisdom any more for a few weeks, until we got him a little farther along. And when we got a little farther along, we did not have to ask him to lay away his coffee; it just disappeared. We did not have to ask him to quit his tobacco;

it went out the window the same way.

I remember one man past his eighties, who had been in the government service, walking up and down the streets and lanes in Holland for years and years of his life, and all he had for a companion and friend was his cigars. He chewed them instead of smoking them. And when he heard the gospel and became converted, he laid them away; he used to chew a little licorice root to take the place of the cigars.

I never hear of men like the one the stake president referred to but what I think—if they were only converted to the truth, they would not have to be asked to quit their tobacco. I could not help thinking the other night when we had this demonstration of missionary work, if every member of the Church could see it and hear it, and all the youth of the Church, we would not have so much transgression.

I have another thought before I close. You remember what the Lord said to Peter, 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. (Luke 22:31-32.)

I tell you, brothers and sisters, the Latter-day Saints are becoming converted, and they are strengthening their brethren, but there would not be a man or a woman in all Israel who would ever buy a pound of tea or coffee or a cigar or a cigaret or tobacco, in any form, if they were only converted.

You just think of Peter. He said, "Though all the world forsake thee, I will not forsake thee." But the Savior knew that even though he thought he was converted he was not quite converted. And so you remember how the Savior said that ere the cock should crow, he would deny Jesus thrice, and he did. And he was the first one to say, "I go fishing," (see John 21:3) after the Savior was crucified, but when he had remained at Jerusalem accord-

ing to the Savior's command, until he had been endowed with power from on high, the Holy Ghost, then he went forth fearless as a lion, and when he was commanded that he should no more preach Christ and him crucified in the streets of Jerusalem, he replied: "Whom shall man obey? God or man?" And you will remember that finally he rejected the privilege of being crucified with his head up, because he thought he was not worthy to be crucified as was his Lord.

Brothers and sisters, if we could just get the Holy Ghost, the testimony of the spirit in the hearts of all Latter-day Saints, we would not have any of them saying that we harp too much on the Word of Wisdom. After all, God gave it.

God help us to so live his command-

ments that we may enjoy his Spirit, that we may ever be found walking in his ways, and keeping his commandments, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder LeGrand Richards, whom you have this day sustained as a member of the Council of the Twelve.

We shall now hear Bishop Joseph L. Wirthlin, and he will be followed by Brother Buehner.

This afternoon we interviewed Brother Buehner, and just as he shook hands to leave, with tears in his eyes, he said, "I hope I shall not have to speak this afternoon, shall I?"

I suppose you will, Brother Buehner.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

MY BELOVED brethren and sisters, I approach this task with mingled feelings this afternoon. The one difference between Bishop Richards' and my situation has been that I was asked to visit President McKay last night at five-thirty. Hence the turmoil in my soul has existed for twenty-four hours, whereas in his case, he has only had two hours of it.

I would like to say that this change has brought about an end of one of the sweetest experiences that I have ever enjoyed. The last fourteen years in association with Bishop Richards has been a great source of inspiration, joy, and happiness for me.

I found him to be a man of great faith. He has an abundance of humility, and in his heart of hearts there is a great love for all people. There has been a beaten trail to his door over the years by those who have been in distress, and they have never left his office empty-handed or without some inspiration and encouragement. And as he leaves us, we shed tears at our parting, but we are only two floors apart.

It was just fourteen years ago this month when the telephone rang in my office, and someone said, "President Grant would like to speak to you."

I answered the phone. The President said, "This is Heber J. Grant. We are reorganizing the Presiding Bishopric today. LeGrand Richards has been asked to accept the position of Presiding Bishop, with Marvin O. Ashton as his first counselor, and we are asking you to take the position of second counselor."

I was shocked, and I suggested to the President I should like to talk to him about the matter.

He then declared, "There are only thirty minutes before the next session of the conference takes up, and I want to have some rest. What do you say?"

I answered "Yes," and I have never regretted having answered yes to that call and all calls that have come to me in this great organization.

I think of Bishop Ashton today. I learned much from him. He had a heart that was full of kindness and love for all mankind. I say, "God bless his memory."

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This great honor that has come to me today I accept as a tribute reflecting back to those who made it possible for me to enjoy all the blessings of this great Church.

I think of my Swiss grandfather and grandmother, my English grandfather and grandmother, who paid a dear price from a physical point of view for the acceptance of the gospel of the Lord Jesus Christ.

My Swiss grandfather came into the valleys of the mountains in destitute circumstances. He married his Swiss sweetheart and took her to a mansion out on Eighth East and South Temple—a dugout—where they lived for two years. But they were happy in the gospel of the Lord Jesus Christ. In a short time my grandfather was called on a mission to Switzerland.

At that time they had three children. He accepted the call without any reservations. They had no resources except the family cow, and that was sold to the end that his traveling expenses might be paid, and my grandmother sewed salt sacks for one dollar a thousand in order to sustain her family and help her husband who was out preaching the gospel of the Lord Jesus Christ.

My English grandfather was a man of great faith. As a young man he had the feeling in his heart that the gospel of the Lord Jesus Christ must be upon the earth somewhere, and that the Church of Jesus Christ could be found.

So he prayed to the Lord earnestly that he might find the Church and the gospel. Finally one Saturday night before retiring, he knelt down and asked the Lord in faith whether or not the Church was upon the earth, and if it was, could he find it.

During that night he had a dream, and in the dream he saw a street in the city where he lived, and in that street there was a hall, and in that hall two men were preaching the gospel of the Lord Jesus Christ.

When he awoke the next morning, he was so impressed by the dream that he got up, dressed, and went to the street, found the hall, and there found

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two servants of God preaching the gospel of the Lord Jesus Christ. He came to this country amidst hardships. Because of the faith of these forefathers of mine, I am here, living in peaceful valleys, in the shadows of great mountains, and, above all, within hearing of the voice of the latter-day prophets.

So I owe to them a debt—a debt of gratitude, and a debt that can best be paid in service to this great cause. I was blessed with wonderful parents, a father who taught me the importance of integrity and virtue, and a mother of great faith—a mother who taught me the lessons of the gospel of the Lord Jesus Christ at her knee. She taught me the story of the visitation of the Father and the Son, and I accepted that story without any reservations.

She taught me with reference to Jesus Christ and his divine mission. She taught me to honor the men who stand at the head of this Church as prophets, seers, and revelators. And as I have lived and grown older in life, I have found that her teachings were right, that they are true, and because of her I owe to this great organization a service which I pray the Lord will give me the strength to render in such a way that those who have asked me to accept this position will be satisfied, that I will please the Lord, and please you, my brethren and sisters.

I have been blessed with a fine companion, my dear wife. I remember the time in the early years of our married life when it was a struggle, and I labored in the bishopric of my ward; she gave me encouragement. Many times I have come home from work late. My clothes were spread out, my meal was prepared. I ate it quickly, changed clothes, and visited in the ward until late at night, arose early the next morning before my children were awake, and went to work.

For days at a time I did not see my children when they were awake. So this companion of mine has the credit of rearing our family, and since I have been in the Presiding Bishopric, being away for weeks at a time, she has taken

over, and has done a great service as far as my family is concerned, and I say, "God bless her."

In connection with this work I realize that I am following a great leader. I know of no man who has had at heart the welfare of the youth of this Church more than Bishop LeGrand Richards. As a bishopric, we have counseled long and often together in the endeavor to find means and ways whereby greater service might be rendered to the Aaronic Priesthood of the Church.

Bishop Richards has received the inspiration of the Lord's holy spirit, and rightly, too, for he has lived a life that qualifies him for the association of the Spirit, and out of it plans have been provided whereby both the young men and young women of the Church have been stimulated to draw nigh unto the Lord.

I have three sons. I love them with all my heart, and I have the same love for the young men over whom we now have the responsibility and privilege of presiding.

Brethren and sisters, I recognize that the Presiding Bishopric has a great responsibility in the matter of seeing that home teaching is carried on in the Church. This great priesthood assignment from the Lord makes it clear to us that it is the teacher's duty to watch over the Church always, to be with them and strengthen them, to see that there is no iniquity in the Church, backbiting, or evil speaking, to see that they attend to their meetings, and that all of them do perform their duties.

The word *all* has impressed upon me the fact that under no consideration are we as the teachers of the Church, as the servants of God, to teach the several and see that they do their duty, but to see that *all* of them do their duty.

So, with this great assignment resting upon the shoulders of the Presiding Bishopric, with the help and support of the Melchizedek and Aaronic priesthoods, we should be able to provide the teaching of the gospel in every home, to watch over every home, to be with the families of the Church, strengthening

them in their faith, testimony, loyalty, and devotion to the Church.

The greatest authorities on the science of teaching indicate the best teaching is done where the listeners have an opportunity to participate in the discussion.

As of February of this year, a plan has been worked out where the ward teachers leave in each home a small slip on which is printed the topic or doctrine to be discussed during the coming month, and therewith are several scriptural references. This is an invitation to the families of this Church to prepare for the visit of the ward teachers, to know something about the subject to discuss and enter into the discussion freely. We have the hope that the teachers of the Church will be fully prepared, and as they enter each home, the family will know of the preparation made because of the intelligent discussion that will follow under the direction of the Lord's holy spirit.

I am convinced that there are many young people in this Church who have questions in their minds relative to the gospel of the Lord Jesus.

Only the other day a sixteen-year-old boy asked his father, "What is the Holy Ghost? What form is it in? What are its functions? Do the General Authorities of the Church receive revelations through the Holy Ghost?" These are all intelligent questions, and they are pertinent. They indicate that this sixteen-year-old boy was thinking.

In any Church family where the gospel principles and doctrines are studied, the questions of the youth can be answered fully and particularly in the presence of the ward teachers, the servants of God.

"The glory of God is intelligence." (D. & C. 93:36.) If we are going to have a house of God in our homes, it must be a house where we study the gospel of the Lord Jesus Christ, and as we gain knowledge in our homes, knowledge of the gospel, then the glory of God will be in that home. His Spirit will be there in rich abundance. There will be the spirit of love and peace and

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good will. And finally when we have finished our course here in life, we have been promised a mansion on the other side, for the Christ said,

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

... that where I am, ye may be also. (John 14:2-3.)

Brethren and sisters, the heavenly mansion of which the Savior speaks will depend entirely upon how much intelligence we gain in this life, and how much of it we apply in our lives from day to day. We are all candidates for the celestial kingdom, and if we gain that knowledge and apply it in our lives, there is no question but what we will inherit the celestial kingdom.

I sincerely trust that we may have an interest in your faith and prayers. For these two grand men who will stand at my side, I have deep respect and love. Bishop Isaacson has proved his worth, and when I discussed with him the matter of remaining with me as one of my counselors, he said, "I don't want you to feel that you have to take me. If there is someone else you would rather have, feel free in selecting him." Brethren and sisters, knowing him as I do, knowing his faith, knowing of the great work that he has done with the adult members of the Aaronic Priesthood, knowing something of his fine judgment, I just felt that I could not give him up.

In Brother Buehner, I recognized a great youth leader, a man who accomplished a great work as stake president, a man who has splendid judgment, a man of humility. So I feel that with these two men by my side, with an interest in your faith and prayers, and with the help of our brethren, the First Presidency, the Council of the Twelve, and the Council of the Seventy, and with the help of the Lord, we can fill the assignments that have been given to us. I couldn't help feeling the other morning, after President McKay had finished that great address, to say in my heart,

"Prophet of God, thank you for that revelation." I had that same thought in my mind last night when the three members of the Presidency stood up and counseled the great multitude of the priesthood: "Prophets of God, I thank you for your counsel. I thank you for your blessings."

Brethren and sisters, these men stand in relationship to the Church as did Peter, James, and John. They are the servants of God. The light of inspiration and revelation rests upon them mightily. That is my testimony. And what I say about them is equally true of these twelve witnesses to the world, the Twelve Apostles. Every one of these men represents the Church as Christ would have it represented. They have my love, and they have my respect, and they have my support. The same is equally true of the brethren, the Assistants to the Twelve, and members of the First Council of the Seventy, and the Patriarch to the Church. And I would have you know that we of the Presiding Bishopric are your servants. If there is anything we can do to help stake presidents and bishops with their problems, we invite them to come and counsel with us.

I pray that the Lord will bless us that we will be united in all of our endeavors, for I know that this is the Church of the Christ. I am just as sure of that as I live. The visitation of the Father and the Son to Joseph Smith is a reality to me, not a dream. And the visitation of John the Baptist, and Peter, James, and John, and all of the heavenly beings who visited the Prophet, giving him the keys wherein the gospel was restored in its simplicity and its fulness, and finally the establishment of the Church as it existed in the days of the Christ, are all realities to me. There is no question about it.

And I pray that the Lord will bless me that I shall be built up in my faith. That he will forgive me of my weaknesses, that I shall have his spirit with me always, I humbly ask in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Bishop Joseph L. Wirthlin whom the General Conference has this day sustained as the Presiding Bishop of the Church.

We shall now hear a few words from Elder Carl W. Buehner, whom we introduce to you now as the Second Counselor in the Presiding Bishopric of the Church.

BISHOP CARL W. BUEHNER*Second Counselor in the Presiding Bishopric*

MY DEAR brethren and sisters, I didn't know a healthy man's legs could wobble so much in such a short distance. I am humble as I have never been humble before. I love this great Church, and I love these great men that preside over it—these men we know as the General Authorities of the Church.

I have had a great experience, and I thank them for it, in working in the organizations of the Church. I have had the privilege of being a bishop, of being a stake president, of being the chairman of a region in this great welfare program of ours, and until a few minutes ago I was a member of the general welfare committee of the Church.

I can promise this to Bishop Wirthlin and to Bishop Isaacson, that I will do everything that they ask me to do as long as I have strength to do it. I would drop in my tracks working for this great Church. I know of nothing that I love more; I know of no work that I would rather do than serve in this Church. After all, I am only a humble elder in the Church; my father and mother were converted by two Mormon elders in the old country, and when they came to this country in 1900, they brought with them two little children, and I was one of those children. Elder Thomas E. McKay, brother of our great President, said that he held me in his arms in the old country, and that my father and mother were the first ones to give him dinner when he came to that section of the country as a missionary about 1898. And if there is one thing that I will always remember about my good parents, it is that they remembered

all their lives why they came to Salt Lake City. They were faithful members of this great Church. We were taught as youngsters how we should live, and if we haven't followed in their footsteps and if we haven't amounted to anything as sons and daughters of those fine parents, it is certainly not their fault.

We didn't have to be asked to go to Church; we always went with them. I remember that as a little boy it was my responsibility every Saturday to shine the shoes of my father and all my brothers—and I had a lot of brothers. We didn't do that on Sunday morning; it was all done on Saturday; and Sunday morning the shined shoes were all put on, and we all went to Church.

I'll appreciate always that I learned to work. I was the eldest of the family, and as our family grew, my parents had quite a struggle in their early days in making a livelihood. As we became old enough, we had to learn how to do something ourselves. As I grew old enough to go to high school, I loved athletics as much as I did anything else, and I finally had the privilege of playing football and basketball and baseball and other things, but I think as a freshman at high school I was the first man who left the football practice field and hurriedly took a shower and ran to my home so that I could be working in our back yard when my father came home from work. It was only a few years after, that my father accompanied me to many games and watched some of my younger brothers.

Well, it has been a great experience. I love these men, and I will do all I

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can in my humble and weak way to assist them in every way I can. If I have any disappointment, I think it would be in Brother Romney, that he let me leave the welfare committee just at the time when I thought I could help him a little. They trained me for a little over a year and had just given me a new position wherein I thought I might be helpful, and here today that work has been terminated, and I have a new position in the Church.

I love the youth of the Church, and I love you folk. I hope and pray that

together we will move as a mighty army, and that this great Church will grow and prosper. My testimony is this, that as we work in this Church, so will our testimony increase, and so will the Lord love us and his blessings be with us. May it be so, I pray humbly in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

WITH YOU, my brothers and sisters, I take great joy in sustaining, in a real sense, these valiant servants of the Lord who have proven themselves so well in the past. I sustain them in their new positions with all my heart.

After three days and two evenings of hearing the inspiring remarks of the brethren who have addressed us, I can assure you that the only comfort one gets at this stage is the comfort that comes from knowing that that which he thought to say has been more adequately expressed than he could have given it. That is my situation.

I think we have had a most wonderful conference in that there have been sobriety, seriousness of purpose, earnestness of feeling, and it seems to me, a desire on the part of everyone to accept that which has been given us. The words that were given to one of the characters by William Shakespeare seem to express my feeling:

O God, who lends me life, lend me a soul replete with thankfulness.

I hope, my brothers and sisters, that we can go from here, each of us, with "a soul replete with thankfulness" for the abundance of blessings which are ours; for the truth which we have; for the authority to act in the name of the Lord and to officiate in his name, and thereby bring salvation not alone to

ourselves but to our loved ones and to all those who will heed the call.

We should be thankful, as I am sure we all are, for these inspired men who lead and direct us in such a splendid way.

If I could condense into a few words the general theme of this conference, it would be something like this: Forsake the vain practices of the world and serve the God of the land, who is Jesus Christ.

Now, if we can go from here heeding that general thought, this conference will have produced much. I have often wondered why Latter-day Saints should need to be constantly admonished when we can declare in testimony and in truth that God lives and that Jesus is the Christ, that Joseph Smith was an instrument in his hands in restoring the gospel. I have very often thought that that should be sufficient for any of us, and like Adam, as President Clark mentioned this morning, to know what our Father desires should be sufficient.

And as with Adam, so with Abraham—no matter how great the sacrifice, he did not equivocate. He did not hesitate. He did not ask questions. I hope, my brothers and sisters, that we can approach this in our faith and our determination to serve the Lord.

We are, however, exposed to the philosophies and the practices of the world, and sometimes become intrigued

with certain innovations which many people would have us think are the things to do. Therefore, we need to be reminded from time to time of the things which really count, to put first things first, to love the Lord with all our hearts and with all our might and with all our strength.

We Latter-day Saints need not subscribe to those practices which are around us, of which we have been warned in this conference. We need not minimize the religious standards and ideals which have been set up for us to heed and to follow. We need not be "lovers of pleasure more than lovers of God," as Paul has said that many in the world would be in these last days. (II Tim. 3:4.) We need not and should not be "high-minded" nor self-sufficient, but as true Latter-day Saints we should walk humbly before the Lord and remember that he is our God.

If we can be humble and submissive, gentle and easily entreated, we will grow in strength and in stature and be able to meet the vicissitudes of life, and to withstand the "... evils and designs which do and will exist in the hearts of conspiring men in the last days" (D. & C. 89:4), as we have been urged to do.

There is an old Spanish proverb which says,

He that loseth wealth, loseth much. He that loseth friends, loseth more. But he that loseth spirituality, loseth all.

It seems to me that there is a depression on spiritual things. We are in a worldwide "spiritual depression." As I go about and observe the conduct of many men and women, this seems all the more convincing. And we are told

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

And by this you may know they are under the bondage of sin, because they come not unto me.

For whoso cometh not unto me is under the bondage of sin.

And whoso receiveth not my voice is not acquainted with my voice, and is not of me. (D. & C. 84:49-52.)

That was given to the Church in 1832. I doubt that the world has improved much since then. Maybe we have learned a lot more devilment in the intervening time. I am not sure, but it would appear that way.

Now, my brothers and sisters, through these days of confusion and of doubt, where can we find security? On what foundation can we safely build?

Speaking of the conditions that would exist in these days, a revelation through the Prophet Joseph Smith gave us this assurance:

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (*Ibid.*, 45:57-59.)

How marvelous it is, my brothers and sisters, to contemplate such a blessing. It is ours if we will just heed the requirements for it. I very often turn to the scriptures when I speak to these young people, or did do in the temple, in an effort to get them to hold to the course which is good for them, giving them this admonition in the words of Helaman:

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12.)

I commend that to the Latter-day Saints, and to the young people particularly, who are making a struggle to

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establish themselves in their homes and in their lives as husbands and wives and fathers and mothers, to build upon that sure foundation, for if they do, they cannot fall, and they will not be deceived by the practices of the world.

I sustain the brethren with all my heart. I know that this is the work of

the Lord. This is not just another Church. This is the Church of Jesus Christ, and he heads it and directs it through these instruments, these holy men in his hands.

I testify to this, and pledge my allegiance to it in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

MY BRETHREN and sisters, I humbly ask an interest in your faith and prayers, and the Spirit of God, to direct the few things that I may say this afternoon.

I have a strong desire and feeling in my heart in this closing session of the conference to encourage the Latter-day Saints to keep God's commandments. I know that there is nothing in this world that is as important to members of the Church as to keep all the commandments. In fact, the very purpose, the reason for our existence here in mortality, is to prove us, to see if we will "... live by every word that proceedeth forth from the mouth of God." (D. & C. 84:44; 98:11.)

As President Clark pointed out in his masterful discourse this morning, Jesus Christ, at the grand council in heaven, declared that the sons and daughters of God would be placed upon this earth to "... prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." And the Master gave the promise to them that those who were successful in doing so, would "... have glory added upon their heads for ever and ever." (Abraham 3:25-26.)

In due course of time, Father Adam and Mother Eve were placed in the Garden of Eden. They partook of the forbidden fruit. The Fall came about; thus they became mortal beings. A veil was drawn over their minds, and they forgot their pre-mortal existence and the gospel by which they had previously lived in the spirit world. It was necessary, therefore, for Jehovah,

even Jesus Christ, to reveal to them the gospel plan.

As time passed, time and time again, little by little, line upon line, precept upon precept, doctrine upon doctrine, the gospel was revealed by the Savior to Father Adam and Mother Eve. They rejoiced in all the revelations that they received; and faithfully they rendered obedience to the commandments of God. We read in the Pearl of Great Price:

And he [meaning the Lord] gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:5-6.)

Now, some people may regard Adam's answer as one of blind obedience. I think his answer is one of the most sublime illustrations in the scripture of faithful obedience. Although he did not know the full answer why, yet he knew that God would not tell him to do anything which would be harmful for him. He was convinced that all that God commanded him to do was for his own good; therefore, he obeyed, and later on he received light.

It would be a wonderful thing if all the members of the Church of Jesus Christ of Latter-day Saints would follow Adam's example. When the holy prophets—the First Presidency of the Church,

the Twelve Apostles, God's anointed prophets, seers, and revelators upon this earth—give instructions to the Church members, if we would all render obedience to their instructions, having a firm conviction in our hearts that they speak the word of God; although we do not have the answer yet, knowing in due time we should receive light as did Father Adam.

It is my testimony that such would be the case. I am not only willing to follow the counsel of the brethren but also glad to obey God's commandments as given by his prophets.

We are told that there are two masters in this world. The one Master is Jesus Christ; the other master is Satan. The Savior himself taught:

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

Alma, one of the great Book of Mormon prophets, taught: "For every man receiveth wages of him whom he listeth to obey." (Alma 3:27.) If we list to obey Jesus Christ, as our Master, we walk in the light: we receive peace, happiness, prosperity, and the other good blessings of this life, and in the world to come, eternal life in our Father's kingdom. If we choose to follow Lucifer as our master, we shall receive the wages which are his to bestow upon us. On certain occasions those who obey Satan receive as their wages misery, unhappiness, sorrow, and disappointment in this life; and, one might say, on all occasions, they experience the loss of their eternal rewards in the world to come.

One of the most apt illustrations of one who chose to follow Lucifer, that comes to my mind at this time, was Cain. We read in the Pearl of Great Price:

And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord. (Moses 5:18.)

Cain was obedient to Satan's com-

mandment. Of course, God rejected that offering, and Cain became very angry. And then the Lord appeared unto Cain, and said:

... Why art thou wroth? Why is thy countenance fallen?

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. (*Ibid.*, 5:22-23.)

Yet Cain continued to love Satan more than God. He entered into a secret covenant with Satan to murder his brother Abel for gain. "And he gloried, [so the scripture says], in his wickedness." (*Ibid.*, 5:31.) And after this terrible crime had been committed, Cain received his "wages from him whom he listeth to obey." He was cursed by the Lord with a dark skin. He lost the Holy Priesthood. He lost his eternal soul, becoming a son of perdition. Thus, he was turned over to Satan—his master.

God, our Eternal Father, is very much concerned about you and me and every one of his children here upon this earth regarding their keeping his commandments. When we keep his commandments, it gives him joy; his heart is caused to rejoice. When we disobey his commandments, his heart is caused to sorrow.

Enoch had the privilege of looking down through the stream of time in a vision. He and God were observing human history in that vision. When the scene came to the period of the time of Noah and they were observing what was taking place during that period, "God wept." (See *Ibid.*, 7:28.) Enoch was very much surprised to see that God would weep, and asked: "Why is it that God weeps? Everything is happy in heaven, everything is peaceful there, everybody worships you." In fact, Enoch could see no reason why God should weep; but God said:

... Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the

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day I created them; and in the Garden of Eden, gave I unto man his agency.

And unto thy brethren have I said, and also given commandment, that they should love one another and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.

... among all the workmanship of mine hands there has not been so great wickedness as among thy brethren. (*Ibid.*, 7:32-33, 36.)

Because God knew the calamity that should come to those people, he wept and declared that the heavens also wept over them.

In his conference talk, President S. Dilworth Young gave a wonderful illustration on God's concern over our obedience which I would like to repeat today.

King Saul had recently come to the throne when an invading Bedouin tribe from the Arabian desert came into the land of Canaan and molested the Israelites. The voice of the Lord came to Samuel, the prophet, commanding him to command King Saul to take his armies and go in pursuit of those invaders, the Amalekites, and destroy or kill every man, woman, and child, both male and female, and all the animals, as well as to destroy utterly all of the properties. Saul received this commandment, went in pursuit of the Amalekites but did not fully keep the commandment. He brought back the fattest and best of the sheep and cattle, as spoils of war.

God was very displeased with Saul's disobedience; and the voice of the Lord spoke to Samuel again, telling him that Saul had

... turned back from following me, and hath not performed my commandments. (1 Samuel 15:11.)

And then the Lord explained to Samuel what Saul had done. Thereupon Samuel went out to meet King Saul as he was coming home from the war. Saul heard that Samuel was coming, so probably he hid the cattle and sheep behind a hill. When those

two men met, Saul greeted Samuel as the chosen prophet of God, and said: "Blessed be thou of the Lord: I have performed the commandment of the Lord" (*Ibid.*, 15:13); stating that he had obeyed God's command in detail, having completely destroyed the Amalekites.

And Samuel said, What meaneth then this bleating of sheep in mine ears, and the lowing of oxen which I hear?

And Saul said, They have brought ... a few of the fattest and best of the cattle and sheep for the purpose of offering sacrifice unto the Lord thy God; and the rest we have utterly destroyed. (*Ibid.*, 15:14-15.)

And then Samuel made this memorable statement:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (*Ibid.*, 15:22.)

I would that every Latter-day Saint would place deeply that statement in his heart and keep it there forever. Furthermore, I would that every Church member from this time forward would repeat every few days: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"; and obedience is even better than the wealth of this world or than any position or honor that mortal man can bestow upon us. Best of all our attainments, therefore, is to obey the voice of God in all things and at all times.

We have been told by the holy prophets throughout the entire course of history that we will receive our blessings from the hand of God according to the obedience that we render to his holy laws. Therefore, the rewards and punishments are, one might say, based upon a scientific formula. The Lord revealed to the Prophet Joseph Smith:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from

God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

God, our Eternal Father, is not as greatly concerned over which race of people we belong to nor over the color of our skins as he is over our righteousness. He is not concerned with how wealthy we are—whether we drive a Cadillac or walk; nor does he care to which family we belong; but he is deeply concerned over what kind of hearts we have. In other words, it makes a vital difference to him whether we render obedience to his commandments or not.

The question oftentimes comes to the minds of thinking people, especially young people: "What rewards come as a result of obedience to God's commandments?" Even from the very beginning, and in every gospel dispensation, the followers of Jesus Christ have been told by the holy prophets that those who render obedience to God's commandments eventually will find rest in the presence of the Lord. There they will receive a blessed immortality. In fact, in the very beginning when Adam and his posterity began to populate the earth, the scriptures report:

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled. (Moses 5:14-15.)

When you and I became members of the Church of Jesus Christ of Latter-day Saints and were baptized, we entered into a covenant to keep God's commandments—all of his commandments. We did not covenant to obey just the gospel laws that meet our convenience, the ones that we like to keep, but all of God's commandments.

When we received the Holy Melchizedek Priesthood, we received it with an oath and a covenant; and the oath and covenant is that we will live "...

by every word that proceedeth forth out of the mouth of God." (D. & C. 98:11.) Jesus Christ has promised that if we do so all that the Father has will be given unto us. (*Ibid.*, 84:38.)

Now, what does the Father have? The greatest blessing that he has to give to his faithful children, according to his own declaration, is eternal life. (*Ibid.*, 14:7.) Also, he has called this gift exaltation in the presence of God. Godhood is another way to describe that same gift. (*Ibid.*, 132:19-20.) Therefore, all those who love God and keep his commandments will receive eternal life, godhood, or exaltation, which means that they will rise in the resurrection and enter into celestial glory to be made joint heirs with Jesus Christ and receive all that the Father has.

I am as thoroughly convinced as I am that I am standing here speaking to you people, in fact, I know that if you and I will keep God's commandments day by day, walking humbly with our God, with "a broken heart and a contrite spirit," as the Lord has commanded us to do (Micah 6:8; III Nephi 9:20), eventually we will hear the voice of God invite us into his presence; and, as the scriptures state, we shall "... pass by the angels, and the gods, which are set there, to ... [our] exaltation and glory in all things, ..." (D. & C. 132:19.)

If we prove faithful in keeping all of God's commandments, we shall receive a glorious celestialization, a comparable degree of happiness, joy, peace, and power with that which God, the Eternal Father, and the Only Begotten Son have attained. In other words, all that the Father has will be given unto us. This is what is in store for the faithful Saints, for those who love God and keep his commandments.

I humbly ask our Father in heaven to bless every Latter-day Saint in the world; that all of us will vow to keep God's commandments and that we will walk by every word that proceedeth forth from his mouth from this time forward. I do so, in the name of Jesus Christ. Amen.

Sunday, April 6

Third Day

President David O. McKay:

We have just heard Elder Milton R. Hunter, of the First Council of Seventy. We shall now be favored with remarks from Elder Harold B. Lee.

I cannot explain my stumbling over that middle initial, except it be through mental weariness, that sounds better

than advancing age. Certainly, I am sure that it was not because of the lack of nearness to Brother Lee. No man is nearer to us in the commencement of the Welfare, even before Brother Lee was called to the Council of the Twelve, than Harold B. Lee, who will now speak to us.

ELDER HAROLD B. LEE*Of the Council of the Twelve Apostles*

I WANT President McKay to know that it does not make any difference to me whether he remembers my name or my middle initial; all I want him to know is that I want to be counted as one who loves the Lord, and who loves our President, as our prophet, seer, and revelator.

I am sure that because of the lateness of the hour, and the desire of all of us that we have a closing word from President McKay and his blessing before this conference closes, you will indulge me the discretion of not presuming to discourse on what I may have prepared to say at this conference. Therefore, I shall close my remarks by only bearing my testimony.

With all my heart I welcome four great, noble souls to new positions among the General Authorities of this Church: LeGrand Richards, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner. I think there is no man or no person in this Church happier than I at the changes which have come to give these men their present positions.

I am thinking back, to that brief moment up in Idaho, when Brother LeGrand Richards lay at death's door. The doctors had thought that Brother Richards might not be with us long, because of a serious heart attack. The late Bishop Marvin O. Ashton and I drove up one Sunday afternoon to Grace, Idaho, to visit him. In a brief moment, when my hands were on the head of Brother Richards, I knew that the Lord loved him and that he was going to

live. The certainty of that was as sure to me then as it is today that he was spared for a great and glorious mission.

The Prophet Moroni enjoined his people to seek for the great gift of faith in words that, as nearly as I can recall, were something like this:

... Faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Eleven years ago this morning, I climbed the steps and took my place on the stand where Brother Richards is today. In eleven years, to the day, I have moved from the arm rest to my left, to the arm rest to my right. That call was an overpowering experience, as only these, my brethren, know, but the greatest experience was not eleven years ago today, but eleven years ago the week following today.

It was on the day or so following conference that President Stephen L. Richards, who was then chairman of the Church radio and publicity committee, approached me and said, "Brother Lee, next Sunday is Easter, and we have decided to ask you to give the Sunday night radio talk, the Easter talk, on the resurrection of the Lord." And then he added, "You understand now, of course, that as a member of the Council of the Twelve, you are to be one of the special witness of the life and mission of the Savior and of that great event." The most overwhelming of all the things that have happened to me was to begin

to realize what a call into the Council of the Twelve meant.

During the days which followed, I locked myself in one of the rooms over in the Church Office building, and there I read the story of the life of the Savior. As I read the events of his life, and particularly the events leading up to and of the crucifixion, and then of the resurrection, I discovered that something was happening to me. I was not just reading a story; it seemed actually as though I was living the events; and I was reading them with a reality the like of which I had never before experienced. And when, on the Sunday night following, after I had delivered my brief talk and then declared, simply, "As one of the humblest among you, I, too, know that these things are true, that Jesus died and was resurrected for the sins of the world," I was speaking from a full heart, because I had come to know that week, with a certainty which I never before had known.

I do not know whether that experience was the realization of the workings of the gift of the more sure word of prophecy, but this much I came to know: neither the Prophet Joseph Smith, nor any who have followed since, have ever received a personal visitation from the Master, nor have they ever received a special witness of his life and mission, except they have had a supreme faith. Until that faith had been tried and tested, only then did they receive the witness.

This much more I know, and bear

humble witness, that only shall I receive a greater witness than I today have, that he is, when my faith through trial shall have become the more perfect.

I know with all my soul today, God being my witness, that the Savior died, was resurrected, and lives today, so close to us in the councils of the priesthood, so near to those whom he has chosen as his mouthpieces, that if they will but open their hearts and minds, they may know with a surety that they have done his will and that he has spoken.

I am thinking today of the quoted testimony of a great defender of the faith recorded in Brother Barker's splendid priesthood lessons which we are now studying in the priesthood quorums, when he told how his testimony came. This is what that faithful Cyprian said: "Into my heart, purified of its sins, there entered a light which came from on high, and then, immediately, in a marvelous manner, I saw certainty succeed doubt."

God help us, as the sons and daughters of our Heavenly Father, that we, having the right to the witness of the Holy Ghost, shall by faith so purify our hearts that the light from on high may enter into them, that in a marvelous way we, too, may see all doubt flee in the face of absolute certainty. God help us to this end, and keep us in the faith, worthy of the testimonies of the reality of the mysteries of heaven and godliness, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

ELDER Harold B. Lee of the Council of the Twelve has just spoken to us. His address marks the last of a series of addresses given during this conference by the General Authorities of the Church, all of whom you have heard, excepting Elder Stayner Richards, who is presiding over the British Mission. Elder Romney, as you know, gave the Church of the Air address this morning.

Thus comes to a close a great confer-

ence, another glorious opportunity that the Church has had of meeting together, making new resolutions, receiving timely instructions, and sustaining the Authorities of the Church. The weather has been most propitious. The attitude of the individuals who have assembled in the various gatherings, including the Primary conference, has been hopeful, promising, eager; that of the congregations, most responsive.

Sunday, April 6

Third Day

The messages of the General Authorities have all been timely and inspirational; the cooperation of the city officials, ready and efficient. The assistance rendered by the various radio stations, here in our own city, in Idaho, Colorado, Oregon, Nevada, Arizona, and Mexico, has been the means of permitting tens of thousands of people to hear the proceedings of this the 122nd Annual General Conference of the Church. To all we extend words of appreciation, heartfelt expressions of gratitude, for all combined to make this a most memorable occasion.

To our singers, the Brigham Young University chorus of young people, to our own Tabernacle Choir, we again express our thanks.

What a glorious opportunity we have had in listening to these two great organizations. To our choir, I believe I will express not only your gratitude but also that of the entire city and of the state, for the Salt Lake Tabernacle Choir is now an institution, not just an organization, appreciated by every member of the Church, and I think by every fair-minded citizen of our glorious state. God bless them, and those young people who came up from the Brigham Young University to sing at the opening sessions of conference.

I have much in my heart to say to you, but I will conclude by calling your attention to the words of a very practical servant of the Lord who was blessed to labor in the companionship and shadow of our Lord and Savior Jesus Christ. Indeed, I think he is his own brother. James said:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone."

"Yea, a man may say, Thou hast faith, and I have works: shew me thy

faith without thy works, and I will shew thee my faith by my works." (James 2:14-18.)

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings.

Let us resolve that we shall practise more self-control in our homes, control our tempers and our tongues, and control our feelings, that they may not wander beyond the bounds of right and purity, more seeking the presence of God, realizing how dependent we are upon him for success in this life, and particularly for success in the positions we hold in the Church.

As we leave this conference, let us not only resolve to be more loyal to our quorums but more devoted to the duties assigned us, one of which is attendance at our quorum meetings, in order to strengthen that group and increase the power of fellowship and brotherhood, more loyal to our country. This is an election year. Upon you devolves the responsibility of choosing our servants in government, for whoever is elected to preside over this country as President, as senators, members of the House of Representatives, are your servants, not your rulers. And do not be slothful on the day of election, but come out and exercise your right and privilege as a citizen of this great republic. What doth it profit though a man say he hath faith not works? Here we should prove ourselves loyal citizens.

As we depart, let us be more determined to make beautiful homes, to be kinder husbands, more thoughtful wives, more exemplary to our children, determined that in our homes we are going to have just a little taste of heaven here on this earth.

With these resolves in mind, with all my heart I say, fellow workers, God

bless you. Cherish in your hearts the testimony of truth, make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and in all our homes the true spirit of Christ our Redeemer, whose reality, whose inspiring guidance I know to be real.

God bless you, keep you, and magnify you in the eyes of your associates! May he make more powerful than ever before in the history of this Church the influence of this divine organization, that its potency may be felt throughout the world, and men's hearts turned to serve him as they have never before been influenced, that we may avert the terrible threatening war, and peace be established among the nations of the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with the Hallelujah Chorus from the "Mount of Olives."

The Closing prayer will be offered by Elder Golden H. Hale, formerly President of the Samoan Mission, after which this Conference will adjourn sine die.

The Deseret Sunday School Union Conference will convene in this building at 7 o'clock tonight. All Sunday School workers should be in attendance.

The Choir music for today's sessions, as you know, has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

The Temple Presidencies will please keep in mind our meeting following the close of this session.

The Tabernacle Choir sang The Hallelujah Chorus from "The Mount

of Olives," after which the closing prayer was offered by Elder Golden H. Hale, formerly president of the Samoan Mission.

Conference adjourned sine die.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday Sessions, a chorus from the Tabernacle Choir was present at the Saturday afternoon meeting, and furnished musical numbers at those meetings.

The Tabernacle Choir male chorus provided the choral music for the General Priesthood meeting Saturday evening.

The Brigham Young University Combined Choruses, under the direction of Norman Gulbrandsen, Crawford Gates, and Newel Weight, furnished musical numbers at the Friday morning and afternoon meetings.

Saturday morning the singing was entirely by the congregation, Richard P. Condie conducting.

The music of the *Church of the Air* broadcast and also the *Tabernacle Choir and Organ* broadcast, Sunday morning was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander W. Schreiner, Frank W. Asper, and Roy A. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson
Clerk of the Conference.

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