

One Hundred Twenty-first

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 6, 7, 8 and 9,
1951

With Report of Discourses



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

The One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, Sunday, and Monday, April 6, 7, 8, and 9, 1951.

President George Albert Smith, President of the Church, having passed away Wednesday, April 4, President Smith's funeral services were held in the Tabernacle Saturday, April 7, at 2:00 p.m., which services are included as a part of this Conference report.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday and Sunday and at 10:00 a.m. Monday. The General Priesthood meeting convened in the Tabernacle Saturday evening, April 7, at 7:00 p.m., with overflow assemblies in the Assembly Hall and Barratt Hall.

The session Monday morning at 10:00 was a solemn assembly, at which the First Presidency of the Church was reorganized, with David Oman McKay as President, Stephen L Richards as First Counselor, and Joshua Reuben Clark, Jr. as Second Counselor.

The full services of the General sessions of the Conference were broadcast over Station KSL, Salt Lake City, and by arrangement through KSL were broadcast over the following stations:

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

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

The services of the general sessions were also broadcast in the Assembly Hall on the Tabernacle grounds and in Barratt Hall, 60 North Main, over a loud speaking system, and by television.

Columbia Broadcasting Company's *Church of the Air* program, on which Elder Stephen L Richards was the speaker, was presented in the Tabernacle Sunday morning, April 8, from 9:00 to 9:30. A full report of this service is also included in this record.

President David O. McKay, President of the Council of the Twelve, presided at the general sessions of the Conference. He conducted the Friday morning, Sunday morning, and Monday morning services. Elder J. Reuben Clark, Jr., of the Council of the Twelve, conducted the services at the Friday afternoon and Sunday afternoon sessions and also of the General Priesthood meeting.

Friday, April 6

First Day

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, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.***

Patriarch to the Church: Eldred G. Smith.

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

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: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

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

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

Mission Presidents: Richard L. Evans, Temple Square; Salt Lake City; George Q. Morris, Eastern States; S. Dilworth Young, New England; Waldo M. Andersen, Northern States; John B. Hawkes, North Central States; John B. Matheson, East Central States; J. Orval Ellsworth, Central States; Albert Choules, Southern States; David I. Stoddard, California; Benjamin L. Bowring, Texas-Louisiana; Ray E. Dillman, Western States; Thomas W. Gardner, Northern California; James A. McMurrin, Northwestern States; Floyd G. Eyre, Canada; Glen G. Fisher, Western Canada; Lucian M. Meacham, Jr., Mexico; Lorin F. Jones, Spanish-American; Golden R. Buchanan, Southwest Indian; Carl C. Burton, Great Lakes; Hilton A. Robertson, Chinese.

*The First Presidency was reorganized at the concluding session of this Conference, with President David O. McKay as President, Stephen L. Richards as First Counselor and J. Reuben Clark, Jr., Second Counselor.

**Elder Joseph Fielding Smith was sustained as President of the Council of the Twelve Apostles.

***The vacancy in the Council of the Twelve was not filled at this Conference.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened Friday morning, April 6, at 10 o'clock, with President David O. McKay, President of the Council of the Twelve, presiding and conducting the services.

President David O. McKay

This is the opening session of the One Hundred Twenty-first 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.

As you all know, through general announcement already given, last Wednesday, April 4, at 7:27 p.m., there came to a close, on his eighty-first birthday, the earthly career of our beloved leader, President George Albert Smith. A few moments after his heartbeat stopped one of his daughters—I am not clear this morning whether it was Emily or Edith—said, with aching heart, "This is the only way father could attend conference." Though his chair is vacant this morning let us hope that the influence of his Christ-like character will pervade every heart and his high ideals be an inspiration to us all. Truly he was a noble soul, happiest when he was making others happy. In his daily life he strove sincerely to apply the teachings of Jesus to "love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself."

President Smith's passing leaves the Quorum of the First Presidency disorganized, and the presiding authority of the Church now rests with the Quorum of the Twelve Apostles. At a meeting this morning at nine o'clock this Council requested that the counselors to President Smith conduct the exercises of this General Conference.

President Clark, will you please come forward and take your place?

(Elder J. Reuben Clark, Jr., then took a seat by President McKay on the upper stand.)

All of the General Authorities of the Church are in attendance.

Elder Joseph Anderson is the clerk of the conference.

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

This service and all general sessions of the conference will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL over the following stations:

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

*Friday, April 6**First Day*

We are grateful to the stations named for their cooperation in broadcasting these proceedings and we thank them for their services which will continue throughout the conference. In the interest of time, however, we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel 5.

The choir singing for this morning's session will be by the Brigham Young University combined choruses with Elders Newell Weight and Crawford Gates conducting and with Elder Frank W. Asper at the organ.

We will begin the morning services by the Brigham Young University combined choruses singing: "Thanks Be To God," conducted by Elder Newell Weight.

The opening prayer will be offered by President Jared J. Trejo of the Southern Arizona Stake.

The University combined choruses sang: "Thanks Be To God." The opening prayer was offered by President Jared J. Trejo of the Southern Arizona Stake.

The Brigham Young University combined choruses then sang: "Awake, Ye Saints of God, Awake."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1950

Mission Changes and New Presidents Appointed:

Chinese Mission transferred to San Francisco, California.

Ernest Nelson appointed president of Hawaii Mission to succeed Edward L. Clissold.

J. Howard Maughan appointed president of New England Mission to succeed S. Dilworth Young.

James A. McMurrin appointed president of Northwestern States Mission to succeed Joel Richards.

Earl S. Paul appointed president of Samoan Mission to succeed Golden H. Hale.

Golden R. Buchanan appointed president of Southwest Indian Mission to succeed S. Eugene Flake.

New Stakes Organized:

Santa Rosa Stake organized January 7, 1951, from Northern California Mission and Berkeley Stake.

Murray Stake organized by division of Cottonwood Stake, February 11, 1951.

Wilford Stake organized February 11, 1951, by division of East Mill Creek Stake.

Santa Barbara Stake organized February 18, 1951, from California Mission.

Stake Presidents Chosen:

L. Burdett Pugmire, president of Bear Lake Stake to succeed E. Woodruff Stucki.

ElRay L. Christiansen, president of East Cache Stake to succeed J. Howard Maughan.

Wm. Howard Allen, president of Granite Stake to succeed Carl W. Buehner.

Harry E. McClure, president of Gridley Stake to succeed John C. Todd.

Olin H. Ririe, president of Mount Ogden Stake to succeed Earl S. Paul.

George H. Mortimer, president of New York Stake to succeed Wm. F. Edwards.

David B. Haight, president of Palo Alto Stake to succeed Wendell B. Christenson.

Charles B. Richmond, president of Park Stake to succeed J. Percy Goddard.

David E. Heywood, president of Phoenix Stake to succeed Delbert L. Stapley.

Antone K. Romney, president of Provo Stake to succeed Charles E. Rowan, Jr.

Arthur J. Godfrey, president of new Santa Barbara Stake.

John LaRoy Murdock, president of new Santa Rosa Stake.

George Z. Aposhian, president of new Wilford Stake.

Oral J. Wilkinson, president of new Murray Stake.

New Wards Organized:

Aberdeen Second Ward, American Falls Stake, formed by a division of Aberdeen Ward.

Blackfoot Fifth Ward, Blackfoot Stake, formed by a division of Blackfoot Third Ward.

Wellington Second Ward, Carbon Stake, formed by a division of Wellington Ward.

Cedar Sixth Ward, Cedar Stake, formed by a division of Cedar Third and Fourth Wards.

Long Beach Fifth Ward, East Long Beach Stake, formed by a division of Long Beach Third Ward.

Norwalk Ward, East Long Beach Stake, formed by a division of Bellflower and Whittier Wards.

Ridgedale Ward, Grant Stake, formed by a division of Lorraine Ward.

Mesa Ninth Ward, Mesa Stake, formed by a division of Mesa Seventh Ward.

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Valley Center Second Ward, Mill Creek Stake, formed by a division of Valley Center First Ward.

Layton Second Ward, Mt. Graham Stake, formed by a division of Layton Ward.

Granger Third Ward, North Jordan Stake, formed by a division of Granger First Ward, with part of Granger Second Ward.

Taylorville Second Ward, North Jordan Stake, formed by a division of Taylorville Ward.

Garfield Second Ward, Oquirrh Stake, formed by a division of Garfield Ward.

Timp View Ward, Orem Stake, formed by a division of Windsor Ward.

Parowan Second Ward, Parowan Stake, formed by a division of Parowan East and West Wards.

Thirty-Fifth Ward, Pioneer Stake, formed by a division of Thirty-Second Ward.

Tahoe Ward, Sacramento Stake, formed by a division of Homestead Ward.

Hemet Ward, San Bernardino Stake, formerly a branch in the California Mission.

Farmington Second Ward, Davis Stake, formed by division of Farmington Ward.

Ojai Ward, Santa Barbara Stake, formerly of the California Mission.

Oxnard Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Barbara Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Paula Ward, Santa Barbara Stake, formerly of the California Mission.

San Luis Obispo Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Maria Ward, Santa Barbara Stake, formerly of the California Mission.

Ventura Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Rosa Ward, Santa Rosa Stake, formerly of the California Mission.

Seattle Fifth Ward, Seattle Stake, formed by a division of Seattle Third Ward.

Seattle Sixth Ward, Seattle Stake, organized from White Center Branch.

Richfield Fifth Ward, Sevier Stake, formed by a division of Richfield Second Ward.

Richfield Sixth Ward, Sevier Stake, formed by a division of Richfield Third Ward.

Crest View Ward, Sharon Stake, formed by a division of Hill Crest Ward.

Bountiful Sixth Ward, South Davis Stake, formed by a division of Bountiful First Ward.

Tooele Eighth Ward, Tooele Stake, formed by a division of Tooele Fifth Ward.

Tooele Ninth Ward, Tooele Stake, formed by a division of Tooele Fifth Ward.

Ward Name Changed

Holladay Third Ward, Cottonwood Stake, formerly Mt. Olympus Ward.

Holladay Fourth Ward, Cottonwood Stake, formerly Olympus South Ward.

Long Beach Third Ward, East Long Beach Stake, formerly Park View Ward.

Compton First Ward, Long Beach Stake, formerly Compton Ward.

Compton Second Ward, Long Beach Stake, formerly Compton Center Ward.

Long Beach First Ward, Long Beach Stake, formerly Long Beach Ward.

Long Beach Second Ward, Long Beach Stake, formerly North Long Beach Ward.

Long Beach Fourth Ward, Long Beach Stake, formerly Virginia Ward.

Murray Sixth Ward, Murray Stake, formerly South Grant Ward.

Parowan First Ward, Parowan Stake, formerly Parowan East Ward.

Parowan Third Ward, Parowan Stake, formerly Parowan West Ward.

Sacramento First Ward, Sacramento Stake, formerly Sacramento Ward.

Sacramento Second Ward, Sacramento Stake, formerly Sutter Ward.

Sacramento Third Ward, Sacramento Stake, formerly Homestead Ward.

Sacramento Fourth Ward, Sacramento Stake, formerly Tahoe Ward.

LaJara Ward, San Luis Stake, formerly Richfield Ward.

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

Independent Branches Made Wards:

Dragerton Ward, Carbon Stake, formerly Dragerton Branch.

Fort Collins Ward, Denver Stake, formerly Fort Collins Branch.

Lakewood Ward, East Long Beach Stake, formerly Lakewood Branch.

Woodland Ward, Sacramento Stake, formerly Woodland Branch.

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Gallup Ward, St. Johns Stake, formerly Gallup Branch.

San Rafael Ward, San Francisco Stake, formerly San Rafael Branch.

Oakdale Ward, San Joaquin Stake, formerly Oakdale Branch.

Independent Branches Organized:

Spanish-American Branch, Denver Stake, formerly a branch in the Spanish-American Mission.

Ditman Branch, East Los Angeles Stake, formerly a branch in the Spanish-American Mission.

Ruby Valley Branch, Humboldt Stake, formerly part of Wells Ward.

Superstition Mountain Branch, Maricopa Stake, formerly part of Mesa Tenth Ward of Maricopa Stake and Mesa Seventh Ward of Mesa Stake.

Spanish-American Branch, Phoenix Stake, formerly a branch in the Spanish-American Mission.

Spanish Branch, Sacramento Stake, formerly a branch in the Spanish-American Mission.

Elsinor Branch, San Bernardino Stake, formerly a branch in the California Mission.

Spanish-American Branch, San Diego Stake, formerly a branch in the Spanish-American Mission.

Lakeport Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

Petaluma Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

Sebastapol Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

Willits Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

McNary Branch, Snowflake Stake, formed by a division of the Lakeside Ward.

Independent Branches Discontinued:

Athol Branch. Spokane Stake, disorganized, membership transferred to "other branches."

Bay Ridge Branch, New York Stake, disorganized, membership transferred to Brooklyn Branch.

Rockport Branch, Summit Stake, disorganized, membership transferred to Wanship Ward.

Stake Names Changed:

Cottonwood Stake, formerly Big Cottonwood Stake.

Mill Creek Stake, formerly Cottonwood Stake.

Those Who Have Passed Away:

President George Albert Smith, President of The Church of Jesus Christ of Latter-day Saints.

Mary L. Morgan, widow of John Morgan, former member of the First Council of the Seventy.

STATISTICAL REPORT—1950

Number of Stakes of Zion, December 31, 1950.....	180
Number of Wards	1,396
Number of Independent Branches.....	145
Total Wards and Independent Branches.....	1,541
Number of Missions.....	43

Church Membership:

Stakes	898,478
Missions	212,836
Total Membership	1,111,314

Church Growth:

Children blessed in Stakes and Missions	37,444
Children baptized in Stakes and Missions	22,808
Converts baptized in Stakes and Missions	14,700

Social Statistics:

Birth rate per thousand	37.34
Marriage rate per thousand	9.46
Death rate per thousand	5.95

Missionaries:

Number of missionaries in the missions of the Church	5,313
Number engaged in missionary work in the stakes....	4,527
Total missionaries—December 31, 1950.....	9,840
Number of missionaries who received training in the mission home in 1950.....	3,014

The congregational singing of the conference was directed by Elder 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 and presented choral numbers at those meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

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The Brigham Young University combined choruses furnished musical numbers at the Friday morning and afternoon sessions. The singing of the combined choruses was conducted by Elders Newell Weight, Crawford Gates, and Clawson Cannon.

The Delta Phi (Returned Missionaries) chorus from the Brigham Young University, Elder Ardean Watts, conductor, furnished musical numbers for the General Priesthood meeting Saturday evening.

The singing Monday morning, at the Solemn Assembly, was entirely by the congregation, with J. Spencer Cornwall conducting.

The music and singing of the *Tabernacle Choir and organ broadcast* Sunday morning, from 9:00 to 9:30, as also that of the *Church of the Air* broadcast, from 8:30 to 9:00, 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 Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson, Clerk of the Conference.

President David O. McKay

You brethren and sisters who are here will understand that I am repeating these announcements for the benefit of the thousands who are listening over the radio.

Elder J. Reuben Clark, Jr., of the Council of the Twelve, will now present the financial statement for the Church for the year 1950 and a summarized report of the Welfare Program of the Church.

THE ANNUAL CHURCH FINANCIAL REPORT FOR THE YEAR 1950

Elder J. Reuben Clark, Jr. read the following report:

We will now give a summary of the Church financial report for the year 1950. The report itself will be published in full in the *Deseret News*.

The report is in the usual form. The material is given under the usual headings of expenditures heretofore used in such reports, and data are shown under the captions: Original Budget, Additions to Budget, Budget Funds Spent, and Budget Funds Not Spent.

A word may be said about the "Additions to Budget." It will be observed that in certain cases, where additions to the budget were made, more budget funds remain unspent than the amount of additions made to the budget in such cases. That is, the original budget for the general group was more without additions than the budget amounts spent for that general group, leaving an unspent balance of the original budget.

This comes about from the following situation. It is a principle of Church expenditures that allocations of Church funds may not be shifted from one item to another. The original allocation must stand and any deficiency of funds as to any item must be covered by an additional allocation and not by a shifting of funds to that account from an allocation made to some other item of expenditure. It not infrequently happens that where one particular class or general category of expenditure covers several accounts, one account may be exhausted and another account have a surplus. In such cases, an additional allocation of funds is made to the exhausted account, instead of transferring funds from some other account to the exhausted account. To meet such situations there was provided in the budget a so-called "Unallocated Reserve for Contingencies," from which these additional allocations to specific accounts could be made and to which, where needed, additional funds could be allocated.

The additional funds shown in the report are the net additions made as to the particular groups of expenditure affected.

The figures given will cover amounts disbursed from the Church general funds unless otherwise stated. Other figures will be added later in the report and so identified.

The original budget, plus additions, for the year 1950, came to \$23,105,358. The expenditures from this fund came to \$19,949,599, which was \$224,034 more than was spent in 1949. The unexpended balance of the budget for 1950 was \$3,155,759, but a million and a half of this amount is the sum regularly allocated to the schools as their budget for the first half of the calendar year 1951.

Taking the individual expenditure groups,—the following appears:

The administrative expenses of the office of the Corporation of the President came to \$449,205 in 1950 against \$380,935 for 1949, an increase for 1950 of \$68,270. The expenditures of the Presiding Bishop's office for 1950 was \$458,364.

These budgets of the two offices,—the office of the Corporation of the President and the office of the Corporation of the Presiding Bishop, to which may be added some \$45,305 for miscellaneous administrative expenses,—are more than covered by the non-tithing income of the Church.

The amounts paid to the stakes and wards in 1950 came to \$7,431,223, as compared with \$7,529,460 for 1949,—or \$98,237 less in 1950 than in 1949. There were 1541 wards and 180 stakes at the close of 1950, and 1,172 stake, ward, and branch buildings to be maintained. During the year, 259 buildings were under construction in the stakes and wards, and 8 buildings were purchased for use as meeting houses, of which number 50 were dedicated.

For the maintenance and operation of the missions of the Church, including return fares of missionaries, free literature, radio and publicity expense, and the building program of the various mis-

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sions, \$3,822,189 was spent in 1950, against \$4,212,138, for 1949, a decrease for 1950 over 1949 of \$389,949. During the year, 113 buildings were under construction in the missions, and 34 other buildings were purchased for meeting places, and missionary headquarters. Of these 147 buildings, some 60 were dedicated.

For the operating expenses of the 8 temples of the Church, including repairs, construction work, and maintenance, \$696,862 was spent in 1950 and \$589,331 in 1949, or an increase in 1950 of \$107,531.

From the Church general funds there was expended for Church Welfare in 1950, \$1,608,454 and in 1949, \$1,714,280,—a decrease for 1950 of \$105,826.

For general buildings and grounds at Church headquarters, including the Tabernacle and Assembly Hall, the buildings on Temple Block and on the block on which is located the Administration Building, including \$635,834 granted to hospitals for new construction and improvements, \$1,184,160 was expended for 1950 against \$702,219 for 1949, an increase for 1950 of \$481,941.

For schools and educational activities, including the Brigham Young University, Ricks College, Juarez Stake Schools, 17 institutes and 139 seminaries, the McCune School of Music, the Blanding Indian School, including the salaries of administrative officers and teachers, as well as funds for the erection and repair of buildings, and for purchase of building sites, there was expended during the calendar year 1950, \$3,272,403 from Church general funds. To this figure should be added for 1950, expenditures of \$2,432,820 of funds collected by the schools for tuition and other services, or a total of \$5,705,223 spent for Church education, as against \$3,086,136 for the calendar year 1949. There were enrolled in the Brigham Young University, the Ricks College, the L.D.S. Business College, and the Juarez Stake Academy, for the school year 1949-1950, some 11,437 students; 31,488 others received religious training and activity in the institutes and seminaries.

For the Genealogical Society there was expended the amount of \$743,145 in 1950, as compared with \$750,505 in 1949, a decrease of \$7,360 for 1950. Included in these expenditures, in addition to sums for research and record-keeping work, are sums spent for microfilm records in 6 of our States and in 10 foreign countries, the total microfilm record so obtained having an equivalency of 57,705 volumes of approximately 385 pages per volume.

Other items of expense from the general Church funds will be found in the printed report, but call for no special comment here.

But in addition to the foregoing expenditures from the tithes and other income, there has come from the people on various accounts and been spent for Church purposes, buildings, and building maintenance, maintenance of missions, welfare, auxiliaries, hospitalization, and educational purposes (already noted), a little more

than three fourths as much as spent from the general Church funds, or the sum of \$15,130,536. This is \$930,141 more than was similarly expended in 1949.

The total expenditure of both kinds for 1950 was \$35,080,135. To this could properly be added, as coming from the people, some \$3,000,000 which went from parents and others to maintain the missionary force in the field. For 1949, the total expenditure was \$33,925,960, or an increase for 1950 of \$1,154,175.

The total number of people (wards and stakes and missions) paying fast offerings and welfare contributions in 1950, is given as 215,052. The total amount of fast offerings and welfare contributions was \$2,581,003, in 1950, and \$2,153,434 in 1949, an increase of \$427,569 for 1950. The increase came from both wards and stakes and the missions.

The total cash expenditures for the Welfare Program for the year 1950, was \$3,399,951, all of which is included in the above grand total of the budget and other cash expenditures.

From 1938 to the end of 1950 more than 2,721 families have been helped to become self-supporting, and 17,829 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 1950 they had an average of 235 persons working in their plants. 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.

During the year 1950, 90,800 man days of work were donated in the production of the budget and 10,500 man days of work were donated in the construction of Bishops' storehouses and other buildings for the operation of Welfare Plan. In addition to these, 94 construction and remodeling projects were completed by the brethren for the benefit of less fortunate members.

Obedient to the command of the Lord that men should be self-supporting, looking to the Church for necessary help, 3,509 persons have, during the past eight years relinquished their position on government relief rolls. Of this number, 1,600 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other gratuitous source; 1,221 are yet receiving part of their support from the Church; and 688 are receiving all their needs from the Church.

During 1950, 4,747 persons were given occupational counseling resulting in the solution of their employment problems, and 5,712 other persons were placed in remunerative employment. Reported unemployment has decreased 29% during the year.

Our expenditures are heavy, our activities are many, some of them of considerable size, but we are striving to expend Church funds with care, without waste, and so far as possible with the least amount of extravagance.

THE ANNUAL CHURCH FINANCIAL REPORT FOR THE YEAR 1950

Elder J. Reuben Clark, Jr. read the following Financial Report:

PART I—BUDGET EXPENDITURES FROM CHURCH GENERAL FUNDS 1950

Original budget, plus additions during the year.....\$23,105,358
 Spent from Church General Funds.....19,949,599
 Funds budgeted but not spent.....3,155,759

ADMINISTRATIVE EXPENSES:

Office of the Corporation of the President

For salaries of employees; expenses of offices; equipment and living allowances and traveling expenses of the General Authorities.....

Office of the Corporation of the Presiding Bishop

For salaries of employees; expenses of offices; equipment; traveling expenses of the Presiding Bishopric, Building Department, auditors, etc.; and Aaronic Priesthood supervision.....

Miscellaneous Committees

For expenses of General Priesthood, Servicemen's, Music, No-Liquor-Tobacco, and Statistics Committees; and salaries of the Tabernacle choristers and organists.....

Total administrative expenses, all of which are covered by non-tithing income.....

Stakes and Wards

For expenses of 180 stakes and 1,541 wards and independent branches, including the maintenance of 1,172 stake, ward and branch 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. (During the year, 259 buildings were under construction in the stakes, and 8 buildings were purchased, for use as meeting houses. Of these 267 buildings, 51 were dedicated in 1950.).....

	Original Budget	Additions To Budget	Budget Funds Spent	Budget Funds Not Spent
	\$ 423,700	\$ 33,565	\$ 449,205	\$ 8,060
	463,975	21,573	458,364	27,184
	52,980	1,745	45,305	9,420
	940,655	56,883	952,874	44,664
	8,063,575	67,673	7,431,223	700,025

FINANCIAL REPORT

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Missions and Missionary Work

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 buildings; and expenses of the Bureau of Information and Mission Home in Salt Lake City. (During the year, 113 buildings were under construction in the missions, and 34 other structures were purchased for use as meeting places and missionary headquarters. Of these 147 buildings, approximately 60 were dedicated in 1950.)

589,370

3,822,189

109,996

4,301,563

Temples

For operating expenses of the 8 temples of the Church; for construction work, repairs and maintenance of temple buildings, outbuildings, and grounds.

11,730

696,862

136,477

572,115

Church Welfare

For the purchase of equipment, commodities and containers; for operating expenses of bishop's 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; for the care of the needy, consisting of rents, light, fuel, hospitalization, burials, etc.

146,176

1,608,454

47,786

1,706,844

General Buildings and Grounds

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 \$635,834 allowed to hospitals for new construction and improvements

80,594

1,184,160

372,804

891,950

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1,527,517
(Unexpended
balance of
1950-1951
school budget
covering first 6
months of 1951.)

3,272,403
(Expenditures
are on
calendar year
basis.)

329,759

4,470,161
(Includes Funds
Budgeted for the
18 month period
from Jan. 1, 1950,
to June 30, 1951.)

13,762

14,825

4,940

23,647

8,574

743,145

9,540

742,179

First Day

33,347

223,464

133,861

122,950

\$3,155,759

\$19,949,599

\$1,269,719

\$21,835,639

Schools and Educational Activities

For operating expenses of the Brigham Young University, Ricks College, Juarez Stake Schools, 17 institutes and 139 seminaries, McCune School of Music and Art, Deseret Gymnasium, and the Blanding Indian School, including the salaries of administrative officers and teachers; for the erection, and repair of buildings; and for purchase of building sites

Historic Properties and Monuments

For the maintenance and repair of property at South Royalton, Vermont; Palmyra, New York; and Carthage, Illinois, and of memorial cemeteries; and for erection of monuments.....

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 513,139 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 6 states and 10 foreign countries, equivalent to 57,705 printed volumes of approximately 385 pages per volume

Other Expenses

For taxes and assessments; insurance; contributions to civic and educational institutions; for expenses of the Papago Indian Project; for restoration of the Church Insurance Fund; and for other purposes

TOTAL OF PART I (Church General Funds)

Part II—EXPENDITURES OTHER THAN FROM CHURCH GENERAL FUNDS 1950

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:

Paid for stake, ward, and mission building purposes.....	\$ 6,116,856
Expended for stake, ward, and mission maintenance purposes; expenses of auxiliary organizations and for recreation.....	3,553,192
Expended from ward and mission fast offerings	953,484
Expended from welfare contributions	1,445,906
Assistance rendered missionaries.....	297,690
Expended from dues of general boards; children's contributions to the Primary Hospital, and donations to temples	283,007
Expended by educational institutions in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources	2,432,820
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in Part I	47,581
Total of Part II (Expended other than from tithes and other general funds of the Church)	15,130,536
Total Budget cash expenditures from Church general funds, brought forward from above. (Part I)	19,949,599
Total Cash Expenditures of the Church for the year 1950....	<u>\$35,080,135</u>

Part III—THE CHURCH WELFARE PROGRAM—1950

FAST OFFERING DATA

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

In the wards	180,848
In the missions	34,204
Total	<u>215,052</u>

Amount of voluntary fast offerings and welfare contributions:

In the wards	
Fast offerings	\$ 991,419
Welfare contributions	1,465,410
In the missions	
Fast offerings	\$ 124,174
Total Fast Offerings and Welfare Contributions.....	<u>\$2,581,003</u>

Percent of Church membership who paid fast offerings	20.3%
Average fast offerings per capita in wards	\$1.17
Average fast offerings per capita in missions	.58
Average fast offerings per capita in wards and missions	1.06
Average fast offerings and welfare contributions per capita in wards	2.91

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First Day

WELFARE PROGRAM CASH EXPENDITURES, ALL INCLUDED IN FIGURES GIVEN ABOVE BUT SEGREGATED HERE

Expended from ward and mission fast offerings and welfare contributions for the care of the needy consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the purchase of commodities for storehouses	\$2,399,390
Disbursed by the General Church Welfare Committee for the operating costs of storehouses and for the overhead expenses of the General Committee	376,505
Disbursed by the Corporations of the President and Presiding Bishop for direct assistance and for contributions to civic and educational institutions	576,475
Expended by the hospitals for the care of the sick	47,581
Total Relief Cash Expenditures for the year 1950, all included in above grand total of budget and other cash expenditures	<u>\$3,399,951</u>

Welfare Report

The General Church Welfare Committee makes the following further report, indicating the production and distribution of bishops' storehouse commodities during the year 1950:

Production and Distribution of Commodities for Bishops' Storehouses

Production during the year 1950 was 5% lower than in 1949. The decrease was caused by the loss of the fruit crop. Storehouse commodities distributed increased 7% over 1949.

Assistance Rendered

There have been from 17,913 to 55,460 persons assisted through the Bishops' Storehouse Program each year since 1938. In 1950 there were 39,537 persons so assisted in the United States and Canada. This is an increase over 1949 of 1,257 persons.

From 1938 to the end of 1950 more than 2,721 families have been helped to become self-supporting and 17,829 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 1950 they had an average of 235 persons working in their plants. 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 1950, 90,800 man days of work were donated in the production of the budget and 10,500 man days of work were donated in the construction of Bishops' Storehouses and other buildings for the operation of the Welfare Plan. In addition to these, 94 construction and remodeling projects were completed by the brethren for the benefit of less fortunate members.

Persons Relinquishing Government Relief

Obedient to the command of the Lord that men should be self-supporting, looking to the Church for necessary help, 3,509 persons have, during the past eight years relinquished their position on government relief rolls. Of this number 1,600 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other gratuitous source; 1,221 are yet receiving part of their support from the Church; and 688 are receiving all their needs from the Church.

Placement and Counseling Service

During 1950, 4,747 persons were given occupational counseling resulting in the solution of their employment problems, and 5,712 other persons were placed in remunerative employment. Reported unemployment has decreased 29% during the year.

President David O. McKay

Elder Orval W. Adams, Chairman of the Church Auditing Committee, will now read the report of the Church Auditors, after whom Elder Marion G. Romney, of the Assistants to the Twelve, will speak to us.

REPORT OF CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report:

President David O. McKay and Council of the Twelve
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

The Church Auditing Committee has reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1950.

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

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

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

If I can enjoy the Spirit of the Lord, for which I earnestly pray, I desire to give you a message of hope and courage. I am prompted to this desire by the fact that in my recent travels among the people, I have sensed a growing spirit of uneasiness and foreboding.

SPIRIT OF UNEASINESS

Following a welfare meeting held a few months ago on the Pacific Coast, in which we had counseled the people to obtain permanent welfare production projects that they might produce the necessities to carry on our welfare work without calling upon the Saints year after year for cash contributions, a sister told me she was comforted by our advice, that she felt it would not have been

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given if the people were not to stay there permanently. She had been disturbed and worried by talk that bombs might be dropped in that area, necessitating their moving inland.

This brought to my mind the experiences of youth, when in the colonies of Old Mexico we were agitated over whether the troubles incident to the Madero Revolution would necessitate our leaving the country. At the peak of the disturbances, our stake president who was my uncle, Junius Romney—planted an orchard of young apple trees. I well remember how my mind was relieved by hearing people say that if we were facing expulsion, the stake president would not be planting trees which would take years to mature. Notwithstanding the comfort I got out of that assurance, we did have to leave.

NEED FOR HOPE AND COURAGE

I was, of course, unable to advise the good sister whether bombs would be dropped, nor did I know whether the city would have to be evacuated, but I did have a great desire to give her some comfort and courage which would ease her mind.

I remembered that President Joseph F. Smith had said that leaders in the Church "should be men not easily discouraged, not without hope, and not given to foreboding of all sorts of evils to come," that if they "sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives. It is a matter of the greatest importance," he concluded, "that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them." (*Gospel Doctrine*, p. 193.)

CALAMITIES AHEAD

I could not give her, nor can I extend to you, much hope and courage based upon an expectation that we are about to enter upon a period of world peace and security. I do not expect any such happy circumstances to prevail in the immediate future. As I read the signs of the times, in light of the revealed word of God, we are in line for something quite different.

A long time ago the Lord raised the curtain on the scene of destruction awaiting the inhabitants of the earth if they followed to the end the course they were then pursuing. More than a hundred years ago, he said that a desolating scourge should go forth among the inhabitants of the earth, and if they repented not, it should continue from time to time until the earth was empty and the inhabitants thereof utterly destroyed.

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men.

. . . all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

I am convinced that the overwhelming majority of men have chosen to continue down the path they were then following. I can discern no change in their course sufficient to justify in me a hope that the calamities which the Lord said he knew would come upon the inhabitants of the earth will be turned aside.

COURAGE OF FAITH

But we Latter-day Saints must not let ourselves be so engulfed with forebodings that we fail to obtain and enjoy such hope and courage as is within our reach—the hope and courage born of faith in the power of righteousness to ultimately triumph. I have boundless confidence in that power. I am persuaded beyond all doubt that the destiny of men and nations is in the hands of the Almighty, who has respect for righteousness, and not in the hands of conniving politicians whose wisdom has perished, whose understanding has come to naught, and who have no respect for righteousness. If it were not so, I should be in utter despair. I believe that the record and the word of God justify us in so placing our hope.

CHARGE TO JOSHUA

I cite your attention to the calling of Joshua, the successor to Moses, whose mission it was to lead Israel over Jordan and divide among them the promised land which was then inhabited by an armed and hostile people. It was a difficult and arduous assignment. To strengthen him for it, the Lord gave Joshua a great promise and a great charge. This is the promise:

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

And this is the charge:

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous. . . .

Now note with care how Joshua was directed to show his strength and courage, and also that prosperity was to follow his performance.

. . . that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Moses had been the living prophet during the days of Joshua.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success.

The book of the law was the standard church work of that day.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:5-9.)

As I read this scripture, I felt that Joshua's obedience to the teachings of Moses and to the contents of the book of the law was the test of his strength and courage. The extent to which he was to prosper, be unafraid and undismayed, and have the Lord with him, depended upon his rating in that test.

We can demonstrate our strength and courage in the same way, and be unafraid and undismayed and have the Lord with us whithersoever we go, by observing the teachings of the living prophets and observing to do according to all that is written in the standard works of the Church.

TEACHINGS OF WILFORD WOODRUFF

During the last years of President Woodruff's life, his mind dwelt much upon the calamities which were coming upon the earth, and he gave many warnings of them. But he did not leave his hearers in despair. Always he held out to them hope and courage, conditioned on their righteousness. Here is a sample of his teachings:

Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury.

But he concluded with this note of assurance:

If you do your duty, and I do my duty, we shall have protection, and shall pass through the afflictions in peace and in safety. (*The Improvement Era*, Vol. 17, pp. 1164-1165.)

On another occasion he had this to say:

I will say to the Latter-day Saints, if they will be faithful, and do what they should do, and listen to the counsel given to them, they need not have any fears about anything, for the whole work is in the hands of God, the destinies of nations lie there. It is better for a people to be wise, to get righteousness, to be the friends of God, than to occupy any other positions in life. (*J. D. 2*, p. 199, February 25, 1855, *Discourses of Wilford Woodruff*, p. 6.)

PROTECTION OF RIGHTEOUS

Nephi, speaking of our day which by the power of God he had seen in vision, said the Lord would not suffer the wicked to destroy the righteous, but that he would "preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear." (1 Nephi 22:16-17.)

The Lord renewed this same promise of protection to the righteous in 1831 when he said he was angry with the wicked, that he was withholding his Spirit from the inhabitants of the earth, that he had decreed wars upon the face of the earth, and that the wicked should destroy the wicked.

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (*D. & C. 63:33-34.*)

Two or three months later, he continued:

. . . the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst. (*Ibid.*, 1:35-36.)

I am persuaded that a complete surrender to the principles of righteousness would lift God's people out of the turmoil of this present world. Such has been the record in the past, as witness the experiences of Enoch and his people and the record of the Nephites following their visit from the risen Redeemer.

ZION A PLACE OF SAFETY

I believe a similar performance by us in our day would bring the same results. I not only believe, but I know it would, and that it will yet be done. I don't know just how soon, but I am looking forward with certainty to the fulfilment of the words spoken by the Lord to the Church in its infancy, when he directed the Saints to gather together their riches to purchase an inheritance in Zion, which he said was to be a land of peace, a city of refuge, a place of safety for the Saints of the most high God. There the glory of the Lord is to be a terror to the wicked and a comfort to the righteous. Zion's inhabitants are to be the only people that shall not be at war one with another, and every man that will not take up his sword against his neighbour must flee unto it for safety.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. (*Ibid.*, 45:71.)

HOPE IN THE FUTURE

Now, I know, my brothers and sisters, that we will have our souls tested before we reach these glories of the future, but if we have them in view and live righteously, we shall thereby be sustained for the trials we must endure. Paul said it was the glory set before Jesus for which he endured the cross, and President Young said it was the vision of Zion as it shall be which sustained the Saints as they pulled their covered wagons from ruts and mudholes and trudged across the plains. Therefore, with hope in the future, let

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us lift up our hearts and rejoice, and with strength and courage let us gird up our loins and take upon us the whole armour of righteousness, that we may be able to withstand these evil days, that having done all, we may be able to stand.

And as we journey through these anxious times,

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. (*Num. 6-24-26.*)

This I humbly pray in the name of Jesus Christ. Amen.

The Combined Choruses of the Brigham Young University joined with the congregation in singing "High on the Mountain Top," conducted by Elder J. Spencer Cornwall.

ELDER ELDRED G. SMITH

Patriarch to the Church

My brothers and sisters, I wish to express my feelings along with others in this conference regarding the passing of our late President, George Albert Smith. I, for one, have lost a great friend. I don't think anyone has been more able to take the place of my earthly father than President George Albert Smith has done.

I think he emulated in his life all of the principles of the gospel, and no matter what subject is selected during this conference by the General Authorities or any of those who speak here, it will be a subject of which President George Albert Smith was an excellent example.

KEY TO HAPPINESS

And I pray the Lord will be with me as I express today what thought I have had in mind on the principles of the gospel and the foundation upon which we may have happiness in this life and happiness in the life to come; for no happiness comes without success, or without growth and progress.

Reading from the Doctrine and Covenants, Section twenty-nine, verses 36 to 40,

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of the heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

And reading from Moses:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the only begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (*Moses 5:9-11.*)

In both these references we are given the key to happiness in this life and happiness in the life to come to carry throughout all eternity.

Adam felt that men might be; and men are, that they might have joy. (*II Nephi 2:25.*)

PRESENCE OF GOOD AND EVIL

Joy comes as a result of progress, as a result of accomplishment for good. That is why we all shouted for joy when the opportunity was given to us to come to this earth and partake of the blessings through obedience, made possible to us through exercising free agency. For man to exercise free agency he must have both sides to choose from. In every decision made there must be both a good and an evil influence; for if we had all of the good or all of the evil we would be right in the same path which Satan tried to establish in the first place, that of predestination. And so there must be both sides to choose from in every case.

As the Lord said in the Doctrine and Covenants in the verse from which I previously read:

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (*D. & C. 29:39.*)

Therefore, in all that we do we must be tempted. Then our growth depends upon our obedience. The first step in our progress for the eternities is accepting the gospel of Jesus Christ. We do not convert others; missionaries do not convert others. We teach them to think for themselves; and when they have a desire within themselves to receive knowledge and express that desire in action, by being obedient to the desires of God, then they have fulfilled that law upon which that blessing is predicated, which brings a knowledge of the gospel to them through the Holy Ghost.

Baptism is the fulfilling of an ordinance which is an act of testifying that we will be obedient in keeping the commandments of God.

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The greatest blessing promised in the Word of Wisdom is that of knowledge. The promises given are:

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

And shall find wisdom and great treasures of knowledge, even hidden treasures. (*D. & C. 89:18-19.*)

DESIRE TO BE OBEDIENT

I am reminded of a story of a man who once tried to discontinue the use of tobacco. He became almost a nervous wreck. He worried himself sick about how much he was going without tobacco. It was on his mind constantly until he became so nervous and so shaky that he couldn't hold his hands still. Then later on, the elders—the missionaries—contacted him and told him about the Word of Wisdom and he said, "If that's what the Lord wants, then I'll do it." And with the idea in his mind that he was going to do it because of obedience to the commandments of the Lord, he discontinued the use of tobacco; and he held his hands out in front of the visitors with him and said, "Look how steady I am; I'm as steady as any of them and I have gone without tobacco for some months."

Our mental attitude has much to do with whether or not we want to be obedient to the commandments of the Lord.

The same is true in respect to paying tithing. If a man pays his tithing because he wants to be obedient to the commandments of God, he will receive more blessings as a result, and it will be much easier to pay. And so it is with all other requirements of the gospel; for example, attendance at sacrament meetings. What is said at Church is not always remembered, but we receive the blessing for being obedient. As a result we carry the Spirit of the Lord with us in our work between meetings and in our various activities until we again gather with the Saints.

BLESSINGS FOLLOW OBEDIENCE

Some people sacrifice all the blessings of the temple endowment and sealing, including the blessings of godhood and exaltation just because they do not want to be obedient in wearing the temple garment. The greatest blessing that comes from wearing the garment is the result of obedience. Then the Lord will bless us. The success of our entire earth life depends upon how well we learn to be obedient. There can be no obedience without free agency which gives us both good and evil to choose from. Thank God for the gospel plan and the power God gives us to resist evil and choose the right.

And may the Lord be with us and give us those blessings that we need, to carry us through these troubled times, for as long as we are obedient to his will and do that which is in our power, the Lord will take care of the rest of it. And we needn't worry about dis-

tressed times, for as long as we have the gospel plan and live it with the idea of being obedient to the desires of our Heavenly Father, his way is the best way, and all other things will be taken care of. Seek ye first the kingdom of heaven and all else shall be added unto it.

May the blessings of the Lord be upon this people and those at this conference and those who shall follow me in occupying the time here, I ask in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

Death has brought deep sorrow to us all this day. President George Albert Smith has been called to the great beyond, and though we know it was the will of our Father in heaven, yet his passing will be keenly felt by the thousands of people who had come under his influence. His life was one of noblest effort to attain a knowledge of the purposes of the Lord. He never held aught against his neighbor; and every day witnessed a divine act for someone who was in need. Could each one who knew him vow to do his little task even as he did his greater one, in the manner of a true man, not for a day but for eternity, what a better world we would have. He was the spirit he worked in. As an Apostle and President of the Church of Jesus Christ, he was a light unto his people and pointed the way by his purity of life and constancy to the divine purposes of his God. Traveling hopefully on day by day, he gave every hour of his life to the dream of establishing the kingdom of God upon the earth. According to the promise, he looked for a new heaven and a new earth wherein dwelleth righteousness. He lived "... to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:79.)

His comforting word this day would have been:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. (*Isaiah 60:1-2.*)

I should like to speak briefly to you seventies and to the priesthood of the Church in general.

PRESENT-DAY CONDITIONS

We are all greatly concerned with the present-day social and religious conditions of the world. For all the wrongs that are in the world today, for all the false teachings and terrible wars that we have experienced, all the tragedies and sufferings of humanity

caused by sin and the loss of faith in God, our children will have to pay in the future. It was the historian Froude who wrote:

History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last: not always by the chief offenders, but paid by some one. Justice and falsehood may be long-lived, but doomsday comes at last to them, in revolutions and other terrible ways.

Our civilization has arrived at its present state after ages of conflict between right and wrong. All its achievements and all its hopes of greater things are now in a critical hour for better or for worse. Many men and women in governmental affairs have no clear idea of their responsibility that humanity should have towards the future of mankind.

INSPIRED MEN

It is true that good men do rise to their responsibilities. They understand the great problems of the hour. There are men who in the hours of human history have messages from God. They have been inspired because they approached life with deep faith. Fortified by faith these men have gone quietly about teaching the world the dream of moral and spiritual perfection. Such men are few, but their messages are universal. You and I, my brother seventies, know deeply in our hearts the meaning of the gospel of Jesus Christ. We are deeply convinced that we have the insight to listen to the voice from heaven. You must become profoundly convinced of your divine mission, and you will also come to know that there are men living today whose lives are lives of revelation. It is from Christ, our Redeemer, that we learn the lesson of eternal life and become conscious of the immortality of spiritual values.

A DIVINE TITLE

The seventy of the Church bear a noble and divine title. To understand the words used to designate the meaning of our priesthood gives a better understanding of ancient life and thought. We sense more clearly the deeply religious atmosphere of Biblical life, which will awaken within us a more ardent missionary zeal. There was under Moses, and apparently in all ages, a senate or council of elders numbering seventy or seventy-two on whom lay a special responsibility as the advisers of the nation. Shortly after leaving Sinai, a council of seventy was chosen from among the elders or chiefs of all the tribes except Levi and solemnly set apart to their dignity by Moses, as a kind of senate to aid him by their counsel. After being confirmed in their dignity by the people, they assembled around the sacred tent, and the whole number broke out into

prophetic enthusiasm under the influence of the Spirit of God. The seventy chosen from all the tribes anticipated, in their prophetic gifts, a characteristic of future generations. Says Geikie:

It is singular to notice the constant recurrence of the number Seven: Seven priests go before the Ark with seven trumpets, for seven days, going seven times round the city on the seventh day. The Passover and the Feast of Tabernacles each lasted seven days. To ratify an oath was to "seven it." The number seems to have been regarded as the symbol of completeness or perfection, and to have been as such, connected intimately with everything relating to God.

We recall the seven virtues or gifts of the Spirit, known in ancient times to the seventy elders. Balzac, the French historian, quotes Louis Lambert of whom he writes as declaring that the word "seven" is the "Formula of Heaven." Therefore as you live and express your thoughts, as you think, as you act, must be in accordance with the fundamental ideals of heaven. We see the beauty and the sacredness of the word "seven." We understand the meaning of the kingdom of God because we possess its power. We are reminded here of the saying above the door of the Harvard School of Music:

To charm, to strengthen, and to teach—these are the three great chords of might.

PEOPLE NEED THE GOSPEL

The people of the world need to be taught the gospel of our Lord and Savior. Teaching is unfolding the divine spark within every person into its fullest majestic purpose and scope. Teaching is from within out. A teacher must know something about the subject he is explaining to a listener. For this reason every missionary should be a student, and this means hard work. It means self-discipline and the desire to live the "simple life," the life that reaches out to God. Of course the missionaries are idealists, caring first for the welfare of men to awaken them to a sense of what life really means. No one can deny the force or the beauty of the desire for extending one's own belief and hopes to others, for imparting to them the comfort and light of one's own salvation. This was the thing that characterized the life of Paul the Apostle and that inspires the mighty hosts of missionaries of today. Life in the missionary's heart is made over, and no sooner has the faith and the hope of an illuminated future taken hold of him than he is desirous to disseminate this possession to all the world. It is the power of the gospel truth that gives him what he calls his "testimony." There is a splendor of spirit and often a grandeur of achievement which bring to him hallowed feelings and a grateful heart for what he, through the Spirit of God, has been able to accomplish.

CALLING OF THE TWELVE AND SEVENTY

At an early period in his ministry, Jesus, after a night of prayer in a lonely mountain spot, chose twelve men for his Apostles. It was an important event in history, for it indicated the design of the Master to organize his ministry that the work of teaching the gospel might be inaugurated at once. The Apostles were to go forth two by two that the Master might become known. They were to work miracles, heal the sick, and bless the lowly. Reverently does James in his epistle describe how they prayed and anointed the sick with oil in the name of the Lord. (See James 5:14-15.)

After choosing the Twelve, Jesus called the Seventy. We read in Luke 10:1, these words:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

When the Apostles and Seventy were chosen, it is natural to believe that a discourse on the ideal life, under the sovereignty of the Father, was delivered by Jesus. This was the Sermon on the Mount, for he wished to teach his disciples the way of life that they might enter into the true significance of his doctrines. It was an ideal of principles, and not a code of rules. This viewpoint, that the Sermon on the Mount was the ordination sermon, is that of Luke and many modern writers on the life of Christ.

Jesus founded his Church upon the rock of revelation, and he set forth in clearness that his Church is an organized reality, small in numbers, in its beginning, but destined to become a world movement. He inspired his Apostles and Seventies with a definite consciousness of unity. The men he called were not great men in the ordinary sense; they were representative of the common people, possessing neither wealth nor great learning. They were qualified for their calling by their deep desire for goodness and truth. In him they came to find the Word of Life.

TEACHERS OF RIGHTEOUSNESS

You seventies are the teachers of righteousness to all nations. You bear your faithful testimonies to the divine light of the gospel of Jesus Christ. The spirit with which you go forth is that of the Sermon on the Mount. The results of your teachings will be far-reaching.

The world of today is awakening and looking to the future with renewed faith and hope. A spiritual epoch is upon us and a spiritual freedom is being made by mankind. President Brigham Young once said that "the one way to scatter doubt is for all to begin work." Hopes are more real than fears; faith more potent than uncertainty. Beautiful were the words of the shepherds of old when they said: "Let us now go unto Bethlehem, and see this thing that has come to pass." The world must turn to Bethlehem.

May we Seventies come to a deeper realization of what our duties are, and so long as we are pure in heart and humble in spirit, the way will be made clear by our faith in God. I ask the blessings of the Lord upon us all, in the name of Jesus Christ. Amen.

President David O. McKay

Elder Harold B. Lee, of the Council of the Twelve, will now speak to us.

If President Heber Meeks, former president of the Southern States Mission, is in the audience, we should like him to come forward, and President Jean Wunderlich of the West German Mission also.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I sincerely pray for the sustaining power of your faith and prayers for the few moments that I shall stand before you this morning.

THE HAND OF DEATH

As we sit this morning with the present reminder of the hand of death, all of us moved with a common impulse of feeling toward our great leader, I have recalled a remark that was made to Elder Lorenzo H. Hatch and myself, as we waited down at Las Vegas, Nevada, a few weeks ago for a late, delayed train. We chanced to be in conversation with a life insurance salesman who is reputed to be one of the outstanding salesmen in America. He expressed a sentiment that has intrigued me, and I want to repeat it to you because of the impression it made upon me. He said, "If you ever want to stir a man into action, you want to back up the hearse and let him smell the flowers prepared for his own service."

At first that seemed to be a terribly gruesome prospect, but as I thought about it the more, it seemed to me that after all it was but a crude way of stating a great eternal truth that has been thundered to us by the prophets from the beginning. All through the scriptures we have had a counsel given us that all that we should do, we should do with an eye single to the glory of God, which glory, the Lord declared to Moses, was to bring to pass immortality and eternal life, that very reminder that death draws nearer each day that we live. It was that same thought expressed by the Apostle Paul when he said:

If in this life only we have hope in Christ, we are of all men most miserable.

. . . For as in Adam all die, even so in Christ shall all be made alive.
(1 Cor. 15:19-22.)

THE TIME TO PREPARE

It was also the great prophet Amulek's testimony in which he declared,

For behold, this life is the time for men to prepare to meet God; . . . [and] to perform their labors.

. . . for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (*Alma 34:32-33, 35.*)

It was this very reminder that the Angel Moroni gave to the Prophet Joseph, which he records in that famous Wentworth letter when he quoted the Angel Moroni as saying that

. . . preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the Millennial reign. (*D. H. C. IV:537.*)

GOSPEL TO BE PREACHED

In making for that preparation, the Lord has defined certain great responsibilities for his Church. He said as one of the signs of his coming that the gospel of the kingdom was to be preached unto all the world for a witness unto all nations, and then should the end come, or the destruction of the wicked. (See Matt. 24:14.) That witness we have understood, was to be a witness of the mission of the Messiah. It was to be a witness of the divinity of his mission. It was to be a witness that the gospel of Jesus Christ had been restored in all its fulness, in this the Dispensation of the Fulness of Times.

A LIGHT TO THE WORLD

But there was something else that we were supposed to witness which is also spoken of in the revelations. Alma spoke of this to his people who were about to be baptized. As a part of the covenant which they were about to enter, he said that they were to stand as witnesses of God at all times and in all things, and in all places that they might be in, even until death. (Mosiah 18:9.) In one of the earliest revelations given in this dispensation, the Lord said,

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it. (*D. & C. 45:9.*)

He again admonished us, on the day when he gave the name by which the Church was to be called. After giving us the name,

. . . thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

Verily I say unto you all: Arise and shine forth, that they light may be a standard for the nations. (*Ibid.*, 115:4-5.)

As I have thought of those scriptures, I have remembered a statement that was made by an official of the United States Steel Corporation after I had spent an hour or two with him and his company of officials down at Welfare Square. He said to me, "This is a practical demonstration of the gospel of Jesus Christ, in giving aid to the needy and the less fortunate."

WITNESSES BEFORE THE WORLD

That was a new concept to me, that in the welfare program we were standing as witnesses before the world of the divine way by which the Lord's work was to be done.

So, we witness in our missionary work the magnificent spectacle of young men and young women, for the most part, to all the ends of the earth, that by their unselfish services they stand as witnesses at all times and in all places of the divine responsibility upon the Church to teach the gospel.

So, in making sacrifice, in the payment of our tithes, and in fasting and paying our fast offerings, in raising money to pay for meetinghouses and temples, again we are witnessing that the law of sacrifice is required of all true Saints if we would claim kinship to him who gave his life that men might be.

In our social conduct, in our dancing, in our play, we must never forget that in that play we are witnessing also that we are his special witnesses of the divinity of the organizations who sponsor our play.

So, every boy in military service, and every girl in her social conduct, every businessman in his dealings with his neighbor, is a witness as to whether or not this work in which he believes is divine. The Church rises or falls on the tide of these personal witnesses.

A few weeks ago I sat in fast meeting in the South Eighteenth Ward (Salt Lake City) and heard a lovely girl in her mid-twenties stand to bear her testimony. It was a thrilling testimony of a beautiful Latter-day Saint girl. She told in her testimony about a morning out on the farm in a little country district where at four o'clock in the morning she went out with her father to milk the cows. And as the father and she went out towards the barn, her father took her by the hand and said, "My girl, you are the product of this Church of Jesus Christ, and you are also the product of a true Latter-day Saint home. If you fail, so far as you are concerned the Church has failed and your home has failed." That girl from that time has realized that she, as a member of the Church of Jesus Christ, was a witness of it to all the world either for good or for bad.

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Oh, the majesty of Joseph sold into Egypt, who shamed the beautiful but apparently unloved wife of Potiphar, when she would have tempted him to a serious sin, and he said, "My master trusts me, and thou art his wife. How can I do this great wickedness and sin against God?" (See Gen. 39:8.) He, too, felt his great responsibility in being a true witness of the divine truths which he professed to believe.

In one of the revelations the Lord said something else that to me has significance here. He said,

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*D. & C. 82:14.*)

JAPANESE MISSIONARY GIRL

I heard a lovely Japanese missionary girl down at Kamuela on the island of Hawaii a few years ago make what I think was a personal application of that principle as it pertained to her home. There were few missionaries in that day, the war was not yet ended, and this young lady and her companion were two of the only four missionaries on that island. We had in the audience eighty-five United States marines, all Latter-day Saints, who were being trained there supposedly for an invasion off Japan, the homeland of these two lovely missionary girls. Our sister missionary was called to speak before that kind of audience. Tremblingly she stood at the pulpit, and this is what she said: "When my father came to me and told me that they wanted me to go on a mission, I said to him, 'No, Father, I can't go on a mission.'" He pressed her as to why, and she said, "Oh, I just can't." But he urged further, and then she said, "I can't go because if I go out into the mission field I'll be expected to preach certain principles of the gospel, principles which my own father and my own family are not living."

The father asked, "What are we not doing that you'd have to preach?"

"Well," replied his daughter, "I'll be expected to teach the law of sacrifice. You're not even paying your tithing. I'll be asked to teach them about family prayers, and we never have family prayers. I'll be expected to teach the Word of Wisdom; we're using coffee and tea in our home. I'll be expected to teach the importance of giving service in the Church, and you are shunning that service. No, Father, I can't go out and be a hypocrite."

I think that father spent a sleepless night. "The next morning," our Japanese sister said, "Father came to me and said, 'You go, my dear, and your father will try to live as his daughter will preach.'"

Two days later, I met her over at Honolulu at a missionary conference, and she had just been home for the first time in nearly two years. And during the course of the conference I whispered

to her, "How did you find things at home?" She smiled, and tears were in her eyes as she said, "It's all right. Father is, and I'm happy."

Youth that we send out from us rarely ever will be stronger than the kind of homes and environment from which they come. The challenge of this time, what with military service of young men eighteen years, young girls disturbed in their social life, is to see that Zion is increased in holiness. We must increase in beauty. Our homes, our quorums, our wards, and our stakes must be strengthened. Zion must arise and put on her most beautiful garments.

COUNSEL OF SUSANNAH WESLEY

A short while ago I read wise counsel from a lovely mother, Susannah Wesley, mother of John Wesley, famed in religious circles. This was what this lovely mother said to her son, which was a criterion by which he could judge right and wrong, in pleasure, and for that matter in all the affairs of life. These were her words:

Would you judge the lawfulness or unlawfulness of pleasure? Then use this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sight of God, takes from you your thirst for spiritual things, or increases the authority of your body over your mind, then that thing to you is evil. By this test you may detect evil no matter how subtly or how plausibly temptation may be presented to you.

Oh, I wish that every youth would use that rule and measure everything presented to him in order that he might choose the right. God grant that we may strengthen Zion within ourselves, that we might live nobly and prepare to present ourselves in honor at the close of our lives here, before him whose name we bear as members of the Church of Jesus Christ of Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ. Amen.

ELDER HEBER MEEKS

Former President of the Southern States Mission

Our souls have been fed, our lives enriched, our spirits lifted up, by the inspired messages which have come to us from these servants of the Lord. And while there is darkness, confusion, and almost utter despair in the world, what a glorious thing it is that there is a place in the earth, where we may come, as it were, and sit at the feet of the living prophets of God and receive light and truth from the very throne of God. Our pathway is thus made sure, and we can walk among our fellow men in that quiet serenity born of the Holy Spirit of God, that Spirit which brings a peace to the human soul that surpasseth the understanding of men.

I bear witness to you, my brethren and sisters, that this Church, the Church of Jesus Christ of Latter-day Saints, is the repository of those principles and ordinances and sacraments which will redeem the human soul, that within it is the power to bring the human soul

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to perfection, and that within this Church and only in this Church is the power and the authority to dispense the light of the everlasting Gospel and administer the ordinances and the sacraments of the Gospel to the salvation and exaltation of the human soul.

Sister Meeks and I enjoyed our approximately five years presiding in the Southern States Mission. We were there during some very strenuous times. We went into the mission field as our country went into World War II, and the missionaries were leaving the field. It was not very long until we were without the regular missionaries, and all of the responsibilities of carrying forward missionary work were placed upon the local people. It was a great blessing in a way, to the people of that mission. They not only carried forward in the work of the organized branches and districts, but they also carried forward faithfully in the missionary work. We had some five or six hundred of the local people set apart as missionaries to carry the Gospel message to the people. Hundreds of Book of Mormons were sold and distributed. As I recall, in 1947, 480 baptisms were performed in that Mission by our local missionaries, and it was a marvelous thing to see the growth and development that came to the local people as they assumed their responsibilities in the Priesthood, in presiding over the Districts and the Branches. We endeavored to carry out the full program of the Church, just as far as we could in the mission field. We qualified in the same year, in 1947, 34 of our lesser Priesthood quorums for the Standard Quorum Award; 85 of our Priesthood boys won the Individual Quorum Award. We endeavored to carry out the Welfare program of the Church. I was just talking a few moments ago with President Zappay, of the Holland Mission, to whom we shipped some 29 boxes of clothing, in which were hundreds of items of clothing, that went to those good people in Holland. We also sent to the European Saints some 10,000 cans of food, which was prepared under the Welfare program in the Mission. It was our great privilege to have two Stakes of Zion organized in the Mission, while we were presiding there, and two of the highlights of our service in the Mission field were the association we had with President Charles A. Callis and Elder Harold B. Lee in the organization of the Florida Stake, and with Brother Bowen and Brother Moyle in the organization of the South Carolina Stake, and I think largely through the efforts to carry out the full program of the Church these men and women were well qualified to become Stakes of Zion, and I think that the wonderful records which they have made since their organization is evidence of their qualifications.

We enjoyed laboring in the Southland among those wonderful people. It has always been a rich field for missionary service. I doubt if there is a Stake in Zion where there is not some of the blood of our southern people. It was one of the very early missionary fields of the Church, and has continued to be fruitful.

The first year that we were in the mission field, 1064 people

were baptized, and that is about the average record of that mission throughout the years. We have rejoiced in the opportunity to carry the Gospel message to the people of the world, for the glorious privilege of witnessing the transformation of the human soul that accepts the Gospel of Jesus Christ, to see a life passing from darkness into light, into the light of the everlasting Gospel, to witness the influence and power of the Spirit of our Heavenly Father upon a human soul. It is a refining influence. The Spirit of our Heavenly Father is to the human soul what sunshine is to vine and flower, it brings the human soul to a full fruition, and that is one of the greatest miracles in all the world, the redemption and glorification of the human soul under the power and influence of the Spirit of God.

I rejoice in the Gospel of Jesus Christ, and the glorious message which it has brought to me, for it tells me that I do not have a common origin nor a common destiny with the beasts of the field, that birth into this life was not the beginning of my soul, and that death is not its oblivion. But it tells me that I am a son of God, an eternal being; that as a son of God, there is within me all the qualities, all the powers of my Father which is in Heaven, that there is within me the power to rise to Godhood, that I may share with God, my Father in Heaven, forever and ever, all His power and glory and dominion, through Jesus Christ, our Savior, Amen.

President David O. McKay

We have just listened to President Heber Meeks, former president of the Southern States Mission. We shall ask President Wunderlich to be prepared to be called this afternoon. We trust that the anticipation of this responsibility will not interfere with his luncheon.

We wish to express appreciation for the gift of these beautiful lillies. I am not sure who gave them, but I think they came from the Berkeley Stake in California.

We wish also to announce the presence of all the mission presidents laboring on the North American continent, and I believe we have the president of the Chinese Mission. If he has not arrived yet, we hope he will be here before the close of the conference.

We wish to acknowledge also the presence of State and City officials and the presence of the President of the University of Utah, President of the Brigham Young University and the President of the Utah State Agricultural College.

It is my pleasure also to announce the presence of President Israel A. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, and I believe one or two of his associates or officials in that Church. We welcome them and will be very glad to do anything we can to make their visit a pleasant one, considering, of course, the death of their kinsman, President George Albert Smith.

We welcome others who have joined us this morning in this worship .

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The Brigham Young University combined choruses will now sing: "Jesu, Word of God," conducted by Elder Crawford Gates.

The closing prayer will be offered by President Hugh C. Smith of the San Fernando Stake of California, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL and by arrangement through KSL over the other stations named at the beginning of this session. The conference will also be broadcast over the television station of KSL, channel 5.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the tabernacle grounds. Similar messages coming in will likewise be broadcast at the close of each general session of the conference.

The choir music for this session has been furnished by the Brigham Young University combined choruses, with Elders Newell Weight and Crawford Gates conducting and Elder Frank W. Asper at the organ.

After the singing the benediction will be offered by President Hugh C. Smith.

The Brigham Young University combined choruses sang: "Jesu, Word of God."

Elder Hugh C. Smith, President of the San Fernando Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY AFTERNOON MEETING

The second session of the Conference convened promptly at 2:00 p.m. President David O. McKay of the Council of the Twelve Apostles presided, Elder J. Reuben Clark, Jr. conducted the services.

Elder J. Reuben Clark, Jr.:

This is the second session of the One Hundred Twenty-first 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. President David O. McKay, President of the Council of the Twelve, is presiding, and he has asked me, as a courtesy to me, to conduct the services this afternoon.

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

The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be by the Brigham Young University combined choruses, with Elders Clawson Cannon and Crawford Gates conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Brigham Young University combined choruses singing: "O Be Joyful All Ye Lands," conducted by Elder Clawson Cannon.

The opening prayer will be offered by President Wilford H. Payne of the Seattle Stake, Washington.

The Brigham Young University combined choruses sang "O Be Joyful All Ye Lands."

The opening prayer was offered by President Wilford H. Payne of the Seattle Stake.

The Brigham Young University combined choruses sang: "All Creatures of Our God and King" conducted by Elder Clawson Cannon.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

My brothers and sisters, I feel humble as I stand here this day but grateful to the Lord for my association with his people and his great Church. I should like to express the love of my father's family and myself and my wife and children for our worthy president, President George Albert Smith. He has been a great friend to all of us, and we have loved him deeply, and we have honored him in his high and holy calling as the President of this Church.

What I say this afternoon, I pray the Lord will direct, that it will help to inspire others to want to live nearer to the Lord and keep his commandments and help to build his kingdom here in the earth.

VISIT OF YOUNG LADY

A few weeks ago, a young lady phoned me for an appointment; and when she came to the office, she sat there and cried for a little while, and then she said: "I guess I'm jittery."

"Well," I said, "that's all right." Then when she had composed herself, she said, "Bishop, what is there for the young people today? We have war. They are taking all the boys; it looks like another great war is ahead of us. What do we young people have to live for?"

I looked at her for a few minutes and said, "Have you ever thought of the other side of the story?"

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She said, "What side?"

"Well," I said, "you remember the story of the two buckets that went down in the well; as the one came up, it said, 'This is surely a cold and dreary world. No matter how many times I come up full, I always have to go down empty?.' Then the other bucket laughed and said, 'With me it is different. No matter how many times I go down empty, I always come up full.'"

I said, "Have you ever stopped to realize that of all the millions of our Father's children, you are one of the most favored? You are privileged to live in the Dispensation of the Fulness of Times that the prophets of old have looked forward to, when there is more revealed truth upon the earth than there has ever been in any other dispensation of the world's history, and where we enjoy blessings and comforts of life that kings did not enjoy a few years ago. Have you ever stopped to think of that side of the story?"

And before she left, she decided that probably it wasn't as cold and dreary a world, after all, as it might be.

I said, "You just go on, and live right, and don't you lose your courage, and don't think that life isn't worth while and isn't worth living. Whether you live or whether you die or whether you are permitted to live a long life or a short life isn't going to be the thing that is going to determine the success or failure of your life; it's how you live. And if we only live right, it will not matter whether the time is short or long; we won't have to worry much about it."

SIGNS OF THE TIMES

As I thought about that conversation, I thought of the words of the Savior. On one occasion, the Pharisees and the Sadducees came to him, and tempting him, asked him to show them a sign from heaven. And Jesus answering said unto them,

. . . When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (*Matt. 16:2-3.*)

If the world could discern the signs of the times, it would not be difficult for them to understand that the God of Israel has set his hand to do a marvelous work and a wonder among his people in the earth and that there is a kingdom established that is ultimately destined to fill the whole earth. And it will do it because it is God's work and not the work of man.

While I was president of the Southern States Mission, one of our missionaries wrote in from Florida and said, "President Richards, I have been reading about the signs of the coming of the Lord." He said, "When the sun darkens and the moon ceases to give its light and the stars fall from heaven, everybody will know that he is coming."

And I wrote back and said, "Probably they will know. The newspapers might announce some great phenomenon in the heavens, misplacement of planets, that have caused this consternation, and scientists will have their explanation to make of it, and unless they have faith in the Living God, unless as Jesus said, they can read the signs of the times, they may not know anything about what is going on in the world.

"Why," I said, "if the inhabitants of this earth had the ability and the power to read the signs of the times, they would know that already the Lord has given far more than the darkening of the sun or obscuring the light of the moon or causing the stars to fall from heaven, for what he has accomplished in the establishment of his kingdom in the earth in these latter days, and the unseen power operating in the world for the accomplishment of his purposes, are greater signs than any of these phenomena that we read about—the signs of his coming."

GATHERING OF ISRAEL

Now, I want to bear my testimony to you that I know God has set his hand to gather scattered Israel, just as Moroni told the Prophet Joseph, as part of this work, before there was any organization of the Church, before there was any priesthood or power to officiate in the name of the Lord.

The Angel Moroni told the Prophet Joseph that, quoting the words of Isaiah, the Lord should gather scattered Israel and bring in the dispersed of Judah and set up an ensign for the nations. Well, hasn't he done it? Let us consider what has happened here in these valleys of the mountains as a part of the fulfilment of the promises the Lord has made through his prophets of old: how he should cause the waters to flow down from the high places where it has been reservoired in these mountains, how the rivers should flow in the deserts (and if you go up through Idaho and see those great canals out of that Snake River, you will see that those canals are larger than the average rivers you see in the world), and how the waters should spring up in the dry places. When I was in Arizona recently, I saw pipes at least twenty inches in diameter running day and night, all the time, full of water, and as I saw them, I said to myself, this is what the prophets saw when the Lord declared through their mouths that he would turn the wilderness and make it to blossom as the rose. And we are living here in that day.

PROPHECIES BEING FULFILLED

And then he said that he would cause the daughters of Zion to come up and sing in the heights of Zion, and where in all the world is there anything to compare with what has gone out of this tabernacle from the heights of Zion, week after week, for these twenty-odd years as the Tabernacle Choir has broadcast to the world?

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Where could you pick a group out of any other school like this group that is here today? (I'm referring to the mixed chorus from the Brigham Young University furnishing the music for this session of conference.)

God bless the youth of Zion. They are following in the footsteps of their parents. They love the Church, and they have a testimony of the divinity of it, I know, through my association with these young people.

And then read the words of Isaiah, where he saw the house of the Lord established in the tops of the mountains in the last days, and he saw that all nations should flow unto it, and they would say:

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

Has that ever happened in this world before? And if the Lord is about to come, as he has indicated that he would in these latter days, in the establishment of his kingdom, should we not have a fulfillment of these promises? And then Isaiah goes on to tell us when that time would be, because he adds:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (*Ibid.*, 2:4.)

Ever since I was a small boy, I have thrilled every time I have heard the words spoken to John upon the Isle of Patmos when the voice from heaven said, "Come up hither and I will shew thee things which must be hereafter." (*Rev. 4:1.*) Then John said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. (*Ibid.*, 14:6-7.)

I have always understood that the coming of this angel with the everlasting gospel, and there can be no other, should precede the great judgments of the Lord.

SIGNS OF SECOND COMING

You will remember, when Jesus was upon the Mount of Olives, his disciples came to him, and he told them how the temple should be broken down, that there should not be one stone left upon another. Then they said,

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (*Matt. 24:3.*)

He proceeded to tell them of the wars and destruction that should come upon the nations, and that there should be tribulations such as had not been known from the beginning of the world and should not be known until the end.

Those of us who know of the numbers who were killed during the last world war know that we have lived in the day when tribulations have come to this world the like of which the world has never known from the beginning of time. Of course, we do not know just what the end is going to be, or whether we have reached that end or not. As another sign, the Savior made this statement:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (*Ibid.*, 24:14.)

MISSIONARY SYSTEM

A friend of mine sent me a newspaper clipping from Los Angeles the other day. It gives a report of the growth of the churches. It goes on to say, "The Mormon Church, devoting a great deal of effort to the missionary field, is one of the fastest growing orders in the world"—not just in the Rocky Mountains—but in the world. How could the gospel be preached in all the world for a witness unto all nations before the end should come, without a system of having it preached such as the great missionary system of this Church. To me it is one of the most marvelous things this world has ever produced. To think that the Church can send missionaries by the thousands, and they don't have to be paid for going!

One sister came into my office a few weeks ago for me to interview her missionary boy, and she said: "Bishop, I have a son in Switzerland. I have a daughter in the Great Lakes Mission. Here's my last boy." She was not very well clad. And I looked at her and said, "Sister, can you do it?"

She replied: "We will make it some way."

That is the kind of faith that is going to carry the gospel message to every land and every clime. And that kind of faith has been in this Church from the very beginning, and it will continue because it is God's work, and that unseen power that motivates it will continue to carry it on.

NEBUCHADNEZZAR'S DREAM

When you read an article such as the one I just quoted from the newspaper in Los Angeles, it is not difficult for you to understand what Daniel saw when he interpreted Nebuchadnezzar's dream, when he saw that the God of heaven in the last days should set up a kingdom, like a little stone cut out of the mountain without hands, that should roll forth and fall upon the kingdoms of this world, and they should all be destroyed, and the little stone should become as a great mountain and fill the whole earth.

Why will it become as a great mountain? Because it is builded upon eternal truth!

And God can plant in the hearts of his children, for he created the feelings of the human soul, a willingness to preach the truth until it shall ultimately triumph over all the kingdoms of this world.

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In Florida, one of our missionary boys preached on that subject in one of our meetings. At the close of the meeting I stood at the door to shake hands with the people, and a minister of the gospel came up and introduced himself to me.

He said, "You don't mean to say that you think that little stone is the Mormon Church, do you?"

I said, "Why not?"

He said, "It couldn't be."

"Well, why couldn't it?"

He said, "Well, you can't have a kingdom without a king. And you don't have a king, so you haven't a kingdom."

"Oh," I said, "my friend, you didn't read quite far enough. You just read the seventh chapter of Daniel, and there you will see that Daniel saw one like the Son of man coming in the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. Now," I said, "tell me, how is a kingdom going to be given to him when he comes in the clouds of heaven if there is no kingdom prepared for him? Maybe you would like to know what is going to become of that kingdom. And if you will read a little farther, you will see that Daniel said: 'But the Saints of the Most High shall take the kingdom, and possess the kingdom for ever.' And as if that were not quite long enough, Daniel adds, 'even forever and ever.'"

That is what the Latter-day Saints are working for. That is the work they have to do. That is the blessing the Lord has in store for them. And there is no power under heaven that can stop it growing because it is his kingdom, and he will see it on to its ultimate destiny. It is the only time in the history of the world that God has set a work afoot with a promise decreed that it should ultimately subdue all the powers and the kingdoms of this world and should stand forever.

DISPENSATION OF THE FULNESS OF TIMES

My time is gone. You add to this, in your own thinking, the coming of Elijah, the prophet, before the great and dreadful day of the Lord should come, because the whole earth was to be utterly wasted at the coming of the Lord if Elijah failed to come. Then add the coming forth of the Book of Mormon, the companion volume of scripture which the Lord promised he would join to the Bible and make them one in his hands. Then remember Paul's declaration that the Lord had made known the mysteries of his will, that in the Dispensation of the Fulness of Times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. There has never been a program to accomplish that objective in the history of the world, so far as our records indicate, until we had the coming of Eliah with his great sealing power

of binding the dead that have gone beyond, as Paul said, "for they without us cannot be made perfect, nor we without them."

Now, brothers and sisters, if your boys and girls are worried about what is going to become of them, just let them acquire in the depths of their souls a testimony of the value of being privileged to live in this the Dispensation of the Fulness of Times, when God literally has set his hand to do a marvelous work and a wonder, as he promised to do, and then let us not be like the hypocrites, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

God help us to understand the signs of the times, I pray in the name of the Lord Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

I pray for the inspiration of heaven and your faith and prayers, my brothers and sisters, as I stand before you this afternoon. My soul has been subdued and my heart made tender through the passing of our great leader, President George Albert Smith. I have mingled feelings of humility, sadness, and gratitude, at the passing of a prophet of God. All Israel, I am sure, has been weeping. And yet, back of it all has been a feeling of thanksgiving for the life of this great man.

The Lord said in this dispensation:

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, . . . (D. & C. 42:45.)

And so it is fitting that we should have sadness in our hearts and should weep at the passing of one we love, and one whom the Lord loves and has magnified. He was a man without guile, and as President McKay said this morning, with Christlike attributes.

"A REAL MAN"

Since Wednesday night there have been going through my heart and through my mind, these lines under the caption, "A Real Man":

Men are of two kinds, and he
Was of the kind I'd like to be.
Some preach their virtues, and a few
Express their lives by what they do.
That sort was he. No flowery phrase
Or glibly spoken words of praise
Won friends for him. He wasn't cheap
Or shallow, but his course ran deep,
And it was pure. You know the kind.
Not many in a life you find
Whose deeds outrun their words so far
That more than what they seem, they are

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There are two kinds of lies as well:
 The kind you live, the ones you tell.
 Back through his years from age to youth
 He never acted one untruth.
 Out in the open light he fought
 And didn't care what others thought
 Nor what they said about his fight.
 If he believed that he was right.
 The only deeds he ever hid
 Were acts of kindness that he did.

What speech he had was plain and blunt
 His was an unattractive front.
 Yet children loved him; babe and boy
 Played with the strength he could employ,
 Without one fear, and they are fleet
 To sense injustice and deceit.
 No backdoor gossip linked his name
 With any shady tale of shame.
 He did not have to compromise
 With evil-doers, shrewd and wise.
 And let them ply their vicious trade
 Because of some past escapade.

Men are of two kinds, and he
 Was of the kind I'd like to be.
 No door at which he ever knocked
 Against his manly form was locked.
 If ever man on earth was free
 And independent, it was he.
 No broken pledge lost him respect,
 He met all men with head erect,
 And when he passed I think there went
 A soul to yonder firmament
 So white, so splendid, and so fine
 It came almost to God's design.

—Edgar A. Guest

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TRIBUTE TO PRESIDENT SMITH

God bless the memory of President George Albert Smith. I am grateful beyond my words of expression for the close association which I have had with him in the last few years. I am grateful that my family has lived in the same ward and has come under the benign influence of his sweet spirit. I shall never cease to be grateful for the visits he made to my home while I was serving as a humble missionary in the nations of war-torn Europe at the end of World War II. Particularly am I thankful for a visit in the still of the night when our little one lay at death's door. Without any announcement, President Smith found time to come into that home and place his hands upon the head of that little one, held in her mother's arms as she had been for many hours, and promise her complete recovery. This was President Smith, he always had time to help, particularly those who were sick, those who needed him most.

Last Monday evening at the Lion House, there was held a party for those who had served on the general boards of M.I.A. in years past under the leadership of Brother George Q. Morris and Sister Lucy Grant Cannon. It was to have been an April Fool party, a fun party, but the gathering turned out to be a spontaneous meeting of tribute to the man who, probably as much as any other who has ever lived, inspired and loved the youth of Zion. I wish you could have heard the tribute paid by dear Sister Ruth May Fox, ninety-seven years of age, as she stood on her feet and bore testimony to the worth of President Smith and the inspiration which he has been to the youth of Zion through all the days of his life.

I wish you could have sat with me the past two years in close association with the National Executive Board of the Boy Scouts of America and heard leaders of industry, financiers, business executives, and leaders in the professions speak of the fine life of President George Albert Smith. Their first words after greeting were usually, "How is my good friend, George Albert Smith?" Many of them would add, "A man of God, if there ever was one." Then as we parted they often said, "Take my love and greetings to President George Albert Smith." He loved all men. They reciprocated that love. What an example he has set for us all, my brothers and sisters, in this spirit of love, fellowship, and brotherhood!

SAVING OF SOULS

His great objective has been to help save the souls of the children of men. You remember, the Lord said to the Prophet Joseph:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (*D. & C. 18:10-11.*)

The Lord said to Moses:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (*P. of G. P., Moses 1:39.*)

This is our first interest as a Church—to build character, to save and exalt the souls of the children of men. President Smith was interested in this project above all others. He realized that in the youth of Zion there must be established real character as the one thing they can take with them into the world to come; that they must prepare themselves here for exaltation. I am grateful that he had faith in them. I am grateful for the inspiration that he brought to the youth of Zion. Yes, we do have faith in them. We have faith that they will carry on, that they will measure up, that they will maintain the standards of the past, the standards of their parents and their grandparents. It often would grieve President Smith when he would hear people discredit the youth of the Church and suggest

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at one time that what they need is a few more models and not so many critics.

I have faith in the youth of Israel, my brothers and sisters, inspired in large measure by President Smith. I have seen them in action, as you have. I rejoice to see our missionaries go out into the world, to meet them on the street corners and hear them bearing testimony to the truth of this great latter-day work. I thrill as I see them in action on the basketball floor. I thrilled with them as they received what was probably the last telegram which President Smith sent, which went to our B. Y. U. basketball boys back in Madison Square Garden. I am stirred as I see our boys out in the service of their country, maintaining the standards of the Church and living the gospel in the face of temptation, sin, and evil all around them.

COMMENTS OF CHAPLAIN

I recall an incident which occurred shortly after World War II. With the president of the Northwestern States Mission, I was making a tour of that mission, and we were up in Alaska. While there we visited one of the camps and held a meeting with our servicemen in the little army chapel. I noted as the service progressed that sitting down in the far corner of the building at a table was a Protestant chaplain. Apparently, he was trying to give the impression that he was working, but we could tell he was listening to every word that was said in that service. This fine group of servicemen led the singing, offered the prayers, administered the sacred emblems and bore testimony. As we finished our meeting and were leaving the building, I went over to the chaplain to express gratitude for the use of the building. As I did so, he said in substance, "I wonder if you realize the kind of young men you have represented here in this camp. They are truly a marvelous group of boys." Then he went on to say, "They don't need a chaplain; any one of them could take my place." I thanked him for the compliment and started leaving when he added, "One other thing. I have two boys of my own—eleven and thirteen—and you know, I couldn't wish anything better for them than that when they grow a little older, they become members of your Church and develop into the kind of young manhood I have seen represented here in your group of Mormon boys."

FAITH IN YOUTH

My brethren and sisters, it is my conviction that the finest group of young people that this world has ever known anything about has been born under the covenant into the homes of Latter-day Saint parents. I have a feeling that in many cases at least these choice spirits have been held back to come forth in this day and age when the gospel is upon the earth in its fulness, and that they have great responsibilities in establishing the kingdom. I presume that

no generation has faced more serious difficulties than they face. They live in an age which seems to question all the standards of the past, and which is discarding many of those standards. Yes, they live in a period when even some spiritual leaders, so-called, point out that the question of smoking, drinking, and carousing has no relationship to salvation, that these are personal matters.

I have the conviction that these young people, if they have the benefit and blessing of the full program of the Church, are going to come through, in spite of the temptations, with colors flying in a way that will make us proud of them. However, they will need more than material things. They are going to need more than real estate, stocks and bonds, life insurance, or even democracy. They are going to need a sane spiritual foundation, if they endure, if they are going to be able to live clean and to maintain the standards of the Church. God expects great things of them. He expects them to develop into noble characters, into good citizens—citizens which may eventually provide in part, at least, the leaven which may help to save this great nation. He expects them to live clean even in a wicked world. He expects them to grow up with a testimony of the gospel. He expects these young men to live so that they can receive the holy Melchizedek Priesthood and so that eventually they can be married in the temple of God to worthy companions for time and eternity. He also expects them to know the glorious blessings of honorable parenthood and eventually to be exalted in the celestial kingdom of God.

CHURCH PROGRAM

I am convinced, my brethren and sisters, that we have in the Church the finest program available anywhere to help bring about these objectives, if our children are only put in touch with this program. I am thinking now of the blessings which come to our children in the full and rich program of the Primary. They have just held a convention here on this block. Are we missing any of our children? Is the Primary program reaching them? And the same with the Sunday School. Are our children in Sunday School? Are they being taught the gospel in the Sunday School classes? Are our boys and girls attending M.I.A.? Are our boys receiving and enjoying the rich blessings of the program provided through the scouting and Explorer program? Are they being ordained to the Aaronic Priesthood, and are they active in the rich program which is provided?

SCOUTING

I know that the one great reason why President Smith has been so active for many years in the scouting program is the fact that the ideals of scouting follow closely the ideals of the Church. The scouting program is not a substitute for the Aaronic Priesthood program.

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The most important possession that a boy can have is the Aaronic Priesthood. But scouting is a supplementary, a complementary program. It works hand in hand with the program of the Primary, Sunday School, and the Aaronic Priesthood, and is an important and vital part of our program for our boys.

Scouting is dedicated to a four-fold program: First, it teaches the boy his duty to God—reverence, observance of the Sabbath, and the maintenance of the spiritual standards and ideals of his Church. Second, it teaches duty to country—true patriotism—a love for the constitution, for our free institutions and our American way of life. I was thrilled as I stood in Valley Forge last summer facing over forty-seven thousand representative boys as they saw depicted before their eyes that terrible winter of 1777-8 when Washington and his bedraggled forces all but perished there in Valley Forge. These boys' hearts were touched as they saw the father of their country leave his troops and go off into the trees in the snow and bow in humble prayer before the Almighty that this young nation might be preserved. This was part of the two-year Boy Scout theme to "Strengthen the Arm of Liberty." Third, it teaches the value of service to others—willing, unselfish service, and that the greatest among them must be the servant of all—symbolized by the "good turn." Fourth, it teaches duty to self—that they must keep themselves physically strong, mentally awake, and morally straight. They must be prepared for any eventuality to serve themselves, their Church, and their country.

There is held up before them the Scout oath and the Scout laws, which focus attention on those things that are worth while—that a Scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. To be a good scout he must be faithful in his religious duties. Scouting provides a program of training and experience. It is a program for character development. It is a supplementary educational program, a program of citizenship training and vocational exploration. Many boys have found their vocations through this program—through the 111 merit badges which are concentrated courses in vocational guidance in fifteen different active fields. Scouting teaches boys the crafts and the skills and to do something useful with their hands.

And so, in view of the richness of the scouting program and the fact that these ideals coincide with the ideals of the Church, President Smith has urged our full support in these words: "It is my desire to see scouting extended to every boy in the Church." Under his leadership and inspiration the Church has moved forward to an enviable position with something over 2290 scouting and Explorer units, an increase of 180 during this past calendar year. But there are still approximately fifteen percent of our boys who are not enjoying the benefits of the scouting and Explorer program.

LEADERSHIP NEEDED

One of our great needs, of course, is effective leadership. Some of our boys are not being reached by this program. Some are not being reached by the Aaronic Priesthood program. Some of them are missing the benefits and blessings of Primary. It is largely a question of leadership. Boys want the scouting program, we want them to have it; and if we have the right kind of leadership through real boys' men, they'll have it, enjoy it, and receive the blessings which come from the program. The responsibility rests with the priesthood—stake presidencies and bishoprics—to see that this leadership is provided and that every boy is reached.

And so, my brothers and sisters, we have a well-rounded program for the youth of the Church. And we are not dealing with ordinary young people. We are working with choice spirits who need the full Church program. We want them to have the benefit of this program in its fulness, that they might develop into the kind of young men and young women which the Lord would have them become. Of course, these programs are not ends in themselves. They are tools. They are a means to an end. The end is the salvation and exaltation of God's children.

But these programs are not optional programs. They are the youth program of the Church, approved by the leadership thereof. May God bless us, my brethren and sisters, that as leaders in Israel we may have the power and the inspiration to make our young people want to enjoy the full program of the Church offered through the Sunday School, the Primary, the M.I.A., and the Aaronic Priesthood program, that they might eventually meet the expectations of their parents, their Church leaders, and our Heavenly Father. God bless us to this end. God bless the youth of Israel everywhere, that they may grow and develop into sterling characters, faithful and true to this great latter-day work, I humbly pray in the name of Jesus Christ. Amen.

The congregation and the Combined Choruses of the Brigham Young University joined in singing the hymn, "How Firm A Foundation."

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and Sisters: To stand in this pulpit to address the many thousands who assemble here and the countless thousands who listen to the radio broadcasts is to be greatly humbled by a keen feeling of heavy responsibility to such a vast audience to say something that will be worth listening to. I am comforted, however, in my humility, by the thought that Mormonism, the restored gospel of Jesus Christ, is so fraught with precious truths that any of these

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we may talk about are worthy of the attention of every one of us—of every normal human being. But are not all Latter-day Saints familiar with these truths, having previously heard them discussed many times? Yes, this may be the case, but if they love them, a restatement or discussion will be listened to with more-or-less satisfaction. At least this is my experience. I hope it is yours.

A PECULIAR PEOPLE

Mormonism, as I have just defined it, is not a Protestant, Catholic, Jewish, or any other faith as taught by other churches. It is characterized by many teachings and doctrines not accepted by other churches. This fact is sometimes indicated by the statement that we are a peculiar people—something of which we are proud yet very humble and grateful for; for we believe and testify that these characteristic teachings are absolutely true because they have come to us through visitations and revelations from heavenly sources—from God and his messengers.

It is trite to say that Mormonism is an everyday religion because it requires its adherents to implement in their daily lives the teaching that faith without works is dead—as the Apostle James stated it; they must practice all those virtues that will make them Saints in very deed. Some of these virtues, however, are considered basic to an acceptable Christian life by all Christian churches. A statement of some of these is found in articles eleven, twelve, and thirteen of our faith and are as follows:

"11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may"—an ideal statement of religious tolerance, something much needed today but denied to millions of human beings in the past.

"12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." Loyalty to country and obedience to constitutional laws are requirements for full fellowship in our Church.

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

It is the emphasis we place upon some of these things—chastity, for example—that makes our moral standards higher than those maintained by some other religious groups.

PRESIDENT GEORGE ALBERT SMITH

At this point may I digress a moment to say a word of tribute to our greatly beloved departed President, George Albert Smith. We have been friends for sixty-two years. Late in the eighties he and I were fellow students during one year at the University of Deseret. Since that time I have been more or less closely as-

sociated with him in Church work. For several years we were together in the superintendency of the Young Men's Mutual Improvement Association in the Salt Lake Stake, when the stake covered the entire Salt Lake County. I have said many times that I have never known a man who I thought tried more sincerely and harder to love everybody than did George Albert Smith. Not that he approved all people did, but the farther off the beam they were, the more he seemed to sympathize with them because of their greater need for help.

MORAL STANDARDS

Looking out into the world today, what do we see relative to the moral standards expressed by these three articles of our faith? No matter in what direction we look, and not going beyond the boundaries of our own country, we see moral conditions are bad, in some places very bad. Wickedness of the blackest and most abominable kinds exists nearly everywhere. I speak of these things only that we may be reminded that it is our duty, as I see it, to minimize and eliminate indulgence in these evils among us insofar as it is in our power. But is there not existent in many places among us a reprehensible indifference and laxity relative to these things? Yet do we not teach tolerance and free agency? is a question sometimes asked. Why interfere with other people's business? This is a Satan-inspired question. We certainly are expected to defend ourselves against the marauder, the robber, the despoiler of the sanctity of our homes and families and the destroyer of things we hold sacred and dear—as life, liberty, and the pursuit of happiness.

Free agency is a priceless, God-given right to every child born in mortality, but it does not include the right to mar, hurt, or destroy the well-being of our fellow men. Did you read recent newspaper statements relative to the existence of vicious narcotic rings which specialize in the teen-age trade and encourage morphine-marijuana parties of boys and girls that sometimes turn into orgies? You have heard, of course, of the countrywide slot machine racket, the income of which amounts annually to billions of dollars; of gambling and horse-race betting—these being other activities where billions are lost. Evils attendant on the consumption of alcoholic beverages (the annual cost in America of these is about eight billion dollars) have also reached an enormous magnitude. To these and many other evils are we not more or less indifferent?

THE LIQUOR PROBLEM

The National Safety Council and other agencies repeatedly warn that alcohol is responsible for large numbers of our accidents, troubles, sorrows, and deaths. Then why do we consume alcoholic beverages? To what extent is this indulgence due to advertising? The brewers are reportedly doing a good sales promotion job. Just

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now they are hammering at reaching a consumption of one hundred million barrels of beer a year and are looking forward to 120 million barrels. Much of this consumption they want in the home, for it is there they can best develop the use of beer by women and young people. So it is said, brewers are giving a great deal of attention to the principles of store-selling. Most beer advertising is directed to the home, exploiting the great interest in television; also extensive use is made of the pictures of young girls on billboards. This invasion of the home to advertise beer by means of the radio and television has, of course, met with vigorous denunciation.

What can we do about it? This is a problem that every home should try to solve. Let us not forget the warning divinely given us in the Doctrine and Covenants and "evils and designs do and will exist in the hearts of conspiring men in the last days." Loyalty to our doctrines and principles demands that we shall be alerted and active in keeping evils and wickedness as far from us and our fellow men as we can. Let us not forget, but act.

RELATIONS WITH FELLOWMEN

There is another class of evils that I desire to refer to—evils that permeate relations with our fellow men. When asked by the lawyer which is the great commandment in the law,

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself. (*Matt. 22:37-39.*)

We accept another statement of Jesus as being another version of the second commandment. It is as follows:

... whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid., 7:12.*)

In this streamlined age we call the statement of this law The Golden Rule. This rule is also obviously implied in the thirteenth article of our faith.

To what extent do we live the Golden Rule in all of our relations with our fellows?

Immediately following the outbreak of the Korean war in June 1950, the price of foods and many other things began to go up—not that the cost of production had risen so soon. Then why? Almost simultaneously, or even before this in some cases, a demand for an increase of wages was made by the leaders of some organized labor groups. Why? Did the Golden Rule motivate those responsible for raises in price of commodities, or those who clamored for increased wages?

GREED AND SELFISHNESS

Oh, but, it is said, the law of supply and demand governs these things. To say that this is true is an outrage on the ordinarily ac-

cepted meaning of the word *law* as is applied to the phenomena of nature or to enactments of legally constituted human groups authorized to make enactments. To be plain and frank, does not the law of supply and demand mean, as practised in commercial affairs, "Get all you can for what you have to sell, whether it be commodities or labor or services"? And are not greed and selfishness among the real motivating and dominating forces operating in all our commercial affairs whether they be big or little, whether the participants be businessmen, professional men, or laboring men?

We complain of inflation—rising costs that deflate or lessen the purchasing power of the dollar. In the last analysis are not selfishness and greed responsible for inflation? Who in the U. S. is injured by inflation? Everyone who has bought a government bond (about eighty million people), everyone who has a savings account, an insurance policy, or a pension (at least one hundred million people), everyone who works for wages or a salary that does not rise, percentage-wise, as fast as the cost of living goes up (about sixty-two million people), and all other people except the very few who are paying off debts incurred years ago. Then to avoid injuring people, should not more than ninety-nine percent of us, even as a matter of self-interest, and more importantly, all of us who want to be honest and believe in the Golden Rule, do all we can to stop inflation?

Our country is facing one of the most critical periods in its history. Selfishness and greed are tearing it asunder. The devil is riding high and shouting in Satanic glee at the utter foolishness displayed on all levels, in all grades and ranks of human society.

In this country we are rapidly preparing for war (to defend ourselves is perhaps the better expression), arming ourselves with the most destructive means and implements that human ingenuity can devise. The amazing advances made in the discovery and implementation of the forces of nature are miraculous marvels of the modern world. These are due to the achievements of research scientists and ingenious inventors. What advances have we made in the realms of social science? The art of living agreeably with one another—our fellow men—the finest of all human arts, is still in its infancy.

THE GOLDEN RULE

How can the dangers threatening America, internally and externally, and all the world, for that matter, be overcome, and peace reign everywhere supreme? The answer is short; it is simple. Let every human being *repent* and *live the Golden Rule*. This means to keep the two great commandments. Then the threat of war would vanish, troubles would disappear; wickedness would cease, and righteousness prevail. There is not a sane person in all the world who can successfully controvert this truth. Then why do we not

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repent and let the Golden Rule govern our lives? Who has the answer? Mormonism has it; you have it; Satan has it, and he will not repent. And myriads of our fellow men will not repent either because Satan has them in his power. So peace will not come to the earth and be worldwide until Satan is bound. But the millennium is coming—the Lord has said it. But when it will come, no man knoweth, for neither the day nor the hour has yet been revealed.

However, brethren and sisters, it is your duty and mine, the duty of everyone who believes in God and his righteous purposes to try, try, try to bring the Golden Rule into our lives. This we can do measurably well with the Lord's help, that he will readily give to each of us if we worthily seek it.

Let me recite two actual occurrences relative to the Golden Rule. Years ago, the winter in Cache Valley was long, and an acute shortage of hay resulted. A Church official was told by his farm manager that they could spare several tons of hay and that the going price was fifteen dollars a ton. The manager was told to ask only eight dollars a ton, that being the reasonable cost of production. I told of this occurrence in the last October conference.

Another one: Years ago an eightroom house in Salt Lake City was sold on a monthly instalment plan. About two years later the purchaser said he would have to give up the contract, not being able, because of financial reverses, to continue it, and he was moving out into a three-room shack. The vendor asked the man to estimate the equity his two years' payments had made in the house, the vendor telling him that the excess payments would be gladly returned. The man insisted that his monthly payments had only been reasonable rent. He refused to accept any refunds. Notwithstanding the provisions of the contract to the contrary, both parties to the arrangement were actuated by the spirit of the Golden Rule.

NEED TO REPENT

I said we have several characteristic teachings and doctrines. To these we are converted, and we readily accept them. But to implement them in our lives is something else. We are human beings and have more or less inherited the weaknesses of the flesh among which are unworthiness, selfishness, and greed. Further, we are so enmeshed in worldly ways of doing things in the conduct of our businesses and ways of making a living, that we find the easiest way to get along is to do as the world does. In so doing we may grievously sin by departing more or less widely from the standards of the Golden Rule. To the extent that we do this, we need to repent.

What have selfishness and greed done? They have brought on all the major wars in history, resulting in the misery, suffering, and death of countless millions of human beings and the loss of billions of property dollars. They have brought wickedness, crime, debauchery, loss of freedom, and slavery to every part of the earth.

NEED OF THE HOUR

Because of the things I have mentioned and several others, this country is facing a very critical situation. What is the great need of the hour? The answer of course is, as I have already stated, repentance. And repentance is a call that has been made from this pulpit many, many times. Current threatening conditions are not likely to improve much unless more-or-less repentance takes place. And while complete repentance may not be expected until Satan is bound, there is one source of trouble that I think can be removed, and all lovers of America should demand its removal—the more-or-less continuous dispute between management and labor relative to wages, working conditions, etc. Lockouts, strikes, and mass picketing should be outlawed. In all disputes of the type indicated, the public has a vital interest which the law should protect. How can this be done? My answer is by *compulsory arbitration*. It is unlawful for individuals to settle their differences by fighting with fists, knives, or pistols. Courts are set up to which they may go for a peaceful settlement, and this, even though the public may have no interest in the settlement. But the public always has an interest in how labor-management disputes are settled. To settle peacefully such disputes on a basis of what is fair, right, and just to all concerned, can a better agency be found than a qualified, competent arbitration court?

Yes, the public should demand that such courts be set up.

As I see it, if wise, compulsory arbitration courts had always been functioning during the past dozen years or so, there would have been but little if any inflation. This country would have prospered to a greater degree than it has, and the outlook for America would be much brighter than it is today.

Brethren and sisters, we who have covenanted in the waters of baptism and at the sacrament table to keep God's commandments are in honor bound to be true to these obligations. I pray that with the Lord's help we may always have the desire, the strength and the courage to be true to our faith. This I pray in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel humble, and also I feel the loss of our beloved President, just as you who are assembled here feel that loss. With the help of the Lord, I shall bear my testimony. I am very grateful to the Lord for the knowledge that I have of the truth of this divine work. I was baptized when I was eight years old. It was impressed upon

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me at that time that through baptism I had received the remission of sins and stood pure, clean, before the Lord. I had a sister who was very kind, as all my sisters were, who impressed upon my mind the need of keeping myself unspotted from the world. Her teachings to me the day I was baptized have stayed with me all the days of my life, and I honor her memory.

DIVINE MISSION OF PROPHET

I have a perfect knowledge of the divine mission of the Prophet Joseph Smith. There is no doubt in my mind that the Lord raised him up and gave him revelation, commandment, opened the heavens to him, and called upon him to stand at the head of this glorious dispensation. I am just as satisfied in my mind that in his youth when he went out to pray he beheld the actual presence, stood in the actual presence, of God the Father and his son, Jesus Christ; in my mind there is no doubt; I know this to be true. I know that he received later the visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that the Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830 by divine command. These things I know. The Lord has revealed them to me, and this knowledge I have had since the day I was baptized. I know that the power of the Almighty is guiding this people, that we are under covenant to keep his commandments, to walk in light and truth. It is my firm conviction that every member of this Church should be able to bear witness and declare by words of soberness that these things are true, that the Book of Mormon is true, that the revelations given to the Prophet Joseph Smith are true, that the destiny of this latter-day work is true, and, according to the revelations, must and will be fulfilled.

SECOND COMING

I believe that the coming of the Son of God is not far away, how far I do not know, but I do know that it is over one hundred years nearer than it was when Elijah the prophet came to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on the third day of April, 1836. Elijah's words point to the fact that we are that much nearer. And this ancient prophet declared that by the restoration of those keys we should know that the great and dreadful day of the Lord is near, even at our doors. I have opened these scriptures to the seventh chapter of Matthew, and I want to read the seventh and eighth verses:

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

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

ALL MAY KNOW THE TRUTH

Is there any good reason why every living soul cannot know the truth and where it can be found? Is there any reason that any members of this Church can give why he does not know that Jesus Christ is the Son of God, that Joseph Smith was and is a prophet of God, and that this is his work? If we lack that understanding, we have no one to blame but ourselves. I had perfect confidence in the sayings of the Lord and Savior, Jesus Christ; and when he says, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth," I am just as sure that every member of this Church may know within himself or herself that God lives, Jesus Christ is the Son of God, and that this is his work which he has established. We have no excuse whatever for not knowing and having the absolute faith and confidence in this restored gospel of Jesus Christ. It is our duty to know. In a revelation given to the Church many years ago, that is, in the days of the Prophet, he warned the members of the Church against false prophets, false spirits, against those who lie in wait to deceive. He gave us a key then by which we may know, but I repeat, this key, given by our Savior in his Sermon on the Mount is just as true today as it was nearly two thousand years ago. It's his word and can be accepted, can be proved today just as well as it could by his disciples as he spoke to them in this Sermon on the Mount. In interviewing missionaries I frequently ask them, nearly always do, if they have a testimony of the truth. Some of them say, "No, I do not. I think it is true, but I do not know, but I have the assurance that if I go on this mission I will learn that it is true." Down in their hearts they give an honest answer, but I think they know better than they say. However, it is the right of every baptized member in this Church to know for himself by the revelations of the Spirit of the Lord that all that I have said in regard to the establishment of this work is absolutely true. There is no reason in the world why any soul should not know where to find the truth. If he will only humble himself and seek in the spirit of humility and faith, going to the Lord just as the Prophet Joseph Smith went to the Lord to find the truth, he will find it. There's no doubt about it. There is no reason in the world, if men would only harken to the whisperings of the Spirit of the Lord and seek as he would have them seek for the knowledge and understanding of the gospel of Jesus Christ, for them not to find it—no reason, except the hardness of their hearts and their love of the world. "Knock, and it shall be opened unto you." This is my testimony, I know it is true. I know that just as well as I know I stand here. The Lord has revealed it to me as he has to my brethren. The Lord bless you all, I pray in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

When the Prophet Isaiah forecast the coming of the Savior, he said this:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (*Isaiah 53:3-6.*)

DESPISED AND REJECTED

When the Savior came in the flesh and labored among men, this prophecy was literally fulfilled. He was despised and rejected of men. The people did turn their faces from him, and they did go their own way. They rejected him as they rejected his teachings, and it grieved him. One day as he stood in their capital city, he said,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. (*Matt. 23:37-38.*)

When the Lord used that one little expression, "ye would not," he described the stubbornness, the wilfulness, the selfishness, of a people who would not obey the divine truth, but who turned their faces from him, each one going his own way.

Oh, that stubbornness! If only they could have realized what it did to them.

When he first began his ministry, he healed their sick; he even raised their dead. He fed them by the thousands in a miraculous way. But when he asked them to keep his commandments, the crowds melted away. Those who followed him were there no longer. So great was that falling away that he asked his Twelve:

. . . Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God. (*John 6:67-69.*)

But the people rejected him. In their blindness and in their stubbornness, as he offered to bless them and take them into his arms as a hen gathereth her chickens under her wings, they turned away. And in doing so, according to the words of the Savior himself, their house was left unto them desolate.

WILFULNESS OF MEN

As I have read that scripture from time to time, I have often wondered about its application to us who live today. I have often

wondered whether the Lord cries out to us, disappointed at our disobedience, saying, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." (See Matt. 23:37.) How many of us are stubborn? How many of us are selfish and wilful, and turn our faces from him, and would rather not obey him?

This sort of thing applies in various phases of our lives. It applies in our own homes, sometimes with our own children. Have you sons or daughters who are wilful and stubborn and selfish, and who turn their faces from you, you the loving parents who would take them into your arms and nurture them even as a hen gathereth her chickens under her wings? Do they reject you, these children in their wilfulness? Some of you have them, and you know how they break your hearts.

And then there are some in the Church who ought to know better, who have the commandments of God, but will not repent, but are wilful and stubborn. Even though the blessings of God are offered to them, they turn their faces, and each one goes in his own way. We reject God as we refuse to obey him. We must remember that faith without works is dead. There is no salvation except through the Lord Jesus Christ. He has said:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . .
 If ye love me, keep my commandments. . . .
 He that hath my commandments and keepeth them, he it is that loveth me . . .
 He that loveth me not keepeth not my sayings. (*John 14:6, 15, 21, 24.*)

OBSERVANCE OF COMMANDMENTS

You know whether you keep his sayings or not. Do you observe the Sabbath day? Do you uphold the Authorities of the Church? Do you pay a full and honest tithing? Do you fast on fast day and pay a proper fast offering? Are you honest? Do you pay your debts? Are you morally clean? Do you keep the Word of Wisdom? You know whether you keep these things or not. If you do not, contemplate your disobedience and remember that the Lord calls out to you and says, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not."

Sometimes in our communities we reject the Lord. Have you ever wondered about the community in which you live? Here in the state of Utah the Latter-day Saints are definitely in the majority. The Latter-day Saints have the commandments, and among them is the Word of Wisdom. Judging from our state records, do we accept the Word of Wisdom as God has given it to us? To what degree do we break the Word of Wisdom and thus reject the word of God

EXPENDITURES FOR LIQUOR AND TOBACCO

Ten years ago in the state of Utah, eleven million dollars was spent for alcoholic beverages and tobacco. In 1950 that figure was up three hundred percent. It reached nearly thirty-four million dollars. In 1948 the figure reached nearly thirty-five million dollars.

What will thirty-five million dollars buy? The last temple built by the Church was that at Idaho Falls. A temple like that could be built in forty-two states of the Union with the amount of money that is spent in the state of Utah in one year alone, for alcoholic beverages and tobacco.

The amount of money spent here each year for tobacco and alcoholic beverages is almost identical to the amount we spend in this state for education. In the fiscal year ending June 30, 1950, \$35,653,000.00 was spent for operating our school system and maintaining our school buildings in the state of Utah. Think of it! We spend as much in Utah for "booze" and tobacco as we spend for education! It is almost incredible.

The amount of money we spend each year in Utah for alcoholic beverages and tobacco is greater than the combined assessed valuation of the cities of Provo, Logan, and Brigham City.

The amount of money we spend in Utah every year for alcoholic beverages and tobacco is nearly twice as much as we spend for the construction and maintenance of our state highway system.

In Utah we spend one hundred times as much for liquor and tobacco as we contribute each year to the American Red Cross.

In Utah we spend two hundred times as much for alcoholic beverages and tobacco as we contribute to fight the dread disease of poliomyelitis.

About half of our state expenditure for alcoholic beverages and tobacco is spent right here in Salt Lake County. Do you know that in Salt Lake County we spend fifty times as much money every year for alcoholic beverages and tobacco as we pay into the Salt Lake Community Chest?

In view of all this, what do you think about the scripture that the Lord gives us: "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?"

CONDITION OF THE NATION

What about the nation? A century ago the Lord offered the American people a blessing if they would repent. In a revelation given over a hundred years ago, the Lord said concerning the American people:

... I will gather them as a hen gathereth her chickens, under her wings, if they will not harden their hearts;

Yea, if they will come, they may, and partake of the waters of life freely. (D. & C. 10:65-67.)

It is estimated that the total crime bill for the United States last year reached twenty billion dollars. According to the records of the F.B.I. last year, a serious crime was committed in the United States every eighteen seconds. In an average day last year, 301 persons were feloniously killed or assaulted; 146 robberies were committed; 1129 places were burglarized; 468 cars were stolen; 2861 thefts were committed.

The criminologists of the United States are of the opinion that in the last few years, a great moral depression has come to the United States.

J. Edgar Hoover, the head of the F.B.I., in speaking on March 26 of this year before a special committee to investigate organized crime, said this:

Those who engage in widespread vice activities and rackets could not long survive without their ally, the political renegade. No community in the land is contaminated by rackets and corruption without the assistance of local interests which hold law enforcement in restraint. Law enforcement officers are the people's representatives. They are not persons with unlimited power. They must obey those under whom they hold office. If they are dominated by criminal-aligned politicians, ruthless rackets and vice are inevitable.

To what extent does America obey the God of the land?

What about the world at large? In their blindness, the nations cry for peace but at the same time they reject the teachings of the Prince of Peace. The Lord spoke to the nations in a modern revelation and said this:

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full. (*D. & C. 43:24-26.*)

POSITION OF LATTER-DAY SAINTS

Latter-day Saints, what is your position? Are you willing to hearken unto the Lord your God who cries out to you and would nurture you and gather you together even as a hen gathereth her chickens under her wings? The Lord said something to you also about this:

Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins:

Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer . . .

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For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass;

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. (*Ibid.*, 29:1-2, 9-11.)

I declare to you in all seriousness that I, too, know that God lives. I, too, know that George Albert Smith was a prophet of Almighty God. And I know that the man who will take his place is likewise a prophet and that he holds all the keys, powers, and authorities that were ever restored to the Prophet Joseph Smith in these last days.

When he takes up the reins of office here in this Church, he will preside by virtue of all the powers that were restored through angelic ministry in these the last days.

God will speak to you through him, and he will say to you: "How oft will I gather you as a hen gathereth her chickens under her wings, if ye will not harden your hearts." (*Ibid.* 10:65.)

May we humbly follow him and obey the Lord our God, I earnestly pray in the name of the Lord Jesus Christ. Amen.

Elder J. Reuben Clark, Jr.:

We have just listened to Elder Mark E. Petersen of the Council of the Twelve.

As the closing song of this session the Brigham Young University combined choruses will sing, "The Lord Bless You and Keep You," conducted by Elder Crawford Gates.

The closing prayer will be offered by President E. Garrett Barlow of the Inglewood Stake, California.

After that the conference will stand adjourned until seven o'clock tomorrow evening when, in accordance with the general custom of the Church, a General Priesthood meeting 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.

The session at ten o'clock Sunday morning, will be broadcast over KSL at Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the conference. That session will also be televised over the KSL television station, channel five.

The *Church of the Air* broadcast, on which Elder Stephen L. Richards, of the Council of the Twelve, will be the speaker, will begin at 8:30 Sunday morning. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The *Tabernacle Choir Broadcast* comes from 9:00 to 9:30 Sunday morning, immediately following the *Church of the Air*. As there is only a thirty second break between these two broadcasts, the doors will not be opened until the *Tabernacle Choir Broadcast* is over, at 9.30.

The regular session of the conference will begin at 10:00 a.m.

Tonight at seven o'clock, here in the Tabernacle, there will be a meeting of ward bishoprics and others, as listed in the published announcement, under the direction of the Presiding Bishopric.

Tomorrow, as you know and as has been announced in the press, the funeral for our beloved President, George Albert Smith, will be held. The services will begin in this tabernacle at 2:00 p.m. All are invited to attend. The body will lie in state in the Administration Building, 47 East South Temple Street, from 5:00 to 8:00 this afternoon and evening, and, as announced in the press, tomorrow forenoon.

The choir music for today has been furnished by the Brigham Young University combined choruses, under the direction of Elders Newell Weight, Crawford Gates, and Clawson Cannon, with Elder Frank W. Asper at the organ.

We would like to renew to this combined chorus our appreciation and our gratitude. They are a great chorus, as has been said today, and we pray that the blessings of the Lord will continue with them, with the institutions from which they come, and with those who lead and direct them.

At the conclusion of this meeting the general sessions of the conference will be adjourned until ten o'clock Sunday morning.

The combined choruses will now sing, as we announced, "The Lord Bless You and Keep You," conducted by Elder Crawford Gates, and the closing prayer will be offered by President E. Garrett Barlow of the Inglewood Stake, California.

The combined choruses sang, "The Lord Bless You and Keep You."

The closing prayer was offered by President E. Garrett Barlow of the Inglewood Stake.

Conference adjourned until 10:00 a.m. Sunday morning.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 7, 1951.

President David O. McKay, President of the Council of the Twelve Apostles presided and at President McKay's request Elder J. Reuben Clark, Jr., of the Council of the Twelve Apostles conducted the meeting.

Elder J. Reuben Clark, Jr.:

We will consider this just another session of the General Conference. Some of the brethren who are not accustomed to speaking on Priesthood night might get themselves in readiness.

The singing during this session will be by the Delta Phi (Returned Missionaries) Chorus from the Brigham Young University, Elder Ardean Watts, conductor, and Elder Roy M. Darley at the organ.

The opening song by the chorus will be: "See The Mighty Angel Flying."

Singing: "See The Mighty Angel Flying."

Opening prayer by President Vernal Willie of the North Box Elder Stake.

ELDER JOSEPH L. WIRTHLIN*First Counselor in the Presiding Bishopric*

I sincerely trust, my brethren, that I may have an interest in your faith and prayers. I feel keenly the responsibility in addressing this great body of the priesthood of the Lord Jesus Christ.

HOSPITALITY FOR WARD TEACHERS

Last night in our bishops' meeting, we discussed the great priesthood activity of ward teaching. There was one factor omitted that I should like to draw to your attention, and that is the manner of receiving the ward teachers in our homes. Reports have come to us that in many homes there is an attitude of indifference. Perhaps the radio is on, or the television, and the proper hospitality is not accorded the servants of the Lord.

We plead with you bishops, to admonish your people to receive these servants of God with kindness and consideration. I recall about two years ago of visiting the home of President J. Reuben Clark, and as I left, there was a humble man at the door. I heard the president say to him, "What can I do for you, my brother?" And he introduced himself as the ward teacher. I was deeply impressed by the degree

of hospitality that a member of the First Presidency extended to this humble man. I wish that all of us could have the same attitude and feeling towards these men that are sent to us as representatives of the bishop; extending to them the highest degree of cordiality, call the family in, and hearken and listen to their instructions.

About a week ago I was asked this question: Are the general authorities assigned subjects to discuss in general conference? My answer was "No." The individual who was asking the question said, "It seems rather odd that in all of the general conferences there is a definite theme discussed by the general authorities." And so during this great conference I could not help but observe that after Brother Romney gave his wonderful address pointing out the dangers and the feeling of insecurity, almost every speaker following him talked on that particular subject. And that subject is on my mind tonight.

SECURITY THROUGH THE GOSPEL

The other day a sixteen-year-old boy was heard to make this declaration, "I wonder what kind of a tomorrow there will be for me. When I am eighteen or nineteen, no doubt I will be drafted into the armed forces, which will mean a service of at least two years, and if there is war, it may mean an indefinite period of service." "And after that, if I'm lucky enough to come out, I want to go on a mission, and have four years at college. By the time I've done all of these things, I'll be twenty-seven or twenty-eight years of age." He seemed to express a spirit of frustration. He was down-hearted and discouraged because of an uncertain future.

I believe that we can so instruct our youth that regardless of what events transpire in the world's history, there will be in their hearts a feeling of security, security given to them through a testimony of the gospel of the Lord Jesus Christ. I'm sure that our youth will understand the gospel more fully if there is gospel instruction in the home, for has not the Lord declared:

And again, inasmuch as parents have children in Zion or in any of her stakes which are organized, and teach them not to understand the doctrine of repentance, faith in Christ, the son of the living God, and of baptism, and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old and receive the laying on of hands. And they shall also teach their children to pray and to walk uprightly before the Lord.

INSTRUCTION OF CHILDREN

I wonder when a child is approaching the age of eight, whether or not the head of the family, the father, he who holds the Melchizedek Priesthood, calls his child to his side and gives him some in-

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struction with reference to having faith in the Lord Jesus Christ, explaining to him what repentance means, the great significance of the baptismal ordinance, wherein having been baptized their sins are remitted, and the great significant fact that when they go into the waters of baptism, they are buried with the Christ in death, coming up out of the water is symbolical of His resurrection. I do not feel that these teachings are beyond the understanding of a child eight years old.

I am certain that a child of eight years of age will understand the significance of the laying on of hands for the gift of the Holy Ghost. If a child has been properly taught and has a proper concept of the Godhead, he will know that there is the Father, the Son, and the Holy Ghost in the Godhead. And this great spiritual being, called the Holy Ghost, can be so explained to a child that he will understand what the Holy Ghost is. And along with that, teach him that when the authorized servants of God lay their hands upon his head, that individual so laying his hands upon his head has the authority to do so—restored authority in these the last days. And through the imposition of hands and receiving the promise of the gift of the Holy Ghost, if that child is taught to live a sweet, clean life, the Holy Ghost will come and be his companion. I think he can understand that he will be led into the path of truth and light, that he will be blessed with a sense of perception which will give him the power to differentiate between that which is good and that which is evil. I think it would be an excellent practice to read to children the scripture wherein the Savior declared; found in John 14:16-17, including verse 26,

And I will pray the Father, and he shall give you another comforter that he might abide with you forever, even the spirit of Truth, whom the world cannot receive because it seeketh him not, neither knoweth him. But ye know him, for he dwelleth with you and shall be in you, But the comforter which is the Holy Ghost, whom the Father will send in my name, shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.

If children who are about to be baptized receive these instructions, they will understand the significance of them, creating a desire to live so fine the Spirit of Truth will come into their souls, giving them the assurance, yes, more than that, the testimony that their Heavenly Father lives and that the boy of Nazareth was his son, the Redeemer of the world; and that a fourteen-year-old boy who went into the woods asking for divine guidance, was visited by the Father and the Son, his prayers were answered, and they, too, can have their prayers answered. The Holy Ghost will give them a blessing of security as to the future and the eternities, that regardless of what events transpire, they will understand that their Heavenly Father rules over all for good.

SIGNIFICANCE OF THE PRIESTHOOD

Then there comes the time when worthy young men at the age of twelve receive the priesthood of God. I do not know of anyone who is better qualified to sit down with his son than a father and explain to him the great significance of the priesthood. Define priesthood: Point out to him that when he receives the priesthood of God, there is bestowed upon him Godly power that gives him the right to represent the Lord and to function in certain assignments when called upon to do so by those in authority. If these important lessons with relationship to the priesthood were taught to our sons, these young men would have a higher regard and respect for the priesthood.

Think if you will of the wonderful relationship in the home, when a father holding the Melchizedek Priesthood instructs his son in the ways of the priesthood who holds the lower or the Aaronic Priesthood. The Aaronic Priesthood is an appendage to the Melchizedek or the higher priesthood, just as a son is an appendage to his father. I feel that if in our homes fathers will take the time to teach these young men what the priesthood means—its significance, its powers, what is expected of them who hold it, it will contribute to the feeling of security that youth is seeking for. If fathers and mothers invite their sons and daughters to attend Sacrament Meeting with them, the sacrament meeting will become such a sacred, such a solemn, and such an impressive meeting that young people would not miss it. Partaking of the emblems of the Last Supper should be a source of inspiration and comfort to them, and the obligations they make with the Lord.

Young people should always feel impressed with the fact that Joseph Smith actually saw the Father and the Son just as plainly as I can see you. It had to be so for the world to know what our Heavenly Father is like and that Jesus Christ is his son.

Then, too, if as fathers and mothers, we are carrying out the mandate of the Lord wherein he has given us instructions to teach our youth the gospel, please invite our youth to attend fast meeting, teaching them first the significance of the fast offering principle, that they abstain from two meals, giving the equivalent in cash to a member of the Aaronic Priesthood who comes to collect it for the bishop, impressing upon them that their contribution will be used for those who are in distress.

FIRST GREAT COMMANDMENT

All during this conference, and particularly during the funeral of President Smith today, the first and great commandment was referred to many times—first, to love the Lord our God with all our might, and secondly to love our neighbor as ourself. Teach the youth of Israel to love their neighbors as themselves, then they must do something for that neighbor. Teach them that whatever they con-

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tribute in fast offerings is expressing a real love for the widow, for the aged, and for the orphan. Love, after all, is something that creates and demands service. It isn't lip service, but service that goes for the benefit and the good of someone else. Teaching our children to observe the fast offering principle, contributing to those who are in need, inviting them to attend fast meeting with the promise that if they will stand and bear witness that God lives and his goodness unto them, God will reward them with a testimony. The spirit of testimony only comes through the gift and the power of the Holy Ghost, and if they desire to experience the power of the Holy Ghost, the place to go to have that experience is in the fast meeting.

I am sure there isn't a young man or young woman that bears testimony to the divine existence of God, but what they feel in their souls something that is far above themselves, and it is a gift, the gift of the Holy Ghost. Brigham Young declared that no man can testify only through the power and the gift of the Holy Ghost that Jesus is the Christ, so through observing the fast offering principle and attending fast meeting there will come to them spiritual rewards which will bud into a testimony.

IMPORTANCE OF PRAYER

The Lord has admonished us to teach our children to pray. If they're not introduced to the Lord in the family circle of prayer, they will not know him. And knowing him not, they will not have faith. So, one of the first and most important lessons in every Latter-day Saint home should be teaching our children to pray. I am convinced that every spirit that leaves the presence of God and comes into mortality has a spark of faith in its heart. Hence the responsibility devolves upon the parents to so teach the children that the gospel spark will burst into a flame of faith. Having faith through prayer and obedience they will understand the gospel of the Lord Jesus Christ, and let come what will, they will know that God lives, that he will be with them, bless them, and sustain them. And I know that any individual who has a testimony of the gospel of the Lord Jesus Christ, as Brother Romney indicated yesterday, will have a feeling of security, will have a positive, affirmative feeling and not a negative one in spite of all the terrible events that are transpiring at this time.

If the young of Israel will live the gospel they will know what the old prophet Joel said would be a reality:

"And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions, and also upon the servants and upon the handmaidens in those days I will pour out my spirit."

And then again the Lord has said:

"Wherefore children shall grow up until they become old. Old men shall die but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

PROMISES OF THE LORD

With a burning testimony in their hearts, there isn't any question but that the youth of Israel will accept the word of the Lord at its face value, and with the promises involved, why should they be downcast, or why should they ask the question, "Will there be a tomorrow?" There will be a tomorrow for them, not only tomorrows of mortality but tomorrows of eternity, where they will enjoy every blessing that the Lord has promised the faithful, the loyal, and the devoted. For has not the Lord declared:

"And in that day the enmity of man and the enmity of beasts, yea the enmity of all flesh shall cease from before my face."

For in the day when enmity between man and beast and between man and man ceases, we shall have eternal peace.

And after we have taught our youth the gospel principles and in turn they have obeyed them, might they well feel as Paul declared to Timothy in II Timothy 1:7,

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Paul declared to the Corinthians, in I Corinthians 16:13:

"Watch ye, stand fast in the faith, quit ye like men. Be strong."

And the strong people will be the Saints of God, who have lived his word, and kept his commandments. Finally, when these young people stand upon the heights of their tomorrow, as Joshua stood upon the heights of the promised land and looking upon it for the first time, may our young men hear that sweet, small voice which said to him:

"Only be thou strong and of good courage; be not afraid, neither be thou dismayed, for the Eternal One is with thee whithersoever thou goest."

And in response to that voice, they will declare:

I'll go where you want me to go, dear Lord, over mountain or plain
or sea,

I'll say what you want me to say, dear Lord
I'll be what you want me to be.

Fathers of Israel, teach your children the gospel of the Lord Jesus Christ in their childhood, and when they are old they will not depart therefrom, and may the feeling of security and testimony come into their hearts in the place of fear and doubt knowing the Lord lives and this is his work, which I humbly ask will be the blessing of every young man and woman in Israel, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I had assumed a sort of immunity at this session of conference, and checked my briefcase and my thoughts in one of the outer rooms. With all respects to President Clark, it takes more than a rounding up of one's shoulders to give utterance before this congregation, and I ask for an interest in your faith and prayers as I face this responsibility.

RESTRICTED BY TIME'S LIMITATIONS

I heard some weeks ago someone ask one of the secretaries of one of the brethren—someone who apparently had tried repeatedly to make an appointment—"What it would require for a humble member of the Church to have an audience with the First Presidency." The only answer I could think of was "More time," which unfortunately we cannot extend or increase.

Also occasionally one hears someone say: "You haven't ever been out to our ward." When I heard this remark a few weeks ago, I made a mental note of how many Sabbaths it would take to visit all the wards in the Church, and it would require about thirty years of Sundays for any one of the brethren to go to all of the wards and independent branches now existent. But by the time they got around that first thirty years, there would probably be another thirty years of new wards waiting for them, considering the growth of the Church.

I made another mental calculation along this same line, prompted by this same question—"What would it require for a humble member of the Church to have an audience with the First Presidency?"—and multiplied the number of hours in a day by the number of days in the year, and the number of years in an average life expectancy (using the scriptural allotment of three score and ten) and found that in this life, if we are fortunate enough to live that long, we have only about six hundred thousand hours to do all that we have to do. But take from that approximately one-third for sleep, and then take another substantial slice for the years of our youth, for preparation, for going to and from, for waiting for late people and late appointments, and a good many other of the essentials, and it reduces itself down to a very limited time in total hours of life. With a Church of more than a million people, with a Church which is rapidly growing, it must become apparent, brethren, to all of us, how much more of the weight of responsibility must continually be carried back in the wards and the stakes, in the priesthood quorums, by the ward teachers, by all of the organized agencies of the Church which were set up for this very purpose and which, if functioning properly, would care for all these needs and would make fewer and fewer personal demands upon the time of the First Presidency and of the other brethren here at Church headquarters.

THE BASIS OF STRENGTH AND GROWTH

I know that these brethren, many of them, cannot extend the physical limits of their time. I know that President McKay's car, for example, is down in the parking lot behind the office at six or seven o'clock almost any morning. And I heard a request made of President Clark to attend an evening function not long ago, and heard him make the statement that he was working on the scriptures almost every night till midnight and after. And with the other brethren it is, in an approaching degree, at least, a similar situation.

With these fullest of days, full beyond filling them further, with many weighty decisions to be made, with many demands upon every hour of every day, and with time not being subject to extension, the answer is of course a great statement by the Prophet Joseph Smith, repeated by his successors, frequently quoted, and basically true: "Teach them correct principles and let them govern themselves." That's the basis of strength and growth in this Church and kingdom—provided we follow the correct principles. They are there; we have been taught them; the plan of operation is in the handbooks and elsewhere; the scriptures and the revelations are before us. And many of the decisions, I am sure, that we refer on up rather than take the responsibility of making them within the limits and scope of the offices we hold, we could readily avoid passing up, if we would prayerfully and earnestly follow the correct principles we have been taught and govern ourselves, each one according to his calling.

THE TIME TEST

About six hundred thousand hours of life, brethren, for him who lives three score and ten, minus the years of youth and of preparation, minus the hours of rest, minus many other things! I wouldn't be surprised if in a man's effective career, his actual disposable time might not come down to something more like two hundred thousand hours, or even less, when all these other things are considered—which means that we must be about our Father's business and give everything we do the time test. It means that there is no time for any shabby or shoddy thing. In all that we read, in the books with which we become familiar, which we make our companions, in the entertainment to which we devote our time, in all else that we do, we must give it the time test, and as we have been taught, we must acquaint ourselves with the correct principles and govern ourselves, and assume the responsibility of the offices and callings to which we have been called.

INDIVIDUAL RESPONSIBILITY

The Prophet Joseph Smith made an eloquent utterance on this question of free agency and of the assuming of responsibility. One hour of righteous freedom on earth, he said, is worth more than an eternity of bondage. The Lord has given us our agency and our individual responsibility. We have it in the Church and we have it

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in all that we do. May we go forward and use our agency in accordance with correct principles, and give all that we do the time test, and relieve the brethren over us as much as we can within the line of prescribed procedure, within the line of those things which we have been taught and those things which we read in scripture, I pray in the name of the Lord Jesus Christ. Amen.

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

President Clark, President McKay, my other beloved brethren of the General Authorities, and my dear brethren of the priesthood, truly this is nearly breathtaking, and I feel very humble in standing here tonight. I am sure we didn't expect this tonight, and I will be grateful if I can have an interest in your faith and prayers.

Yes, this is very much a humbling experience. I wish all of you could have the experience I am now having of looking over this vast audience. I have prayed to the Lord that when I should be called to occupy this position that he should not leave me. I have prayed to him first because I believe in prayer and, second, because I know I need the blessings of the Lord. I confess to you that without those blessings and his sustaining help and influence that I am nothing.

PROPHETS OF GOD

Surely one's testimony is strengthened as he comes here and listens to the brethren, listens to the words of the Lord given to us by his servants, yes, by prophets, seers, and revelators of God, our Eternal Father. We often hear them referred to as prophets, but I am wondering, members of the Church and particularly holders of the priesthood, if we give serious thought to the full meaning of that term. I recognize them as prophets of God, I know you do, but there are times, perhaps, when we pass that thought by lightly. Do you feel toward these brethren, prophets of the Lord, as you would had you known the prophets of old? I want to bear my testimony to you that I know they are prophets of the living God, I know they are inspired of our Father in Heaven in their calling. I hope you will have the same feeling burning in your hearts and accept their teachings, because they are inspired of our Father in Heaven. If, as members of the Church and particularly the Priesthood, we could only have the faith and the assurance and the conviction that these brethren are prophets, seers, and revelators, I believe we would pay more attention to what they tell us. Yes, spirituality is as essential to a man's soul as vitamins are to his body.

ADULT MEMBERS OF AARONIC PRIESTHOOD

As I look into this great congregation tonight, I have been thinking of the adult members of the Aaronic Priesthood, many of

them who have never been inside this building. If we could move this body of men from this building on out to the north and then fill it again and again with adult members of the Aaronic Priesthood in the Church, we could fill this building just as full as it is now, seven or eight times. You know, I'm one of those who believes the Lord loves these men. I believe their wives love them just as much as our wives love us, and their children love them as much as our children love us. If you had a wayward son, would you love him? Well, I only have one son, and I love him very much, and if he were a wayward son, I believe I would love him just the same. What makes you think that the Lord doesn't love his wayward sons?

NEED FOR GUIDANCE

Many of these men haven't the strength to get back into activity in the Church on their own power. Therefore, they do need your guidance, your encouragement and your patience; yes, I'd say they need you. They need someone to call on them, someone to come and see them, someone to encourage them and help them forsake those things that are keeping them out of the Church. The Lord has asked us to repent, he has asked all of us to repent, and then he said; If you truly repent and come unto me, and forsake those things that you're doing, or that you have done that you shouldn't have done, I will forgive you and remember them no more. But he wants us to truly repent. I believe these men would love that privilege. Well, you may say, they have the privilege. Why don't they take it? Well, they haven't the strength yet; until they can absorb some of the teachings of the Church and of the gospel of Jesus Christ, which they haven't had for a long time. They have perhaps become spiritually weak, because of habits that have kept them from church activity or for other reasons. They're not strong enough yet to put those things aside. And then you must remember that many of these boys and men have not been taught in their homes. As Bishop Wirthlin told us, they were not taught their many duties when they were young. I believe there are many fathers in the Church today, although I think they're not justified, that are leaving the teachings of their sons to you brethren entirely. If you fail, where are they going to get those teachings? Many adult members of the Aaronic Priesthood, after they come back into activity, are so delighted and so anxious that they put a great deal of enthusiasm in their work.

I talked to a brother, who is now a bishop but who was an adult member of the Aaronic Priesthood five or six years ago. I couldn't help but recognize the joy and the happiness that has come into that man's soul. I talked to his wife. She didn't have the ability nor the words to tell me how grateful they were. Yes, sometimes I think they're perhaps more grateful than some of the rest of us, after the spirit has touched their souls and they've accepted it.

WORKERS NEEDED

Someone has said, "He who knows books knows much, he who knows nature knows more, but he who knows God has reached the goal of human wisdom." Many of these men are brilliant men, in their own right, successful men in their own business, and they do know books, but they have perhaps neglected their knowledge of God. As leaders, I hope that you make yourselves acquainted with these thousands of adult members. It's too big a load for just two or three in each ward, or a dozen or so in each stake. There are many stakes in the Church that have four or five or six hundred, and some stakes with even seven or eight hundred adult members of the Aaronic Priesthood. Do you know how many men could be called to work with a group like that, a group of five or six hundred men? You can't preach to these men in Sacrament meetings, because they're not there. You don't get them into your priesthood quorum meetings because they don't come out. Therefore we must put the shotgun method away. We must now have individual contact and use the rifle method where we can go in and teach those men the principles of the gospel, the teachings that you and I were fortunate and blessed enough to have in our lives, but which many of them, not of their own fault, have been denied.

Oh, I hope that you'll somehow or other organize yourselves that you'll be able to touch at least one man. The Lord has said to us, "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

FATHERS AND SONS

Now fathers, how close are you staying to your own sons, so that the group of adult members will not be increased? Do you fathers have close relationship with your own sons? Can your sons come to you and tell you all about their problems? Oh, I feel sorry for a boy that can't go to his dad and tell him all about his mistakes, all about his sorrows, and all about his problems. I think that that kind of relationship, in not being able to become close to a father, can only tend to bring that boy, perhaps, more delinquent than ever. I know boys will make mistakes, but oh, I feel that if they can go to their dads and talk over those mistakes with them, that those boys will be stronger and will not repeat their mistakes too many times, if they can come to their dads. Do you dare to go to bed at nights and not know where your sons are? Do you know whom they're with, or where they are, or do you know when they're coming home?

Awhile ago I was at a dinner party one night, and about eleven or eleven-thirty, the telephone rang and one of the men was called to the phone. We couldn't hear the conversation on both sides, but we could hear what he had to say. When he took his seat his wife said to him, "who was that calling?" He said, "Well that was our son John. He just called to tell us that he wouldn't be home at twelve o'clock." He told his father he was going to a waffle dinner after the show or the dance, I don't recall which it was, but he called to tell his father that he wouldn't be home until twelve-thirty or one o'clock. I turned to that man and said, "How old is your boy?" I thought he was a youngster calling up. He said, "He's twenty-three years old." I thought, what a marvelous relationship, what a marvelous thing that this boy would take the time and make the effort to call his father at a party to tell him that he would be a little later than usual.

Only that father said, "We can go home now tonight, and we don't need to worry about our children. They're going to be home at a certain time, or they're going to call us." Well, there isn't anything wrong in that kind of discipline. It isn't because it's strict discipline, it's because there is an understanding between father and son.

CLOSE RELATIONSHIP

And then, fathers, do your boys, at night, when they do come home, come into your bedroom and kiss you goodnight? Sometimes we have encouraged our daughters to do that with our wives, their mothers, but we fathers perhaps have not practised that with our own sons. What's wrong with a son coming into his dad's bedroom at night and sitting on the side of his bed and telling him how he liked his girl, or how the party was, or how they got along tonight. Don't you think if a boy will do that, don't you think he'll go into his own bedroom and kneel down and say his prayer after he has said goodnight to his dad? Don't you think if he is that close to his dad, that he can pour his heart out to you after he sometimes stubs his toe or makes a mistake? I don't like to see any boy or for that matter any man, live with his mistakes, because I think it eats the best out of him that is in him. Oh, I hope he can go to his father and tell his father about his problems, and about his mistakes and about his sorrows. There is no reason, fathers, why we can't be that close to our sons. Does your boy kiss you goodnight? Does your boy kiss you when you leave in the day, or when you leave for a trip? Or have we left that to our wives and our daughters? I'll confess that I was guilty of that for years, but I'm happy, so happy somehow or other that I've changed that in my own life. I'm glad that I can kiss my boy when he comes around me. I'm glad I can kiss him when I leave; I'm glad I can kiss him when I return. I don't want to be denied that beautiful blessing. I recommend to you fathers that you start living a little closer to your sons, that you love them, that

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you are not so strict with them that they can't come to you with anything.

Well, brothers, I didn't intend to say those things to you. May the Lord bless you that you may try and stay close to your sons, I pray in the name of Jesus Christ. Amen.

The Delta Phi Returned Missionary Chorus of the Brigham Young University joined the congregation in singing the hymn, "Now Let Us Rejoice," Richard P. Condie, Assistant Director of the Tabernacle Choir conducting.

ELDER J. REUBEN CLARK, JR.

Of the Council of the Twelve Apostles

My brethren: It is again a great opportunity to face you and to try to speak to you for a few moments. You who bear the priesthood of God, there is in you, and the rest of us who bear this priesthood, the greatest power and force that there is in the world. That power and that force when understood and exercised, involves the control of all the elements that go to make up the universe; compared to that power and that control the H-bomb is a mere tiny firecracker.

GUIDING PRINCIPLES

There are certain great principles that underlie our existence here on this planet and that are to be guiding principles for us. First there is the great principle of free agency given to us before the world was. Because of the exercise of that free agency, Satan rebelled and has since fought from the day of the great council in heaven until now, the plan of life and salvation that was submitted by the Son and adopted by the Father. The principle of free agency is fundamental to all of our freedom and all of our living.

One of the first commandments given to Adam relating to mortal life, perhaps the first that we have record of, was to multiply and replenish the earth. And behind that great principle and that commandment lies the eternity of the marriage covenant, the creation of bodies to tabernacle spirits that our Heavenly Father created, and to bring them to this earth so that they might have mortal bodies, live according to the commandments of God, that they might in their next estate begin and go on through all the eternities in eternal progression.

Another great principle to which I would like to call your attention is the command given to Adam when he left the Garden of Eden: "By the sweat of thy face thou shalt eat bread." This is the great law of work, and the Lord has given us no greater blessing, given us no commandment that will be more helpful in carrying out

his plan than this law of work. In addition to that, he gave us the gospel which has been with us since the days of Adam, in one form or another.

CONDITIONS IN THE WORLD

Now, my brethren, I wish merely to invite your attention to what is going on in the world today. The principle of free agency has been virtually blotted out among 140 or 150 millions of people, and that virus, the destruction of free agency, has been scattered over the world as if by the wind until today it affects us here in increasingly growing proportions. Our agency is being destroyed, and when it is gone then will your freedom to worship, your freedom to believe what you wish to believe, your freedom to build your own lives, your freedom to teach your children, this and all other freedoms, will go with it.

The commandment to multiply and replenish the earth is being defeated by those ideologies which are destroying the liberties of the peoples of the world because they are breaking down the marriage relationship. They are encouraging illicit relations; they are taking over the children and instructing them to that import. They are teaching children only what they want them to know for their own purposes.

Labor, we already know enough about that, even in this country—less work more pay, less work more pay, less work more pay. Men should have, the Lord intends they should have, a proper return for their labor, but the Lord does not countenance in any way my stealing from my neighbor, whether I go out and steal a horse from his barn or whether I, instead of working, loaf down in the field where my employer can not see me.

And the gospel, the standards of the gospel,—well, take up any national magazine, look at the ads and, if you can stand the filth, read some of the stories—they are, in their expressed and suggestive standards of life, destructive of the very foundations of our society. Hardly an advertisement, that is an exaggeration, but many advertisements carry illustrations that are intended to suggest and do suggest illicit sexual relations.

WORK OF THE DEVIL

All of this, brethren, if you consider it, and I am only suggesting, falls into one pattern. It is the pattern of one great mind, a near divine intellect. It is the work of the devil. He is back where he was at the time of the great council in Heaven when he would have taken away the free agency of men, save them in their sins, indeed there would have been no sin; thus under his plan there would have been no development, under his plan eternal progression would have been ruled out. We would have become mere automatons, living and breathing, and eating if we could get something to eat, and breeding like animals. What are we going to do about it, brethren? I say to you again, that the power of the priesthood

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which we hold can conquer all of this, but we can not do it as individuals working alone.

POWER TO SAVE THE WORLD

And so I come back to my theme song in all of these meetings: We must have unity. We must work together. We must submerge our individual likes and dislikes. We must follow the plan that has been made and given to us. And if we do, then the body of the priesthood of the Church of Jesus Christ of Latter-day Saints can work, not only miracles, but can revolutionize the world. Unity cannot be manifest nor exercised by fault finding, back biting, complaining about those in authority over us, substituting our ways for the ways which are given to us by those who are our leaders, finding this excuse and that excuse for not doing what we are asked to do. Now, brethren, I appeal to you as earnestly as I know how, and again I urge the same appeal I have made here, conference after conference, for eighteen years. Be united, united in our wards, united in our quorums, united in our stakes. Support the men wholeheartedly, fully, unequivocally, unhesitatingly for whom we hold up our hands and vote at our various conferences. And if we do not do this, then what right have we to ask the Lord to bless us.

Now I know, brethren, I am talking to people who do most if not all of these things, and when I speak as I do, I do not intend to speak complainingly. I am only trying to point out the condition of this world as it seems to me, and I am trying to tell you what I know as well as I know that I live, that the power which we have if we would merely magnify our priesthood, will save the world. May God give us the strength so to do I humbly pray in the name of Jesus, Amen.

President David O. McKay:

Though Brother Clark felt a little irked when his assigned duty to direct was slightly modified, he has set a good example to us all. He did as he was told.

There are in attendance tonight, as reported, a total of 15,050 members of the Priesthood—10,250 in seats, aisles, and doorways of the Tabernacle; 300 in the Baptistery; 2,200 in the Assembly Hall; 1,000 in the Barratt Hall, and an estimated 1,300 on the grounds.

Six months ago, we were blessed with the presence of our beloved President, George Albert Smith. Tonight we are deprived of his earthly companionship. How uncertain life is. The silent, inaudible foot of time is marching on bringing each of us nearer and nearer to the end of our earthly careers. Before his passing there were a few items scheduled for presentation at this priesthood meeting, and I shall just mention them briefly before making a few concluding remarks.

MISSIONARY RECOMMENDATIONS

One relates to the interviewing of prospective missionaries by bishops. Will you please be more careful about recommending men

about whose health may be a question. Missionary work is strenuous when it is done properly, and we do not like missionaries to go out and not do it properly. If there is any question about their health, please sit down and have a talk with them and tell them that their services here in the home missions will be just as acceptable to the Lord as their labors out in a foreign mission. The Lord would like them to live and serve. Do not put them under an environment that will probably aggravate some physical weakness. It is surprising how eagerly the young women and some married women seek calls to go on missions. We commend them for it, but the responsibility of proclaiming the gospel of Jesus Christ rests upon the priesthood of the Church. It is quite possible now, in view of the present emergency, that we shall have to return to the standard age for young women, which is twenty-three. The last few months we have been calling young women twenty-one years of age when they have special qualifications. Bishops and presidents of stakes will please bear in mind that from now on they should not recommend young women under the age of twenty-three. That is merely returning to the standard already approved by the brethren. Now, that does not mean that the young girls who have already received calls or whom you have already interviewed who are only twenty-one may not have their recommendations completed. In this connection, we advise that mothers who have dependent children, that means children who are in their teens or under or unmarried, should not be called on missions even though the grandparents are willing to take care of the children. No nobler work in this world can be performed by any mother than to rear and love the children with whom God has blessed her. That is her duty, and that is far greater than going out into the world to proclaim the gospel, because somebody else can do that who does not bear the responsibility of rearing and loving the children who call her mother.

TEMPLE WORKERS

Last evening we held a long meeting with temple presidents and out of that meeting comes this recommendation, and there are strong reasons back of it, brethren! Will the bishops please take more care in recommending members to do temple work, to perform temple ordinances. Now the great majority of those who are going through the temple are worthy, and it is a glorious work. But if one or two unworthy get into the company and make some objectionable remark or leave an objectionable sign somewhere it tends to retard the spirit and to discourage some young man or young woman who came anticipating a glorious spiritual feast.

SUNDAY SCHOOLS

Next, it has already been recommended that Sunday Schools be not dismissed on quarterly conference day. If the conference is held in the ward house, of necessity, Sunday School will have to be ad-

*Saturday, April 7**Priesthood Meeting*

journed, but that is the only exception. The reason for that will be readily seen if I read you the following letter without giving the name.

"Last Sunday I was in X town visiting my son. Feeling that I should like to visit a Sunday School in X town on Easter, I drove there. Calling at the home of a friend I was informed that stake conference was being held and that Sunday School had been cancelled. I informed the lady of the house that Sunday Schools are conducted on conference Sundays. She then called one of the Sunday School teachers and was given definite assurance that no Sunday School service would be conducted in that ward. Three women in the vicinity dressed their little girls in their Easter outfits and sent them to the Community Church."

INSPIRATION OF PRIESTHOOD MEETING

Now, just a few concluding remarks: One of our business men, non-member, who attended the funeral this afternoon, looked over the audience and said, "Look at that audience. It cannot be duplicated anywhere else in the world." I wish it were possible for him to see this audience tonight. Ten thousand men who hold the priesthood of God. What an inspiration! What an opportunity is ours to succeed in life!

Bishop Wirthlin referred to some who are discouraged. We have heard from Bishop Richards also, and others, young men now being called into the field and into the armed forces, so many young women without close companionship of young men of their age, some entered in their school and missions are discouraged. But let me just give two suggestions that will lead to success in any boy's life or any woman's life, will lead to the success of any person in the world, and particularly those who hold the priesthood.

ATTENDANCE TO DUTY

The first is, attend to the immediate duty in hand. No person living in this Church can say he or she has not an immediate duty. It may be attendance at a priesthood meeting; the Aaronic Priesthood or Melchizedek. It may be fasting on the first Sunday and giving fast offerings for the poor. Do not say those are insignificant duties; it may be the duty of attending worship on the Sabbath day, either in Sunday School, Priesthood meeting or Sacrament meeting or Mutual at night; it may be visiting a sick neighbor; or it is the payment of tithing. Whatever the immediate duty, perform it. That is the first step.

Outside of the Church you have a problem before you in your business or in social or political circles. Before you take that step ahead, ask yourself whether you can justify taking it if you were called into the presence of your Father in Heaven. If you can, take it. One of our American writers, some do not call him a poet, expressed this thought very impressively:

Who does his task from day to day,
And meets whatever comes his way
Believing God has willed it so
Has found true greatness here below.
Who guards his post no matter where
Believing God must need him there,
Although but lowly toil it be
Has risen to nobility.
For great and low there's but one test,
'Tis that each one will do his best.
Who works with all the strength he can
Shall never die in debt to man.

LOVE FOR FELLOWMEN

The second great guide to success has been illustrated during the last week particularly, or last few days, more impressibly right in our midst than perhaps we have ever seen it before and it may be a long time before we see it again. It is the power of the greatest thing in all the world—love for fellow men. The poet Browning who has Paracelsus say to his friend Festus, "There was a time when I was happy; the secret of life was in that happiness."

"When, when was that?" asked Festus. "All I hope that answer will decide."

Paracelsus: "When, but the time I vowed myself to man?"

Festus: "Great God, thy judgments are unscrutable."

And then Paracelsus concluded: "The answer to the passionate longings of the human heart for fulness is this: Live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

I will conclude that thought by reading to you that wonderful statement of Paul on love. "... charity is the pure love of Christ, and it endureth forever." (Moroni 7:47) Love suffereth long and is kind. Love envyeth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never fails."

God help us to exemplify in our lives that love which was so well exemplified, ideally exemplified, in the life of our beloved leader, President George Albert Smith, who sought to approach the love of Christ, I pray in the name of Jesus Christ. Amen.

The Delta Phi Returned Missionary Chorus of the Brigham Young University sang the hymn, "Come Dearest Lord."

President Albert I. Morgan, President of the Spokane Stake offered the closing prayer.

SECOND DAY

MORNING MEETING

Sunday, April 8, 1951.

Columbia Broadcasting Company's *Church of the Air* was presented at 8:30 a.m.

The *Tabernacle Choir and Organ Broadcast* followed immediately thereafter at 9:00, continuing until 9:30, and the regular session of the Conference commenced promptly at 10:00 a.m.

The great tabernacle was filled to capacity long before the time of commencing the *Church of the Air* program. The Assembly Hall on the Tabernacle grounds was also filled with people, and many others who could not find accommodations in the Tabernacle assembled in the Barratt Hall (60 North Main Street), and on the Tabernacle grounds.

The *Church of the Air* program was as follows:

CHURCH OF THE AIR

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet is the Work."

Announcer: The Church of the Air is presented by CBS so that men of different faiths may bring their messages to a nationwide congregation of worshippers. Today's service comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Stephen L. Richards, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The title of Brother Richards' talk is: *Kinship of Spirits*. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Frank W. Asper at the organ.

The service opens with a sacred song by Arkhangel'sky, with words from the Psalms: "Hear My Supplication, O Lord."

(Choir: "Hear My Supplication"—Arkhangel'sky.)

Announcer: We now hear a hymn of man's eternal march, with the words of Eliza R. Snow and the music of James McGranahan, as arranged by Evan Stephens. It looks back to a time now closed to the memory of man and forward to an eternal future, and asks with earnest searching: "In Thy holy habitation did my spirit once reside? In my primeval childhood was I nurtured near Thy side?"—Richard P. Condie and the Tabernacle Choir sing "O My Father."

(Choir: "O My Father"—arr. Stephens)

Announcer: We shall now hear on this Church of the Air service, Stephen L Richards, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. In addition to his service as a religious leader, Stephen L Richards has distinguished himself as a lawyer, business administrator and educator. He has titled today's talk: *Kinship of Spirits*.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

The responsibility which comes to one who is invited to participate on Columbia's "Church of the Air" program is very considerable. This occasion is projected as a period of worship—an invitation to the whole nation, who will listen in, to pause in secular pursuits and contemplate the ways of God. To stimulate such spiritual reflection is a task I approach with the deepest humility for I am aware of the fact that it is the spirit in man, rather than the mind, which must be touched to bring divine worship into his soul.

ESSENCE OF WORSHIP

If you and I, my friends, were together in an assembly—not too large, the task would be easier. Our personalities would react on each other; we would say, "We could feel of each other's spirit," and perhaps a bond of common interest could be established among us. May it not be that this "feeling of each other's spirit" is of the very essence of our joint worship?

It is true that declaration of the Word and exhortation have their place,—an important place in religious services, but I doubt if there is anything which contributes more to our spiritual uplift, and our good resolutions too, than the stimulus of association of kindred spirits.

I believe God planned that it should be so. We are all His spirit children in antemortal life. We come to earth "to be tabernacled in the flesh." In earth life we are, in large measure, the creatures of our environment, but we never entirely lose our spiritual investitures. Perhaps Shakespeare had something of this in mind when he made one of his famous characters say, "There is a divinity that shapes our ends, rough hew them how we will."¹

KINSHIP OF SPIRITS

We are told that the Spirit of God always strives with men, and it is the spirit in man which responds to the extent to which the sensitivity of the spirit has not been drugged or killed by ignorance or by infraction of His laws. It is doubtful, my brethren and sisters in the family of our Eternal Parent, that anything is more important

¹Hamlet, Act 5, Scene 2

and vital to peaceful association in the world than a recognition and acceptance of this kinship in the spirits of men.

Herein lies a solid, understandable foundation for the spiritual brotherhood of the world. It has always seemed to me most difficult to establish fraternity without paternity. Surely those who acknowledge the Omnipotent God to be the Creator of the Universe, should find no difficulty in according to Him His place of distinction as the Father of all men—"Our Father who is in heaven." How else could He be "Our Father" except as the progenitor of our spirits, the begetter of that part of us which is deathless and immortal?

How regrettable it is that man, seemingly oblivious to this honorable and sacred relationship, should profane His holy name and blaspheme Christ. Do you think that a son can damn his father and love him?

FATHERHOOD OF GOD

Some may say this procreation of spirits is too realistic, involving an assumption of personality in the Father inconsonant with the ethereal nature sometimes ascribed to Him. Don't you think, my friends, that we can safely rely on the recorded words of His Son, our elder brother, and the prophets in the interpretation of this all-important relationship of man to God? To those acquainted with the Scriptures there is no need for quotations; they are filled with references to the veritable fatherhood of God and support for a divine personality which, in terms of human understanding, can be conceived only as one in whose image we are created.

It is doubtful if there are any people in the world today who retard more seriously the progress of humanity in finding solutions for the world's problems, particularly the one of living together in peace, than those who deny and teach denial of the personality of God and His fatherhood of the spirits of men.

By so doing, they rob brotherhood of its firmest prop, they rob man of the dignity of a noble lineage, and they take from him the most impelling incentives to live to be worthy of his inheritance and to come back again into the eternal presence of the author of his life. I do not see how it is possible for men of religion to do much for this sorry world unless they can establish and re-establish this fundamental doctrine of the veritable fatherhood of God.

SOVEREIGNTY OF SAVIOR

I grant that good may come, and does come, from teaching and extolling the attributes of Deity, and particularly the virtues emanating from the life and ministry of the Savior of the world. His incomparable teachings to be most effective, must be authentic. We cannot consistently worship at the shrine of the attributes and deny the sovereignty of the King. The Lord is a teacher, a persuader, and a guardian; but He is first of all a creator and a lawgiver, and the Supreme Judge of all. He is not only the exemplar of right; He is the author and the source of right. There is no right that is not

compatible with His law and His will. To know His mind and His will should be the quest of every life.

SPIRITUAL NATURES

It is ordained that man should have joy. Joy and happiness are truly achieved where living conforms to law,—divine law. Divine law is spiritual in origin and application; its constraints and rewards are likewise of a spiritual nature. That is why, if we are to have joyful living, we should be ever conscious of our spiritual natures and our lineage with the Father.

We keep alive this consciousness in prayer and spiritual exercise. Spiritual association is of immeasurable value in spiritual growth. Not infrequently you hear a man say, "I don't need to go to church. I can worship in nature and in the works of creation."

Such a man discounts the value of religious association, the commingling of spirits and the interaction of personalities. I believe that man has divine attributes emanating from divine lineage. The Spirit of the Father is distributed through the Universe, and influences all life and all things.

There is a spirit in man which, within the limitations of his contacts in life, radiates from him and touches the lives and things about him. This spirit may be called personality. Whatever it is called, it exists and it is a potent force. When once set in motion it cannot well be controlled, but fortunately it is within our power to determine the characteristics which go into the structure of our lives and thus determine the influences and radiations which come from us. Our living will mold these characteristics into our lives.

I am well aware that these are commonplace statements. There is no novelty in them. Where, my friends, is there novelty in the Word of God? The only place I have been able to discover any failure in the Word is in the novelty of man's interpretations. The Word of God is not difficult to understand. It is the words of men about God that perplex us.

RESPECT FOR DIVINE LAW

The greatest of all knowledge is to know God, and the greatest achievement of all life is to so live that the Father can bestow His highest blessings on us. The spiritual laws of the Universe are just as inexorable as are the laws of Nature. Every blessing is predicated on obedience to the law.

This applies to a nation as well as to an individual. There can be no spiritual growth in a nation which does not respect divine law, and all nations will die without spiritual growth. Material prosperity alone will not suffice and will not endure. The measure and manifestation of spiritual growth is goodness. So, my good friends, the worship of this hour, and all true worship, is rededication of self and life to goodness.

We all know how much the world needs that dedication today,

but I know of no way of carrying forth the process of spiritual regeneration except that which seems a painfully slow method of each person touching the spirit of another with the radiation of his own innate goodness. The only thing that our country has to fear is spiritual disintegration within ourselves.

ABSENCE OF SPIRITUAL KINSHIP

I had a striking example of the absence of and the need for the recognition of spiritual kinship in man a few months ago as I traveled through the countries of Lebanon, Syria, and Trans Jordan to Arab Jerusalem. I have never seen before, except perhaps in East Berlin, such suspicion, distrust, and enmity written on the faces of men. To an American accustomed to cordial greetings and friendly smiling faces, although sometimes a bit clouded with aloofness and pretended snobbish indifference (I say pretended because I believe that at heart all Americans are friendly and cordial), it was a distinct shock to see human nature so perverted in the relations which men in the Lord's providence bear to each other.

This perversion was particularly noticeable and regrettable in Jerusalem, the very land where the Savior spent much of His earthly life and performed His transcendent mission. The intense and cruel animosities built up between the peoples of this so-called Holy Land were a most painful refutation of everything that was taught and practiced by the Prince of Peace. I could not discover even a vestige of adherence to His marvelous doctrine which He left with His disciples in that loving declaration, "Except ye are one ye are not mine."

REMEDY FOR SICK WORLD

Do you think, my friends, that such a sickly spiritual world can be cured by the mere external application of economic salves? I know we all wish and pray that the underprivileged and distressed peoples of the world might have food, raiment, and shelter; and I believe that most of us are willing to sacrifice to that end.

I saw the dire need for relief in the terrible conditions prevailing in the camps of Palestinian refugees around the big cities of the Near East, but I am just as sure as that I speak to you this day that there is one, and only one remedy which can bring complete recovery—and that remedy is of the spirit. I give first place in such remedy to the teachings of the Lord, some of which I have tried, very inadequately, to outline for you today.

The Lord keep us humble, free from arrogance and self-sufficiency. May we never forget that He is the Father of our spirits, that our lineage is noble, that life is not cheap, and that the kinship of spirits is the foundation of brotherhood. We long for peace; we pray for the enduring peace of goodness in the name of the Lord Jesus Christ. Amen.

(Choir: "Come, O Thou King of Kings" by Parley P. Pratt, arr. Cornwall. 2 verses.)

Announcer: We have heard the Tabernacle Choir recall a hymn of a promised time, of brotherhood and peace, "Come, O Thou King of Kings, We've waited long for Thee."

And now the Choir closes this service with an anthem by Tertius Noble: "Souls of the Righteous in the hand of God."

(Choir: "Souls of the Righteous"—Noble)

Theme: Organ and humming choir: "Sweet is the Work."

Announcer: You have been attending Columbia's Church of the Air, coming to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. The speaker was Stephen L Richards, lawyer, and religious leader, who is a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music for the broadcast was provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank W. Asper was at the organ.

CHOIR AND ORGAN BROADCAST

Immediately following the conclusion of the *Church of the Air* broadcast, the Tabernacle Choir and Organ presented the regular Sunday morning broadcast from 9:00 to 9:30 A.M.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. The program was as follows:

(Organ began playing "As the Dew," and on signal the organ and choir commenced singing the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of the 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 Columbia Broadcasting System 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.

We open with a worshipful chorus from the writings of Randall Thompson: "Alleluia."

(Choir: "Alleluia"—Thompson)

Announcer: From among some fifty Psalm settings by Benedetto Marcello, Frank Asper selects an exalted theme: "The Heavens Declare the Glory of God, and the firmament sheweth His handiwork."

*Sunday, April 8**Second Day*

(Organ: "The Heavens Declare"—Marcello)

Announcer: The Tabernacle Choir turns now on Temple Square to one of the characteristic choral expressions of the eminent Australian composer, Cyril Jenkins: "Out of the Silence wake me a song, wake me a hymn whose sounds are like shadows soft and dim."—"Out of the Silence."

(Choir: "Out of the Silence"—Jenkins)

Announcer: From the quiet color of the closing day, Charles A. Stebbins has given us a thoughtful devotional theme which Frank Asper presents as his next organ offering: "At Dusk."

(Organ: "At Dusk"—Stebbins)

Announcer: Some men live blessedly long, and richly round out a fulness of years. Some are taken sooner. But no matter how long we are allowed to live in this life, we are all faced with some uncertainties, and we are none of us free from some troubles, some sorrows, some problems and disappointments. We are all faced with actual or possible illness or accident, with misfortune or failure or the fear of failure, and with the troubles of the times. We are sometimes subject to discouragement and depression of spirit. We are all sometimes subject to loss of loved ones—and to a long list of other unwanted intrusions upon our peace and plans and purposes. If we think there are those who are free from all such realities and reverses, it is likely because we don't know enough about them—because we don't know what is hidden in their hearts. But fortunately in facing life, we need not be left alone. Fortunately there is the help and the comfort and the counsel of friends and family and others; and fortunately there is help beyond the help of human hands. When, for our troubled hearts and perplexed thoughts and weary searchings, and stubborn ailments and gnawing anxieties we need higher help, there is the sustaining, strengthening power of prayer. It would be terrible to feel alone in life; it would be terrible to face any serious situation without the privilege of approaching Him in whose image men were made and who is mindful of the men He made. In every problem of every passing day, in the laboratory and shop, in the factory and the field, and in the family circle, in the classroom, in the sickroom, in the halls of government and in humble homes, in all our activities and in all extremities, the power of prayer is (or can be) a guiding, enlightening, and lifting force; a source of wisdom beyond the wisdom of the world; a source of the truth for which men are ever further reaching; a sweet and healing influence; a source of comfort, of protection, and of the peace that passeth understanding. Prayer is an approach to Him who gave us life and whose endless power and purpose give us settled assurance that life and time and truth are limitless and everlasting, and that despite all discouragement, all problems, and all perplexities we are not left alone in life.

(Organ interlude)

(Selection by the choir: "The Lord's Prayer"—Gates)

Announcer: We have heard the Tabernacle Choir sing B. Cecil Gates' setting for "The Lord's Prayer": "Our Father which art in heaven, Hallowed be Thy name"

And now Frank Asper moves into a hymn melody by Thomas McIntyre: "How Great the Wisdom and the Love."

(Organ: "How Great the Wisdom"—McIntyre)

Announcer: The Choir closes now from Temple Square with a prayer for the darkness that follows the day: "Abide with me, fast falls the eventide; the darkness deepens; Lord, with me abide: When other helpers fail, and comforts flee, help of the helpless, O abide with me!"

(Choir: "Abide with Me"—Monk)

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 twenty-ninth presentation, continuing the 22nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

SUNDAY MORNING SESSION OF CONFERENCE

The regular session of the Conference commenced promptly at 10 o'clock, with President David O. McKay, President of the Council of the Twelve Apostles, presiding and conducting the services. The Choral singing for this session of the Conference was by the Tabernacle Choir, with J. Spencer Cornwall conducting.

President David O. McKay

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

These services will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

We have received word that there are vacant seats in Barratt Hall, but not in the Assembly Hall. The tabernacle is crowded to capacity, every seat taken, with the aisles on the sides and the doorways filled with those standing.

The proceedings of this session will be broadcast over Station

*Sunday, April 8**Second Day*

KSL of Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the Conference.

The choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Frank W. Asper at the organ.

We will begin the services by the Tabernacle Choir and the congregation singing: "Come, Come Ye Saints," conducted by Elder Richard P. Condie. The congregation will remain seated while singing.

The opening prayer will be offered by President Edwin S. Dibble of the Glendale Stake, California.

Singing by the Tabernacle Choir and congregation, "Come, Come Ye Saints."

The opening prayer was offered by President Edwin S. Dibble of the Glendale Stake, California.

The Tabernacle Choir sang the hymn, "How Great The Wisdom and the Love."

PRESIDENT DAVID O. McKAY

Brethren and sisters, I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray therefore for your sympathetic mental attitude and particularly for your spiritual support.

TESTIMONY OF REDEEMER

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

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

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

Thus was spoken the heartfelt assurance of Job, expressed in humiliation when everything else was taken from him and even his body utterly wasted in affliction.

If a few more million men in the world could feel that testimony—the testimony of the reality of our Redeemer—selfishness would be less manifest, war among nations would be eradicated, and peace would reign among mankind. Do you believe that, my fellow workers?

"What think ye of Christ?" was the question Jesus put to a group of Pharisees when they, with scribes and Sadducees, sought to entrap, to confound the Great Teacher by asking him entangling questions. He silenced the Sadducees in their attempt to ensnare him with regard to paying tribute to Caesar. He satisfied the scribes

regarding the first and great commandment. Now he put to silence the Pharisees regarding their anticipated Christ.

To this congregation, to the Church, and to the world, I repeat this question as being the most vital, the most farreaching query in this unsettled, distracted world.

CONTRIBUTIONS OF GREAT MEN

Great minds in all ages who have contributed to the betterment of mankind have been inspired by noble ideals.

History is replete with men who, as Wordsworth expresses it, "By the vision splendid, were on their way attended." There is John Milton, for example, inspired with a desire as a boy of twelve to write a poem that would live for centuries. As a result, the world has *Paradise Lost*, and later in life, though blind, the poet as he approached the closing moments of his life, exclaimed: "Still guides the heavenly vision." Sir Walter Scott, as you know, wrote almost day and night to pay off a debt for which he was not really responsible.

George Washington, guided by the desire to build a noble character and to be of service to his country, cried: "I hope I may always have firmness and virtue enough to maintain what I consider to be the most enviable of all titles—the character of an honest man." Abraham Lincoln's lofty soul, expressing himself thus: "with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nations wounds, to care for him who shall have borne the battle, and for his widow and his orphan to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." (Second Inaugural Address.)

These and others who live to their best are the men "who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are," continues the writer, "the soul architects, who build their thoughts and deeds into a plan; who travel forward, not aimlessly, but toward a destination; who sail not any-whither but toward a port, who steer not by the clouds, but by fixed stars. High in the scale of manhood these who ceaselessly aspire towards life's Great Exemplar."

HIGHEST OF ALL IDEALS

But let me explain again, the highest of all ideals are the teachings and particularly the life of Jesus of Nazareth, and that man is most truly great who is most Christlike.

What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be. No person can study this divine personality, can accept his teachings without becoming conscious of an uplifting and refining influence within himself. In fact, every individual may experience the opera-

tion of the most potent force that can affect humanity. Electricity lightens labor in the home, imprisons alike on a disc the warbling tones of the mockingbird and the convincing appeal of the orator. By the turn of a switch, it turns night into day. The possibilities of the force resulting from the breaking up of the atom seem to be limitless either for the destruction or the blessing of life. Other and greater forces are already glimpsed.

THE MAN OF GALILEE

None, however, is so vital, so contributive to the peace and happiness of the human family as the surrendering of our selfish animal-like natures to the life and teachings of our Lord and Savior, Jesus Christ. George R. Wendling in *The Man of Galilee* confirms this thought as follows: "Believe it! The most wonderful work in all the world is not to take iron, steel, and brass and make a locomotive; nor is it to take gold and diamonds and cog-wheels and make a watch; nor is it to take canvas and colors and brush and paint an Angelus; nor yet is it to take pen and parchment and write an *Iliad* or *Hamlet*, but an infinitely greater work than all is to take an ignoble, cruel, impure, and dishonest being and transform him into an upright, gentle, noble, and pure man. Here we touch the creative power of the Galilean—and bow before the mystery.

"Here we find the crowning glory of all the evidences, attested by millions of intelligent men and women, the fact, mysterious but not illusory, that His very presence is found, is realized, is verified, and that He is as helpful, as vital, and as inspiring now as when the matchless Beatitudes fell upon the ears of a listening multitude two thousand years ago."

PETER AND PAUL TRANSFORMED

Peter, the chief Apostle, is a striking example of this transforming power. He was a humble, reputedly a rough, uncultured fisherman to whom Jesus of Nazareth became an inspiration. The vision that bade him say, "Thou art the Christ, the Son of the Living God," became the guiding light of his life. Conditions occasionally made him falter, but he regained the lightened pathway. Bigots scoffed at him; religious zealots, political charlatans arrested, imprisoned, and shackled him as a dangerous enemy to society, but the heavenly vision lightened the darkened dungeon, burst open prison doors, struck off the fetters that bound his wrists, as well as his wavering soul, and gave him courage and strength to face his accusers with the sublime testimony: He "whom ye crucified, Jesus Christ, is the only name under heaven given among men, whereby we must be saved." (See Acts 4:10, 12.) Only a comparatively well-to-do man, making a fairly good living by fishing, of whom the world would never have heard had he not been inspired by a testimony of the divine mission of the Man of Galilee—just a humble

fisherman, who, by the light of that inspiration to him and to other members of the Twelve, and disciples, "many of the world's loveliest things have been created, many of the world's finest minds inspired."

Another good example is Paul, a contemporary of Peter, whose early life and teachings were entirely different from those of the fisherman, but who, when the vision of the Risen Lord pierced his prejudiced mind, was inspired throughout the remainder of his days by one guiding thought expressed on the occasion of his great vision: "Lord, what wouldst thou have me do?"

Paul, as Peter, had his hours of discouragement. Pride sometimes perturbed him, and conformity to church authority was occasionally difficult. He, too, was mobbed, beaten, and imprisoned, put in stocks in a dungeon, but the heavenly vision of the Risen Lord ever guided his footsteps.

EXAMPLE OF JOSEPH SMITH

May I remind you also of the Prophet Joseph Smith, who declared: "... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (P. of G. P., Writings of Joseph Smith, 2:25.)

Through railings, scoffings, mobbings, arrests, imprisonments, persecutions that led to martyrdom, Joseph Smith as Peter and Paul before him, ever strove to the utmost of his ability to follow the light that had made him a "partaker of the divine nature."

INFLUENCE OF SAVIOR'S MISSION

I quote these three outstanding leaders in the realm of religion to show how the assurance of the divine mission of our Lord and Savior not only transformed their personal lives to a greater or less degree, but also influenced for good the entire world.

Since man's first advent on earth, God has been urging him to rise above the selfish, groveling life of the purely animal existence into the higher, more spiritual realm. After several thousand years of struggling, mankind even now but dimly recognizes the fact that the greatest of the world's leaders are those who most nearly approach the teachings of the Man of Galilee. This is psychologically sound, because the thoughts a man harbors determine the realm in which he serves. "Be not deceived," writes Paul to the Galatians,

"God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7-8.)

GREAT WORLD DRAMA

At the moment there is being enacted a great world drama, the final act of which we can only dimly surmise. In Korea, one of the bloodiest wars of modern times is raging. But here is a singular thing. Engaged in it are soldiers from South Korea, United States, Great Britain, France, Turkey, Greece, Netherlands, Australia, Canada, New Zealand, Thailand, the Philippines, South Africa, and one or two other nations—all enlisted under the United Nations' banner.

Political relationships leading up to their fighting as an international army need not concern us this morning, but there is one significant fact most worthy of attention: Battling for the same cause are Buddhists, followers of Confucius, Moslems, and Christians. Opposed to these are Communists, openly avowed to be anti-Christ. Two hundred twenty-nine thousand casualties are already reported in this conflict! It would almost seem to be the beginning of the great battle of Armageddon.

More destructive to the spreading of Christian principles in the minds, particularly of the youth, than battleships, submarines, or even bombs, is the sowing of false ideals by the enemy. Particularly, during the last five years, Communist Russia has gained for the time being conquests over the satellites under her domination, including China, and is now threatening Japan by sowing seeds of mistrust in the body politic.

Misrepresentation, false propaganda, innuendoes soon sprout into poisonous weeds, and before long the people find themselves victims of a pollution that has robbed them of their individual liberty and enslaved them to a group of political gangsters. Let us draw a lesson from this.

THOUGHTS DETERMINE DESTINY

So it is with evil thoughts that may be permitted insidiously to enter and to find lodgment in the human mind. Thoughts harbored determine destiny.

"My spirit," says the Christ, "will not dwell in unclean tabernacles." The corruption that is in the world through lust, as mentioned in one of Peter's epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as "precious above all things" without their having previously in thought justified the act.

The husband who coolly turns from a loyal wife and family and seeks illicit relationship elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgruntled members of society, faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do have been preceded by selfish desires or unattained ambition.

CORRUPTION FROM WITHIN

I mentioned Communism in its war against individual liberty and free enterprise as surreptitiously sowing poisonous seeds within the body politic. It is also from within, morally speaking, that our cities become corrupt; not from outward, open assaults on virtue, but from insidious, corrupt actions of trusted individuals. Our government, as you know, has recently uncovered a gambling ring that covers a twenty billion dollar business in vice. Many large cities in the United States are connected with it and contaminated by it.

Too many of these city officials license darkened rooms wherein men and women, and not infrequently teenage boys and girls, may guzzle beer and whiskey and indulge in other vices sought by persons of low ideals. For the permission and perpetuation of such dens of iniquity in our cities, the public is not entirely free from blame. However, those who are elected to office—commissioners, peace officers, trusted servants of the people—are most directly responsible.

Generally speaking, these men are honest in their intentions and actions to enforce the laws and if possible to eradicate, at least to reduce to a minimum, the evils upon which the underworld thrives. One or two, or a half a dozen unprincipled men, however, can frustrate the most earnest efforts of the upright officials. For example, officers informed that minors are permitted to enter a certain "joint" will find when they get to the place that the proprietor has been "tipped off" and seemingly everything is within the law.

If and when appreciation for such "tips-off," and other favors, is expressed in secretive payments of money, those participating in the graft may meet in a room, a club, or in a private residence, ostensibly to play a social game of poker, and under this guise divide their ill-gotten gains. Thus do our cities, as individuals, become corrupt from within.

Such exploitation of the poor unfortunates whose thoughts and desires lead them only to gratify their appetites, indulge their passions to exist by deceit, cunning, and crime, are among the corruptions that Peter says "are in the world through lust."

Let us always remember that, "There is no vice so great but we can kill "and conquer it if we but will."

CHRIST OUR IDEAL

Christ came to redeem the world from sin. He came with love in his heart for every individual, with redemption and possibility for regeneration for all. By choosing him as our ideal, we create within ourselves a desire to be like him, to have fellowship with him. We perceive life as it should be and as it may be.

The chief apostle Peter, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in him the Savior of the individual, for did he not say, "This is my work and my glory—to bring to pass the immortality and eternal life of man?"—not the sacrificing of the individual for the perpetuation of the socialistic or communistic state.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal—the one perfect being who ever walked the earth.

Sublimest Example of Nobility

God-like in nature

Perfect in his love

Our Redeemer

Our Savior

The immaculate Son of our Eternal Father

The Light, the Life, the Way

I know he lives and his power is potent; that he is the Son of God, and that he has restored in this dispensation the complete plan of salvation. God bless us all that we may hold him as our ideal and pray for power to be like him, I ask in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, I am always glad to bear testimony to the faith within me. Yet I confess that standing before such an audience, I feel a sobering effect. Brigham Young felt it in his day. He declared that since we are all children of God, there is within each one of us a part of God's very nature, and that to stand before a great group of Latter-day Saints, the accumulation, so to speak, of their godliness, lifts a man to a feeling that he stands before the great dignity of the Maker of us all.

I have listened with great interest to the messages of this conference. We have had a good time together. I know we have all been touched by the eloquent words just spoken by President McKay. He has touched the very center of our spiritual being, of our membership in the Church of Christ.

KINDNESS OF GEORGE ALBERT SMITH

During the events of the last few days, many memories have crowded in upon my mind. In a late afternoon of a warm, sultry day in August or September, I sat in my office rather tired after the day's work. The University of Utah had had internal dissensions which had been fanned by enemies into a nationwide scandal. I had been called in to assist others who were trying to return the institution and its work to a normal condition. It was the third time in my life that I had been obliged to serve my state in such a capacity. I was weary. Just then there was a knock upon the door, and in walked George Albert Smith. He said, "I am on the way home after my day's work. I thought of you and the problems that you are expected to solve. I came in to comfort you and to bless you."

That was the way of George Albert Smith. Of the many friends I have throughout the state and beyond, he was the only one, except a few of my intimate friends, who took time to give me the loving help in the work I had to do. Of course I appreciated that; I shall never forget it. We talked together for awhile; we parted, he went home. My heart was lifted. I was weary no longer.

You see, love, of which we have spoken so much during this conference, is not a mere word or a sensation within. To be a worthy love, it must be brought into action. President Smith on that occasion did that. He gave of his own time, his own strength, to me. I hope that those of us who have attended this conference these last few days will understand that the test of love is whether the person who loves gives of himself, of his powers, to the loved one. There is no true love unless that is done. The husband must give of his own self, in a large sense, to the wife he loves; and she must give of herself, surrender perhaps, for him, the things that she would like to keep and have. Parents and children must have the same relationship. There is no true love without sacrifice for the loved one. Since we have spoken so much about love, perhaps we might keep that in memory.

THEME OF ADDRESS

Shortly before the death of President Smith, I heard one of his addresses, perhaps it was his last, I am not quite sure. He chose as his theme, the unhappy condition of the world at the present time. He laid down a principle which I believe to be correct and inspired, that there will be no peace, no final solution to the world's problems, until this body of people, comprising the Church of Jesus Christ of Latter-day Saints, cleanse themselves, accept the doctrines of the Lord Jesus Christ, spoken of so beautifully this morning, and set to work to battle for righteousness and for truth; only then can we hope for peace. He admitted that of course it was a tremendous claim, but the claim is eternal. Truth is always the winner; truth is never defeated. In the words of the old poet: "Truth crushed to earth will

rise again." He left on that occasion the message to me and to others that we must cleanse our hearts, as said here today by President McKay. We must gather up our courage, and we must set forth to battle for righteousness in the world. Then, just as a leaven leavens the lump, so we shall leaven the whole world. A tremendous mission, isn't it? Tremendous to think about—that this handful of people have within themselves the power, if properly used, to change the whole world for good or for evil.

EXAMINATION OF TESTIMONIES

I have felt on many occasions, especially after that sermon, that what we need to do, each one of us, is to begin to examine our own testimonies of the truth. After all, with our testimonies as our chief weapon, we go out to battle evil. We speak of a testimony, yes; we say we have a testimony—but is the testimony of a kind that will enable a man to accept and obey the gospel of the Lord Jesus Christ under any and all conditions? It might be good for us Latter-day Saints to begin to re-examine our own testimonies. A man who goes into battle cleanses his sword, looks after his gun, and he is ready for the battle when it comes. We are in the midst of a great battle today, the battle of the ages, foretold by prophets throughout the long ages of the past. We must begin with a certain understanding of the gospel of the Lord Jesus Christ and a willing, ready acceptance of it, as indicated by President McKay. There is no other way. But have we done that? Have we looked into our own hearts, to our testimonies, and added that which is wanting, taken out that which is unworthy? We should be fit for the battle.

In the words of President Smith, we, like the leaven, shall leaven all people. His life of love was merely an illustration of that larger view of the concern of all who follow the Christ.

A UNIQUE PEOPLE

I think that we Latter-day Saints can afford to be a unique people. Once in awhile I meet a young person, sometimes an older person who says, "Well, that may all be true, but I don't want to be different from other people. I want to be like other people. Why can't we be like the others? It's so much easier then to go through life."

But we can't help it, my brethren and sisters, if we are different. We are different—in righteousness, in virtue, in the teachings of the eternal gospel—we are different. We can't escape it. If our testimonies are sound and true, we know that we cannot be like other people unless they, too, accept the truth as we possess it.

I don't know of a figure in the last two thousand years who was more different from the mass of humanity, the millions of men and women, than the Prophet Joseph Smith. He stands alone, unique—the only such religious leader in two thousand years, since the days of the Christ. He received his commission from God himself; he

was instructed by God himself; he spoke at one time with God himself. No other man in the midst of the great apostasy from simple truth has ever been able to make that claim. And we know it to be true. Of course we are a different people. Since I musn't take too much time today—many of us are yet to speak—let me say to you that we have the right, in searching our testimonies, in getting them ready for this great battle, to remember that a testimony is a living thing, not a static, dead thing—it is alive and sometimes fills a man and a woman until the visions of heaven are opened to him or to her. By that token of life, a testimony must be fed, cared for and nurtured, kept in its right place and position, protected if needs be. In doing that, we have the right and the need to take all evidences that lie about us, all evidences of the truth of this great latter-day work. The Lord himself told us so to do. We may read in the Doctrine and Covenants, section twenty, when the foundations of this Church were laid, when our Church constitution, so to speak, was written (you will find that evidences are there mentioned), that by the evidences that lie all about us we shall be judged. Joseph Smith set up evidence after evidence of the reality and truth of all that he said and did.

WITNESSES TO PROPHET'S WORK

I am thinking of one great argument in favor of Joseph, debated and talked about for over a hundred years: He had witnesses, human flesh and blood witnesses, such as we are, of his work. He was alone in the grove when the first vision came; he was alone when Moroni called; the Church had not then been organized, hardly begun. But from that time on, almost everything he did of a spiritual nature, his communions and communications with the Almighty and divine beings, were shared by him with others. It is really a wonderful thing. The great spiritual leaders of the last two thousand years have gone into the woods, fasted and prayed, and come back with these messages, alone. They have gone into caves—Mohammed, for example—always alone. But this great latter-day prophet, after the beginning of the work, had companions who shared with him his great experiences. Twelve honorable men of unquestioned probity saw the plates of the Book of Mormon; when the priesthood was restored by John the Baptist, Oliver Cowdery, an honest man whose integrity has never been questioned, received the priesthood with Joseph. When Peter, James, and John came to give the higher priesthood, Oliver Cowdery was there. When the great messages in the Kirtland Temple came, which we frequently overlook in their greatness, Oliver Cowdery was by his side. When the message that men shall be judged by their works—a tremendous doctrine in that day of apostasy—was given, Sidney Rigdon was with the Prophet Joseph Smith. And other men, ancestors of some of you men who are here today, were in the room with the Prophet time

and time again when the revelations of God came to him. Some of them have described in writing how it occurred.

We don't stand alone. We have witnesses to our faith. We are a unique people. All about us are witnesses to the truth of this great latter-day work. It might be well in building our testimonies, to begin with the simple foundation—events. Ultimately we will then win that greater testimony, the testimony of the spirit which is *the* testimony, but which we must achieve little by little, in a natural manner that the Lord has prescribed:

A WORLD MESSAGE

So brethren and sisters, let us look into our testimonies. Are they just words on our tongues, or do they really represent our convictions? If they need mending, mend them; if they need building, build them. Remember that our message is a world message—I have said before from this stand that we are not confined to these valleys and mountains—our message is for the whole world. For every nation, every tongue, and every kindred, we have responsibility.

God bless us and be with us, not only in our search for truth, but also in our use of truth, for the accomplishment and the completion of the great purposes of the Lord in these days, I pray in the name of the Lord Jesus Christ. Amen.

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

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

I have been thinking, my brothers and sisters, since the meeting of the Twelve in the temple on Thursday, of the words of the Master when he was about to take his departure from the Twelve, and he said unto them:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.
(*Matt. 28:19-20.*)

QUORUM OF THE TWELVE APOSTLES

As this Council of Twelve met in the upper room of the temple on Thursday, the Spirit of God bore witness to my spirit that Christ was saying there to the Twelve: "... and, lo, I am with you always, even unto the end of the world." And where there is no Quorum of Twelve in God's ministry upon the earth, Christ is not there as the leader of his Church and his kingdom. This testimony has sunk deep into my heart since that meeting and during this conference, which has been presided over by the Council of the Twelve with

President McKay as its presiding officer. When Christ came to the earth he organized his Church, and at the head, under his leadership, he had Twelve Apostles. And when he left, he left his Church under the direction of the Twelve. When he came to the American continent he organized his Church, and at the head of that Church, under his leadership, he placed Twelve Disciples. And when he left them, he left his Church and his Saints under the leadership of that Twelve. And when the gospel was restored again, Christ came back and appeared unto him who was raised up to be the Prophet at the head of this dispensation. And under his direction the Church was organized for the last time, and at the head of the Church under the Presidency of the Prophet were the appointed Twelve. And when the Prophet was taken from the earth, sealing his testimony with his blood, the Church was left under the direction of the Twelve. And down through the years when the leadership of the Quorum of the Presidency has been taken away, the keys have remained with the Twelve.

“... and, lo, I am with you alway, even unto the end of the world.”

As God has borne witness to me in that meeting in his holy house and in this conference, so I bear witness to you that where there is no Quorum of the Twelve, the true organization of Christ's Church is not here upon the earth, and that is my testimony to you, which I bear in all humbleness and in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters, these are momentous days. The experiences of this week we will not soon forget. I am impressed, too, as Brother Cowley expressed, with the importance of the body to which I belong. This is the first general conference I have ever attended which was conducted by the Council of the Twelve.

STATEMENT OF PAUL

I am reminded of the statement by Paul to the Ephesians when he said:

And he gave some, apostles; and some, prophets; and some, evangelists and some, pastors and teachers.

And then he outlines carefully for what purpose they were called:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body (the Church) of Christ.

And then he goes further and makes a statement that I think is very important indeed to every Latter-day Saint:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (*Ephesians 4:11-12, 14.*)

CHOSEN LEADERS

In many other places Paul also warned us against the deceivers who would come even before his departing. And they have continued to come, and they are among us today. The authorities which the Lord has placed in his Church constitute for the people of the Church a harbor, a place of refuge, a hitching post, as it were. No one in this Church will ever go far astray who ties himself securely to the Church Authorities whom the Lord has placed in his Church. This Church will never go astray; the Quorum of the Twelve will never lead you into bypaths; it never has and never will. There could be individuals who would falter; there will never be a majority of the Council of the Twelve on the wrong side at any time. The Lord has chosen them; he has given them specific responsibilities. And those people who stand close to them will be safe. And, conversely, whenever one begins to go his own way in opposition to authority, he is in grave danger. I would not say that those leaders whom the Lord chooses are necessarily the most brilliant, nor the most highly trained, but they are the chosen, and when chosen of the Lord they are his recognized authority, and the people who stay close to them have safety.

I am reminded of when Moses was called to his tremendous responsibility of leading the children of Israel out of bondage, and he complained to the Lord and said, "I am weak, I am slow of speech," and the Lord gave to him a voice in his brother Aaron. But the Lord didn't replace him by that voice.

NEED OF BEING VALIANT

The Lord is at the helm, brothers and sisters, and he will continue to be there, and his work will go forward. The important question is whether we, as individuals, will be going in that same direction. It's up to us. This is a gospel of individual work. I wish our Latter-day Saints could become more valiant. As I read the seventy-sixth section of the Doctrine and Covenants, the great vision given to the Prophet Joseph Smith, I remember that the Lord says to that terrestrial degree of glory may go those who are not valiant in the testimony, which means that many of us who have received baptism by proper authority, many who have received other ordinances, even temple blessings, will not reach the celestial kingdom of glory unless we live the commandments and are valiant.

What is being valiant? I believe that John, in the book of Revelation, says something about valiancy. He is speaking to the people at Sardis, one of the cities which Paul had proselyted. He is speaking to the Saints, mind you, not to the people in the world.

He says: "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1.)

SPIRITUALLY DEAD

There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. Again I notice he speaks to another group, the Laodiceans, and says:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (*Ibid.*, 3:15-16.)

Those were Saints who had been baptized into the kingdom, received the Holy Ghost, we would assume, and were supposed to be on their way to exaltation. But they weren't faithful, they weren't valiant. The Lord says again in these verses through John:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (*Ibid.* 3:12.)

He says again of these Sardis members of the Church:

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (*Ibid.*, 3:4-5.)

I remember a great people of long ago who belonged to the Church of our Lord, who became so righteous as a group that they were translated into heaven. And I wonder why other groups have not been taken. The only conclusion that I can reach is that whole groups have not been sufficiently righteous. We buried a righteous man yesterday. If all of the people in this Church were as righteous as he was, perhaps there might be further translations. But we are not living the commandments of the Lord as well as we know. Many of us are not valiant.

GREATER CHURCH ACTIVITY

I pray the Lord will bless us all, that we may catch a vision of greater activity in this Church, all of us. That none of us may stand by and feel self-righteous as did the hypocrite who with the publican went to the temple to pray:

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess. (*Luke* 18:11-12.)

Then Jesus goes on to say:

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (*Ibid.*, 18:13-14.)

We are all sinners. We all need to repent. We all need to change our lives and to make them more righteous, and become valiant as the children of Enoch were valiant, so that we may receive the blessings which are promised to us and which we are striving for. Many of us have not yet surrendered, or if it has been a surrender it has been a conditional surrender, with many reservations.

God help us, brothers and sisters, that we may unconditionally surrender to the Lord and his program and to the spirit of the work, I pray in the name of Jesus Christ. Amen.

ELDER JEAN WUNDERLICH

Formerly President of the West German Mission

First of all, brothers and sisters, I wish to express my thanks to our Father in Heaven that my family and I had the opportunity to go to Germany and fill a mission there in that much-tried land. I have been back four months now. I have resumed my profession and have had an opportunity to look around among those that have stayed home, and I would say that nothing in an earthly way could repay the blessings that my family and I have enjoyed while we were away. Many people talk of sacrifices in the work of the Lord, but I am convinced that it is not possible to sacrifice in the work of the Lord, that no matter what we do, when the ledger is balanced our side of it is always in the red.

If I can express one sentiment that all the Saints in Germany would want me to convey to the body of the Church, it would be a sentiment of thanks for the Welfare help that they have received. It is difficult to describe the condition under which these people had to live. For many of them, the food which came when it did, meant the difference literally between life and death, and for many of them, most of them, the clothing when it came, meant the difference between freezing and being cold, and being warm and comfortable. I do not want to describe conditions in detail, but perhaps one little incident will illustrate. I asked a good brother in private, confidentially, about a year before I left, "How much of the clothing that you now wear on your body did you have before the Welfare help came." He hesitated and said, "Just one pair of spats, all the rest of it is from the Welfare." This is not an isolated case, but hundreds, yes, I would say, thousands are in the same position.

I would also like to say something about our missionaries. It took a long time before the door was opened again for our American

young men to come over there and preach the Gospel. But before they came there were a few valiant men and women of the Germans themselves who left their families and their homes and filled full-time missions for the Church. That same man who mentioned the pair of spats as belonging to him before the Welfare help came, went into the mission field and left at home a wife and seven children, only one of whom was old enough to earn her own keep.

Those are the few to whom we owe so much in Germany, but we owe a great deal also to you fathers and mothers who sent your sons over there.

Naturally, you are anxious to know how they are getting along. May I assure you that there is no cause for alarm, as to their physical well being. At the present moment there is nothing in Germany that cannot be obtained if one has the price for it, and it can be obtained legitimately. Many of the German Saints are not fortunate enough to be able to afford all the beautiful things that are obtainable there, again, but as I say, none of our missionaries need to suffer. And I will add that as long as any German Saint has a crust of bread it will be shared with the missionaries. Ever since the days of Tacitus, the Germans have been renowned for their hospitality, and this is still one of the virtues which they have left.

I remember an occasion when things were still scarce, and when housewives were sorely tried. We came to a Conference. A lady invited us to dinner. We had potato soup and dry bread. In this potato soup was the only shortening or fat which this particular family had obtained for several weeks. That shortening or fat, 50 grams, all, was really meant for their child, but they shared it with us. I hasten to add, that the child did not suffer.

You may wonder what the prospects of missionary work are in Germany. They are excellent. Of course the German people have become highly critical. They do not fall, I believe, as easily as they once did, for propaganda. I hope they have been cured. I think that in some ways they have become more discriminatory. Before the 21st of June, 1948, we had no difficulty in bringing people into our Church, because they came of their own accord. But since that time the currency reform was enacted which changed economic conditions, and by reason of that fact we are in competition again with the enticements of the world, with the movies, with restaurants, with travel and with sports. We have to go to the people, and as we do, hundreds of them become interested. There are 50 cities in Western Germany alone, each with over 25,000 people, where the Gospel has never been preached, so that the field is ripe there. I hope the Lord will grant us a long time in order to preach His word, so that we may reach the honest in heart.

I thank my Heavenly Father again. I see the time is up. It is not possible to give an adequate report in a short time. I thank my Father in Heaven again for his kindness to me and my family, and

for the kindness which he has inspired others to extend unto us, both here and in Germany. May the Lord bless you, may the Lord bless the dear Saints in Germany, that they may have the things which they so much desire, and which they so much deserve, I pray in the name of Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

My brethren and sisters, this has been a most impressive conference. I think in my experience I have never attended one more impressive, and it has been my privilege to attend conferences since the passing of President Woodruff when vacancies have been filled in the presidency of the Church. I remember President Woodruff well. He knew me by my first name, largely because my father attended him professionally, and it was my privilege to drive my father from place to place as a boy. So, I say, in my recollection I never remember a more impressive conference.

GOSPEL BRINGS PEACE

It's a great pleasure and a privilege and a blessing to be here and to feel the warmth of the hearts of the people. Although there has been a shadow of sorrow in all of our hearts, yet there has been that peace that comes to the human soul through the gospel of Jesus Christ. We are all striving for peace, and we wonder how it's going to come. I sometimes think we look upon it as sort of a tangible thing and perhaps there are some tangible aspects to it, but in a larger sense, it is most intangible. I think we were conscious of that yesterday as we assembled in this room paying our respects and showing our love to our great leader. As we sat here, I couldn't help but think, here we are evidencing peace in the world. Our hearts are free from strife; that's what peace means. We have nothing but love and kindness one toward another, and regardless of creed, regardless of color, and there were many here yesterday, who are not of the white race, we were all dedicated to one purpose and that was peace and love. It's true, that was inspired by our leader, but leaders can do that, and they will do it, and peace will come through the inspiration of men whom God will raise up and who will establish in the hearts of men, because of their righteous lives, these great concepts of peace.

PEACE THROUGH SUFFERING

And then, too, we had another most striking experience as we sat here. We listened to that lovely blind woman, Sister Jones, pay her tribute, one from whom the beauties of this world have been shut out—I mean the tangible beauties. I couldn't help thinking of it as I saw those beautiful flowers. She couldn't see them; she can't see

the shadows of a fleeting day or the rising sun, or these delicate lilies. Tennyson, you know, it was, as he was going along one time, seeing a little flower in a crannied wall, said:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

This lovely girl can't see those flowers. But she does see something, my brothers and sisters, beyond what you and I see. She has a perception of beauty; she has peace in her soul; she has something Christ-like that God exemplified, and it brings home the fact that there is great wisdom in the experience of suffering and sorrow, and it's in that suffering and sorrow that we acquire these divine attributes. God understood it; he didn't let the cup pass when Jesus supplicated that it might. He knew. And so, some have to go through life missing some of the tangible things you and I enjoy, but partaking of some of those intangibles that transcend them all. We had a great lesson here yesterday, not only of how peace may come into the human soul, but also of how men and women exemplify the teachings of our Lord and Savior and the great virtues of love and sacrifice.

STORY OF BLIND WOMAN

I remember many years ago of reading, I believe it was in the old *Juvenile Instructor*, a beautiful story, and it has stayed with me all these years. It is said that on one occasion President Young left his home, over where the Bee Hive House stands, and started down State Street. There used to be a stream of water, part of City Creek, flow down the street, and the sidewalk, such as it was, or the trail, meandered along this ditch; and as President Young was making his way down he saw coming up the trail an old lady with a cane, following her way along the ditch. She couldn't see. In the goodness of his heart President Young stopped and, taking her by the hand, he said, "My dear sister, God bless you. Let the light of the gospel be the light that shines beyond the rays of the setting sun." It's the gospel of Christ that brings peace to all of us and as was said here, appropriately, the reason that we could feel it so impressively yesterday is because we were paying tribute to one who had exemplified these divine virtues.

EXERCISE OF AGENCY

And so, brethren and sisters, there is hope for all of us. There's hope for this suffering world. President Clark called our attention last night to one very potent thing, however: namely, that we can lose our agency. We have the agency to make these things pos-

sible; we also have the agency to lose them because God, in giving his promises to his children, has not taken it from us. We have the right to do, or not to do, and we have the right to establish righteousness. We have the will to do it or the will not to do it. Therein lies the great danger, and if we fail, or if failure occurs, it will be because of us who know better. But we have great hope as we visualize what has happened these last hundred years. Someone has said that one man alone with a message of peace and righteousness can revolutionize the world. The Prophet Joseph stood alone a hundred and twenty years ago. Today we number 1,100,000 people, and that's not counting the hundreds and thousands who have passed to the other side. It merely illustrates what one man alone can do. Jesus stood alone when he stood before Pilate, even Peter had deserted him—he knew him not, he said, and thus Jesus stood alone. One man alone can give hope and life and vitality to this world. And one man stood alone a hundred and twenty years ago, and today we're the recipients of his great message of eternal truth.

I bear you my testimony, my brothers and sisters, again thanking my Heavenly Father for the blessings of the gospel of Jesus Christ and for the peace that it brings to the human soul, and I do it in the name of Jesus. Amen.

President David O. McKay

We have just listened to Elder Clifford E. Young, one of the Assistants to the Council of the Twelve. We have a few moments to hear a brief report from Elder Arwell L. Pierce, formerly President of the Mexican Mission of the Church. He is now coming forward and will speak to us for a few minutes.

ELDER ARWELL L. PIERCE

Former President of the Mexican Mission

My Brothers and Sisters, this is a humbling experience for me. I have been coming to this Tabernacle, to attend conferences, for the past 47 years. The first time was in 1904 when I came to Salt Lake City to be set apart as a missionary to Mexico. A few years later I came here in my callings as Branch President and as Bishop in El Paso, Texas, and as a member of the Juarez Stake Presidency. Also during the more than seven and a half years Sister Pierce and I presided over the Mexican Mission, we came frequently to these General Conferences where we received instruction and inspiration to help us with our work. This is however the first time I have ever spoken in a General Conference. Sister Pierce and I are thankful for the privilege we had of living in Mexico City, and of laboring in many places in the Republic of Mexico, as well as in the Central American republics doing missionary work for the Church.

I am grateful to the Lord that my grandparents on my father's side accepted the Gospel, and became members of the Church, in 1833, only three years after the Church was organized. My grandfather Pierce lost his life in the persecutions of the Church in those early days, when he was but thirty years old. My widowed grandmother crossed the plains and came to Utah with her three small boys in the year 1852, just five years after the first pioneers came to this great valley. I am proud of that heritage. I am proud also of the fact that my Pierce forefathers were among the early settlers of this great land of America. They came over from England as early as 1620 to 1625.

I am grateful that my father was a Pioneer in the L.D.S. Colonies in Mexico. He went down there with his family in 1890, just five years after the first Pioneers arrived, and helped establish those Colonies. I have often wondered why my father went to Mexico with his family at that time. He not only moved down there that he might live unmolested with his family, but also that his posterity might become missionaries among the Mexican people. My father's children and grandchildren have given 47 years of missionary service in the Mexican Mission. Sister Pierce and I very greatly enjoyed our missionary labors in Mexico and Central America.

I remember that several years ago, it was in 1906, two members of the Council of the Twelve, Elders John Henry Smith and Francis Marion Lyman were Stake Conference visitors in the Colonies in Mexico. On their return trip to the border, I met them in Ciudad Juarez, across the river South from El Paso, Texas, and took them to the office of the American Consul, where I introduced them as Apostles of the Church of Jesus Christ of Latter-day Saints. In his reply to the introduction, Elder John Henry Smith, in that well known diplomatic way of his, said very impressively, "Yes, Consul Edwards, we are members of the Church of Christ which is the first-born Church of America. As Christ is the first born of His Father, so the Church which bears His name, The Church of Jesus Christ of Latter-day Saints, is the first-born Church of America." So far as I know that statement is true, for all the other churches of that time had their origin in the old world, the eastern hemisphere.

President George Albert Smith visited El Paso in the year 1926, on his way to visit the Mexican Mission. President Rey L. Pratt, with Apostle Melvin J. Ballard was in South America to open up missionary work there. Brother Smith couldn't go into Mexico then because of revolutionary troubles, so he stayed in my home with me for several days resting. One Sunday morning, one of my good friends, an attorney, who was teacher of the Bible class in his Church, phoned and invited me to give a talk to his class that morning. I was happy to tell him that Brother George Albert Smith, one of the Apostles of my Church, was visiting in my home. The attorney then invited Elder Smith to speak to his Bible class that

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Sunday morning, which he did willingly. As Elder Smith stood before that Bible class he held up a book and said, "This is the Mormon Bible." The men were intensely interested of course. Elder Smith then turned the book over, so they could see the title of it. He then said, "This is the King James Translation of the Bible. It is the same Bible you have, and it is our Bible also." Brother Smith then remarked, "You of course are interested in seeing what the world calls the Mormon Bible." He then held up the Book of Mormon and said, "Well, this is the so-called Mormon Bible, known to us as the Book of Mormon." Brother Smith then explained to the men's Bible class that the Book of Mormon is really the Bible of the people of America, and it contains the word of God just as much as does the book known to the world as the Bible.

I recall with much interest the visit of President George Albert Smith to the Mexican Mission in May of 1946. The special reason for his visit was to officially receive back into the Mission and the Church some 1200 members who for ten years had been separated from the Church under their own leaders. It was arranged during President Smith's visit to Mexico for him and his party to call on the President of Mexico, General Manuel Avila Camacho, and present him with a copy of the Book of Mormon in the Spanish language. Secretary of Economy Gustavo P. Serrano, who introduced President Smith and his party to the President of Mexico, had requested of us that we tell President Camacho about our Mormon colonists in Northern Mexico, which we were pleased to do. President Camacho then commented saying, "I want you to know that I have received many good reports about your American Latter-day Saint colonists in Chihuahua. I know them to be a virtuous people; an honest people, and an industrious people. If there is anything I can do at any time for you or for your people I stand ready to do it."

After we had explained briefly to President Camacho about our mission and our work in Mexico, we said, "Mr. President we are not just another sect that has come into your midst, for we come with a special message for you and your people. We are here to tell you of your forefathers and of the restored Gospel of Jesus Christ." We then asked, "Mr. President, do you have a history that gives the origin of your people?" The President replied saying, "We do not; unfortunately, we do not know our origin." We then said to him, "We have a book that purports to be the history of your people. It tells of a great prophet who with his family and others, left Jerusalem 600 years before Christ, and came to this country, this great land of America, known to them as a 'land of promise, choice above all other lands'. This Book of Mormon tells also of the visit of Jesus Christ to this continent, and that He organized His Church and chose His twelve disciples."

After hearing about this book, President Camacho became very interested and anxious, saying he had never heard about the Book

of Mormon. He then asked, "Would it be possible for me to get a copy of the Book of Mormon? I have never before heard about it." President Smith then presented President Camacho with a leather bound copy of the Book of Mormon in Spanish. We called attention to the special reference sheet we had posted in the front of the book and observed that he might want to read only the passages listed therein, for lack of time. President Camacho replied, "I shall read the entire book, for this is of great interest to me and to my people."

I was so happy that President Smith could make that trip, for he seemed to enjoy it immensely. As you may know, President Smith had a keen sense of humor. Well, he was determined to climb to the top of the Pyramid of the Sun, so two missionary Elders, one on either side of the President, helped him climb those many steep steps to the top. About half way up President Smith stopped and with a smile looked at first one then the other Elder and said, "Well, I might help one of you up here, but why should I help two of you?" (laughter)

Brethren and Sisters, the work of the Lord is growing rapidly in Mexico and Central America. We have found among those people many who are deeply religious. They love the Book of Mormon, once they receive it and learn what it purports to be, the history of their forefathers. They carry it with them and teach the Gospel from it. The Book of Mormon is a great missionary in Mexico.

Since returning to our home in El Paso, Texas, I have had many Gospel talks with friends, both American and Mexican. Recently the Juarez Rotary Club, (Juarez is just South across the river from El Paso, Texas) of which I was a member before going on my mission to Mexico, invited me to talk to them and give a report of my eight years of absence from home and the club. As I stood before the group I remarked, "Friends of Rotary, I cannot give you a report of what I have been doing in Mexico during the past eight years without saying something about my Church and the things it teaches." They responded saying, "Go ahead, we will be glad to listen to what you have to say." I then told them of our interview with President Manuel Avila Camacho, and of the story of the Book of Mormon, which is the history of their forefathers, and their Bible. Those men listened attentively to all I had to say, and when I had finished my talk, they loudly applauded, as they arose to their feet. The President came up and gave me the traditional Mexican embrace, to show his appreciation. After the meeting several of the club members asked my sons who were present, if it would be possible for them to get one of those Books of Mormon.

I would like to say, brethren and sisters, that it has been my privilege to visit many men in high political positions in Mexico and in Central America. Besides three Presidents of republics, and several cabinet members, I have visited governors of states, mayors of cities, presidents of universities, doctors, lawyers, and business men,—all of whom have received me graciously. Not one has re-

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fused to receive me and my message. Each has expressed himself as being grateful to the Lord and to us for bringing such interesting and wonderful messages.

Recently I met a prominent minister friend of mine, at a local hospital in El Paso. I had gone to the hospital to visit a sick member of my High Priests quorum. The minister was at the hospital to visit one of his church members. The minister and I have been good friends for many years, so when we met he asked, "Bishop Pierce, when did you return home, we are surely glad to have you back with us again. How did you enjoy your years in Mexico?" I will not take time to tell of all the details of our very interesting talk. I finally asked my minister friend if he had ever read the Book of Mormon. He said he had never read it and indicated he didn't care to read it. I told him the Book of Mormon is the Bible of America, and just as much the word of God, as is the Bible, for it is a new witness for Christ. I pointed out the reasonableness of the Americas having their Bible as well as the Eastern Hemisphere, for the peoples of both hemispheres were children of our Heavenly Father. I then suggested he was neglecting his education by not reading the Book of Mormon. I explained to him that the Book of Mormon told of Christ's visit to this the American continent, as well as many other interesting things about the book. He seemed pleased with the truths of the Book of Mormon as I gave them to him, and then he asked, "Where can I get a Book of Mormon? I believe I would like to read that book." I told this minister that he was just as much entitled to the truths of the Gospel as I, and I was sure he would enjoy reading the Book of Mormon. I feel as President George Albert Smith often expressed it, "We cannot force people into doing things, but we may love them into doing what is right, and into righteousness." Ministers are also prospects if only we can touch their hearts with the message of the restored Gospel.

I desire to express my gratitude to the First Presidency and the Council of the Twelve, as well as to others of the General Authorities, for the splendid support and encouragement Sister Pierce and I received from them while we were presiding in the Mexican Mission. We had the honor and blessing of having two members of the First Presidency visit us during our presidency. One visit from President George Albert Smith as already related, and two visits from President David O. McKay. On his visits President McKay did much to encourage and help us, in the planning for the building of meeting houses. When Sister Pierce and I entered the Mission in 1942 we did not have nice meeting houses as we now have. It has been expressed by some of our Anglo-American members that since the Mexican members are poor and accustomed to poorly equipped homes, most any kind of cheap adobe hall is good enough for them as meeting houses. I feel however that since we have the very best philosophy of life in the restored Gospel of Jesus Christ, to give to the Mexican people, why should we not give them

meeting houses to correspond in value with the truths of the Gospel we give them.

May God bless us and may we continue to be faithful and true to the Gospel which we have received. Sister Pierce and I are now back in our home in El Paso, following our mission and 45 years of leadership work in the Church. We are enjoying our home and a brief rest. The Lord bless us all, I pray, in the name of Jesus Christ, Amen.

President David O. McKay

The Tabernacle Choir will now sing "Crossing the Bar."

The closing prayer will be offered by President Clifton G. M. Kerr, South Bear River Stake, Utah, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel 5.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

The Choir will now sing "Crossing the Bar."

The Tabernacle Choir sang, "Crossing the Bar."

President Clifton G. M. Kerr of the South Bear River Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

SUNDAY AFTERNOON SESSION

Conference reconvened Sunday afternoon, April 8, at 2:00 p.m., with President David O. McKay presiding and Elder J. Reuben Clark, Jr., conducting the services.

Elder J. Reuben Clark, Jr.:

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

President David O. McKay, President of the Twelve, is presiding. He has asked myself, Brother J. Reuben Clark, Jr., of the Council of the Twelve, to conduct the service.

The services will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system.

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 also be televised over the KSL television station, channel 5.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the Tabernacle Choir singing: "God's Eternal Plan."

The opening prayer will be offered by President George L. Reese of the Smithfield Stake, Utah.

Singing by the Tabernacle Choir, "God's Eternal Plan."

President George L. Reese of the Smithfield Stake offered the invocation.

Singing by the Tabernacle Choir, "Fierce Was the Wild Billow."

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, I rejoice in being with you in this conference today. I feel very weak and humble in this position, and I do earnestly pray for an interest in your faith and prayers.

I wish to extend my appreciation and gratitude to the great number of you who received me so kindly in this appointment. I appreciate the many prayers that have gone up in my behalf. With you, I feel a keen loss in our beloved President George Albert Smith. Coming from an outside stake, I feel in a measure that I represent the good people who live on the fringe of the Church, who do not always have opportunity to express the love that is in their hearts for these great leaders who depart from among us.

LOVED BY ALL

President George Albert Smith was close to me, he always seemed to be around for some of the important events of my life. I appreciated sincerely his confidence and love, and I rejoice that it was he who called me to this present assignment. As a boy, I remember his coming into my father's and mother's home to attend quarterly conferences representing the General Authorities of the Church. And as I relive those occasions, I rejoice in the goodly effect that he had upon my life. He was loved by all good members of the Church everywhere. He radiated a kindly and lovable spirit. Wherever he went, he brought good will to the Church and its people. As has been said, he was a man without guile. I think he has left with us a gem of counsel as so many times in his talks he has advised us to stay on the Lord's side of the line. That counsel will live throughout eternity in our hearts. A very simple state-

ment, yet one that will produce great good in the lives of individuals if they will but follow it.

The eighth chapter in the leadership of this Church has been closed in the departing of this good man. As I reflect back over the eight spiritual leaders of this people, in my heart I feel that God wanted each of them to lead his people, and that each was specially fitted and endowed for the work of his time and generation. The chapter now closed in the book of the life and activities of President George Albert Smith is a glorious one of great attainment on the part of the Church. He built ably upon the foundation laid, so now this people can continue to go ahead in the accomplishment of the great purposes that God has for his people to accomplish.

GOD AT THE HELM

As I have thought about the past three days and all that has taken place, my testimony has increased in relation to the work we are engaged in. All plans have gone forward for this great general conference of the Church. And almost on the eve of the conference meetings, the Lord took from us our beloved President. At first there was a great feeling of loss, but I don't think ever a feeling of frustration, for the Quorum of the Twelve realized that vested within them were all the powers, authorities, and keys necessary to carry forward the important work of this great Church. Committees were appointed to plan the services that would honor and recognize our beloved prophet-leader. Everything seemed to fit into a proper pattern, the services were held, and our hearts were touched by the beautiful thoughts expressed, the consolation given to members of the family and to all of us who mourn the passing of our President.

Yet the 121st annual conference went on as scheduled and there was a feeling that God was at the helm; that the affairs of his Church, even at such a critical time, were being properly handled. And so we come here today, not disturbed in our faith, not disturbed in the leadership now handling the affairs of the Church. Everything has fit into a pattern, for God established the pattern, and the people know where the authority of leadership is vested when the President prophet-leader is taken. There has hardly been a ripple in the scene of our work or activities, and yet we have paused properly to honor and recognize our great spiritual leader.

Brothers and sisters, this is to me a testimony of the strength and divinity of this work. In my heart, I feel that God is with us and directing his work, that as we go from this conference to our homes, we will not be confused, nor will we feel in our hearts that this work will stop; there will be unity in our faith, we will go away in confidence, knowing that the work of the Lord will continue to go forward and fulfil its destiny in the earth. And as I reflect upon these things, I remember what the Lord said to the Prophet Joseph Smith before the Prophet had been endowed with the priesthood and be-

fore the Church itself had been organized. He said that "a great and a marvelous work is about to come forth unto the children of men"; and surely this is a great and marvelous work which we represent. Very shortly after the organization of the Church, less than a year and a half, the Lord speaking to the elders of the Church said:

Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great. (*D. & C. 64:33.*)

According to the law that God had revealed, and in keeping with the law of the land, this Church was established with only six members. Yet the early rise of the Church from that humble beginning was great and marvelous, the Lord was pleased, and the brethren engaged in the work of the ministry had been very diligent and devoted. The Lord didn't want them to be weary in well-doing because they were laying the foundations of a great work. In the preface to the book of Doctrine and Covenants, the Lord said:

... those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth. (*Ibid.*, 1:30.)

And then again, a little later the Lord said:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*Ibid.*, 82:14.)

MEN OF STRENGTH

We know the Church passed through many trials and many tribulations, that brethren along the way deserted the Prophet, and the Saints suffered mobbings and all types of hardships and privations, but there were in the Church men of strength and character, men who believed in this great latter-day work; and the power of the Lord rested with them. They were undaunted in the face of these difficulties. But the work of the Lord went on, and our people were led here to the valleys of the mountains by President Brigham Young. He had the vision of enlarging the borders of Zion and sent out groups to colonize and settle the fertile valleys of these mountains, both north and south and east and west. Thus the great work of the Church has continued to grow, even until the present time, and each of our prophet leaders took his place, gave of himself and of the talents that God had blessed him with to establish firmly the foundations of this work. And as surely as we are here today, it has been brought forth out of obscurity and out of darkness, and stands as a beacon of light upon the hill to all peoples and nations of the earth. We have witnessed in the progress of the Church, a great enlarged program to take care of our people. This program encircles the entire life of the Church membership and gives

them every opportunity for growth, for development, and for training. Surely in this work, the Lord has been with his people; so today with pride in our progress we claim almost sixteen hundred wards and branches of the Church, 184 stakes, scattered up and down this western area with some to the east of us. We also have many missions established throughout the world, and with all our program and activity, the Church itself is known far and wide and assuming its place of leadership and of power in shaping the lives of men and of nations.

PROSELYTING IN STAKES

And it seems to me, my brothers and sisters, that the Lord in this enlargement of our borders has been with this people, and has so arranged it that we are now established in the population centers of this western area. We have built our places of worship, our places of recreation, and in all this building, and in all this planning, and in all this preparation, the leadership of the Church under the inspiration of God have not had in mind only that we should take care of our own, but that the facilities we have provided should be made available to our friends. We have been counseled to warn our neighbors, not to hide our light under a bushel, but to place it where it can be seen of men, that they may have the opportunities and the blessings this Church affords and that you and I enjoy.

And it does seem to me, brothers and sisters, in this present critical situation where it is impossible to send all the missionaries into foreign fields we need to send, that we must take advantage of the proselyting opportunity that is ours in the branches, wards, and stakes of the Church; and through our stake missionary program make available to those who are investigating, the facilities of our Church, that the children of our friends and investigators can come to Primary, to Sunday School, the young men and women to Mutual, the mothers to Relief Society, and all to our sacrament meetings. If we as God's people would warn our neighbors, and if we would be friends with our neighbors, we will invite them to come with us and investigate this thing we know to be true and of God.

INVITATION TO COME AND SEE

I think it was only a year ago that President George Albert Smith from this pulpit said that we should invite our friends and our associates to come and see. There is much in the Church for people to come and see, and if we who are members of the Church would live as we should live, we would never be ashamed of that which our friends and our associates do see. Not so long ago in attending a conference, I heard a young lady missionary in making her report say that in her missionary experience she felt the Spirit of the Lord working with her. And I thought what a grand thing it would be if all people of the Church felt that in their callings and

appointments the Spirit of the Lord was working with them. I am just as confident as I can be that regardless of our calling and appointments or holding the priesthood, we who are the men of the Church, that unless we have the Holy Spirit of the Lord abiding with us in our work and ministry, we will never accomplish the purposes of God. We need the Holy Spirit; we need its power and its gifts and its influences with us in our callings and offices, if we carry out successfully the responsibility associated with those callings and appointments.

I have a testimony of this work; I know it is true. I hope and pray, brothers and sisters, that we will devote ourselves to its high responsibilities. It is the most important thing we have at hand to do. May we be appreciative of the Church, of its leadership, of its doctrines, and all the blessings we enjoy, I humbly pray in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

Naturally the thoughts of the speakers at this conference have turned to President Smith, so recently departed. Mine run the same way. If he were standing here today where I stand, I can easily conjecture him as pleading with the people to live their religion, that is, to live in practice up to the high standards of what they have been taught.

JUDGED ACCORDING TO WORKS

I should like, if I may, to say a little about that, with particular reference to the personal responsibility of each individual for what he turns out to be.

It was permitted to John the Revelator to glimpse the future as the revelation of things to come passed in panoramic view before his vision. Among other things, he says:

And I saw the dead, small and great, stand before God; . . . and they were judged every man according to their works. (Rev. 20:12.)

Two lines of thought closely related and of tremendous consequence to all of us are stimulated by this graphic statement. First, there is implicit in it the thesis that death is not the end of man. Those marshalled for rating had died, for it was the dead whom John saw. Second, their classification and recompense depended upon their own deeds, what they had done while they yet lived. It is this second feature of the vision to which I wish to direct attention.

As the hosts from the dead passed before the throne, they were judged every man, according to his works. That is justice in the highest sense of the term. It is judgment founded in righteousness.

It reaches completely up to the perfect ideal. No fault can be found in it, for every man is to be classified and rewarded on the basis of his own individual performance. It has always been the conception of enlightened nations of free men, particularly those whose laws are rooted in the Christian code, that only to that degree in which judgments have embraced righteousness have they approximated justice. Long ago the Prophet Amos coupled the two together in their proper relationship, and no right-thinking man has ever been able, or tried to sever the bond which inseparably unites them.

Amos admonished his nation:

. . . let judgment roll down as waters, and righteousness as a mighty stream. (*Amos 5:24.*)

MEANING OF RIGHTEOUSNESS

I hesitate to use the word righteousness because it has come to have attached to it the malodor of hypocrisy. Too commonly, one who is spoken of as possessed of the quality of righteousness is derisively sneered at, as if the term characterized him as a pretender, a self-exalter, one who arrogates to himself superior virtues, as exemplified in the parable of Jesus about the Pharisee who publicly thanked God that he was not as other men and loudly proclaimed his own virtues. Jesus said that the publican who, standing apart, alone, humbly prayed God to be merciful to him a sinner would be justified before the other.

No sense of opprobrium properly attaches to the term righteousness. It signifies that which is in accordance with right, or characterized by uprightness or morality. There is no other word to take its place. I am therefore obliged to use it and trust to its being understood in its proper sense.

John's statement about the basis of judgment must be read as affirming that there are things which everybody is expected to do. The promise of rewards based upon works presupposes that there are requirements prescribed. Where there is no law, there can be no judgment under the law is a principle of divine as well as secular governance. The prescribed requirements, naturally, are to be sought in the teachings of Jesus for John was his disciple. And by his revelation, John tells us, he was shown the things he saw.

OBSERVANCE OF LAW

On his final visit to the disciples before his ascension, as has before been stated today, Jesus commissioned them to carry his message to all people, telling those whom they proselyted to observe all things whatsoever he had commanded them. Here, then, is the law on the basis of which all are to be judged. So far as I can discern, there is not one thing in all that Jesus taught that would not, if practised, promote righteousness and justice in the earth. Nobody would be harmed by universal conformance to every rule governing

human conduct which he promulgated. One cannot think that it was ever intended that man should be consigned to live perpetually in this earth amid the carnage and bestiality and bickering and hatred and cruelty; the plundering of one by another; the deception and greed; the striving for advantage of one over another; the despoiling of fellow creatures; the stifling and crushing out of all sentiments of mercy and human kindness by the violence of brute force and by submerging righteousness and everything that makes life beautiful, under the vile, putrid, hideous, and ugly flocks of vice which swirl over the land. All this and all the groveling ugliness of human degradation paraded before us in the daily press are in direct antagonism to the benevolence and brotherhood, the worth and dignity of the human soul with its God-given right to be free from the bondage of oppression; the admonitions to love and mercy, to be pure in heart, and to hunger and thirst after righteousness, expounded as guides to righteousness and abundant living by the Christ.

The other day J. Edgar Hoover told the Senate committee investigating syndicated crime in America that gambling could be cleansed out at once if officials in states and cities would honestly enforce the law, instead of conniving with those who are willing to pay the price of protection for the violation of the law. Following gambling would go the whole brood of loathsome evils spawned by it. If that could be done, how infinitely more could the earth be cleansed by a simple observance of the laws laid down as the basis for divine judgment and justice.

BE YE THEREFORE PERFECT

On another occasion, even before his crucifixion, holding up to view the mission and purpose of life, the goal of man's striving, his ultimate destiny, the Lord said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) This terse sentence epitomizes all that Jesus taught about the mission of life and the destiny of man. It seems on its face a hard saying, and many have felt that it sets a task beyond all possibility of accomplishing, and that there is no use trying; that it projects an ideal so utterly unrealistic as to make it of little value. There might be some validity to this objection, if life is to be thought of only in terms of mortal probation. To get full value of the admonition we need a broader understanding of the work of life.

President Brigham Young let some light in on that in one of his sermons. After quoting the saying, he remarked: "If the . . . passage I have quoted is not worded to our understanding, we can alter the phraseology of the sentence, and say: 'Be ye perfect as ye can,' for that is all we can do."

"When we are doing as well as we know how in the sphere and station which we occupy here, we are justified in the justice, righteousness, mercy, and judgment that go before the Lord of heaven

and earth. We are as justified as the angels who go before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is that they have not done as well as they know how." (J. D. 2:129.)

RIGHTEOUS JUDGMENT

That puts the admonition to be perfect on a practical working basis. It is within the range of the possibility of attainment. It tells us, too, something about how high a prerogative rendering judgment is. It requires for righteous dispensation of justice divine omniscience. That is perhaps why God reserved judgment to himself. They whom John saw stood before God.

He would have complete knowledge of all the essential facts, which mortals rendering human judgments perhaps never have, and which so often results in miscarriage of justice. God would have complete understanding of all the influences that have gone into the shapative have always been inspired of God. I am glad that I was born in ing of the life to be judged; the knowledge possessed and the opportunity for knowing; the capacity for understanding what he had been taught; the kind of association and society he has the capacity to mingle congenially with; and from all the manifold factors involved, put the one judged where he belongs, which is what final judgment really is.

PROGRESSIVE BEINGS

This interpretation introduces the principle that it is not intended that we shall accomplish everything in this life, but that we are expected to be progressive beings, growing toward our final destiny. But that principle in no way excuses us from doing the best we can, or from acquiring all the knowledge that we have capacity and opportunity to assimilate as we go along. We have some very specific teachings about that. The scriptures say:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18-19.)

Intelligence has been interpreted as the ability to comprehend and respond to light and truth. But it is clear from what has been quoted that knowledge and intelligence are congenial companions; and moreover, that to achieve them requires industry, study, diligence, and obedience. Their acquisition is governed by the universal law of reward for effort. They do not come as gratuitous bestowals upon the idler or the indifferent.

EXCELLENCE THROUGH EFFORT

This is the point I wanted especially to emphasize here today, and it is the reason, perhaps, for all that I have said before. There

is nothing in all the history and experience of the race, nothing in the teachings of Jesus, nothing in the doctrines of the Church, which warrants the assumption that excellence may be attained without effort, either in the spiritual realm or the temporal domain; or that high exaltation may be achieved by a mere profession of faith, or passive adherence to a creed or body of doctrines. Jesus made that abundantly clear in saying:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. (Matt. 7:21.)

It is to be noted that the teachings of Jesus pertained mostly to this life. From time to time he gave us glimpses of a glorious future. But these were conditioned upon what we do here, just as by John's revelation the dead were judged by the works they had done while they lived. We are not here just to prepare to die, but rather to live, and to use all our powers to perfect ourselves by acquiring knowledge, developing our talents, building virtue unto ourselves, conquering evil, by practising the things we know. The progress we make here determines our status hereafter.

A PRACTICAL RELIGION

We have a very practical religion. It pertains to our lives now. And the reward of observance of the law is not altogether postponed to a future on the other side of the grave. Building up the kingdom involves some very practical things. It is not altogether concerned with the non-material lying out in the ethereal realm. The building of meetinghouses, places of worship, schools, temples, for example, clearly is for spiritual purposes. But they involve a large element of the material. They are essential to the building up of the kingdom of God. And where would you classify the beautifying of your home; the making of refined surroundings? It is necessary to provide the things that sustain life, to master the arts and crafts and trades that meet the needs of progress and improvement. I do not think I can find the line that divides the spiritual from the temporal.

Nobody in this life can gain proficiency in all the realms of human knowledge or skills or endeavors, yet they complement each other, and each is essential to the completeness of the whole. By the cooperative endeavor of all in an organized body, each doing what his talent suits him for, the kingdom can be prepared. I suppose the rightness of what either one does depends upon the purpose or the motive which stimulates the pursuit, whether that be the promoting of good among men, the furtherance of righteousness, or whether it be the gratification of a selfish ambition, to be achieved without regard to consequences to others, or its influence on human progress or improvement.

GROWTH THROUGH ACTIVITY

Knowledge lying dormant and not employed to useful purposes is of very little value. One may attain membership in the Church, for example, by complying with all the requisite initiatory ordinances, but if he stops there, as some do, he may not assume that his salvation is assured, no matter how correct in the abstract his personal conduct may be. One must progress or retrograde. One cannot stand still. Activity is the law of growth, and growth, progress, is the law of life. Obedience to the governing law, cooperation with others, helping them to build up the kingdom of God is indispensable.

There are, properly speaking, no laymen in this Church. There is labor for all, and labor, toil, effort in harmony and accord with established law is the only known road to progress. Salvation is a relative term, admitting of varying degrees. There can be no other meaning to John's revelation that "each will be rewarded according to his works." The slothful or indolent or indifferent can expect no high rating, no matter how voluble in professions of faith, or how profuse they may be in protestations of devotion to their creeds.

And I humbly pray that each of us as we go from here will go with a full realization that whatever we hope for, whatever we aspire to achieve will be dependent upon our willingness to pay the price in individual endeavor. We may not lean upon any other human being but can be aided by the help we receive from God if we serve him faithfully and keep his commandments every day, which I pray we may do, in the name of Jesus. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

My brethren and sisters, I feel deeply grateful for the experiences that have been mine the past four years, and I sorrow with you in the passing of President George Albert Smith. It was he who advised me four years ago of my call to the Twelve, and no man could have shown more love or affection or consideration for a new member of the Quorum than did President Smith. If I were to be called upon today to express the chief characteristic of the brethren with whom I associate, I should say that it is that virtue which has been so properly credited to President George Albert Smith.

There is an eternal truth, the verity of which I am certain, that love begets love, and as we love one another, our ability to love increases. This has been my experience as I have labored so closely during the past four years with these brethren whom I love so dear-

ly. I have been conscious in my own life that as the days and the months and the years have gone by, my ability to love my fellow men has correspondingly increased.

PRESIDENT SMITH'S EXAMPLE

I doubt that I have ever in my life seen an example of the love and devotion of one man for another more than that exhibited by President George Albert Smith for President George F. Richards. As our boat docked in the harbor of Honolulu last August, word was brought on board that President George F. Richards had that morning passed away. To me, it was a testimony of the virtue of our great past President to see the love and the affection that he bore for his companion of more than forty years in the Presiding councils of this Church. His heart was filled with grief, and though he was not well, even then, and certainly not physically strong, his first impulse, his first impression was to fly home. He turned to me and said, "Brother Moyle, don't you think we ought to get off the boat and fly right back to attend the funeral and to pay our respects to the life's work of President Richards?" Well, it seemed to be wisdom to advise the President to conserve his strength to remain and perform the special mission upon which he had embarked and had so graciously taken me with him. Then, finally, when word arrived from his good Counselors here at home, he was satisfied that it was the wise and the discreet thing to do to stay there. But that did not minimize the love or the affection that President Smith bore President Richards in the sorrow he felt at his passing.

I want to bear testimony today that it has been my choice privilege during these recent past years to become intimately acquainted with two of the choice sons of our Heavenly Father who have now been called home. I don't know that a father could have shown a son, even his favored son, more affection than President Richards bestowed upon me during the years that I had the privilege to serve under him in the Quorum of the Twelve.

LOVE AMONG BRETHREN

I want to say today, my brethren and sisters, to supplement what Brother Cowley said this morning, that just as certain as it is necessary to have a Quorum of the Twelve upon the earth, so it is necessary that that quorum should be comprised of men who love one another. I bear this humble testimony to you today that the men who constitute the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints are men who are devoted, not only to the service to which they have been called, but also to one another. I was grateful for the words of Brother Cowley this morning when he referred to our meeting in the temple Thursday. A like number of men could not be gathered anywhere in this world under any other circumstances and find in their hearts the

love and the devotion, the loyalty for one another that exists in this, the Presiding Council of this Church today.

INTEREST IN INDIVIDUALS

I was very greatly impressed when President Smith became president of this Church. One of his early responsibilities as president was to attend a welfare meeting of the General Committee on Friday morning. His conduct there was indicative of the life that he had lived, the service that he had rendered his people, the knowledge that he had of the individual members of this Church. That first morning a case came before us for his consideration. It was the application for assistance of a humble Saint. He had come from a country in Europe, had not been here long, unknown to most of us although some of us had labored as missionaries in that some country. In the presentation of his case we were just a little impersonal and had not particularly emphasized his name. But the mere mention of it caused President Smith to ask if that man was not a former resident of Berlin. And when we told him that he was, he said, "How can we refrain from giving consideration to his case? His generosity in the Church deserves our help. It was my privilege to eat at that man's table." We found out later that he and his family had saved of their earnings for a week and had little or nothing to eat for that week, practically fasted in order that they might have the means with which to spread what they thought was an appropriate dinner before a servant of God who had been sent into their midst, one of the Quorum of the Twelve, George Albert Smith. I tell you, his interest in the people of this Church individually can hardly be excelled. He was interested in the smallest details.

CARE OF CHURCH FUNDS

I just want to bear witness to one other incident. On one of the Friday mornings when we were presenting our usual matters of business, there were some items that involved not more than five dollars or ten dollars or fifteen dollars, and the question was raised as to whether it was necessary to bring such trivial items to the attention of the First Presidency for their approval. The matter was taken under consideration, and I confess I expected that there might be some limit below which the Welfare Committee might act without bringing it for the final approval of the Presidency and our advisers on the Friday morning. But no, when the next Friday came, President Smith said, "We'll continue to follow the rule which you have always followed, and there will be no item too small for the consideration of the brethren here at this Friday morning meeting."

Now, when we have men of that kind entrusted to the high offices of this Church, there are none of us that need to worry about the manner in which the Church and its affairs are taken care of. The meticulous care with which the funds of this Church are guarded

is a revelation to me, because that kind of care does not exist in the ordinary businesses of mankind in the world.

A GREAT MISSIONARY

President Smith was a great missionary. As we were going over to Hawaii on the boat, on the night of the captain's dinner President Smith felt that he should do something for the captain and not merely be the recipient of some favor from him. And so, as we went to the dining room that evening, President Smith had in his hand one of his favorite copies of *The Improvement Era*. It was, of course, a formal affair at the captain's table; the ladies and the men were dressed in formal attire. It took a man of the courage of President Smith to do what he did, because before that dinner was over he had gone to the captain of that ship and given to him *The Improvement Era* and paid his respects to him and his guests.

There were some of us on board the vessel who felt that, had the captain known the precious soul that his ship bore, he would have done him the honor of having called upon him and would have had his table graced by the presence of one of God's anointed. The fact that he didn't did not prevent President Smith from proceeding to give to that captain the missionary message which *The Improvement Era* contained.

God bless the memory of these brethren, and may that same spirit continue to be with the Twelve and with all of the General Authorities. May it continue to reach out as it does into the stakes and into the wards of this Church, that we may in very deed be a people known the world over for the love and the affection and the loyalty we have for one another, I pray humbly in the name of the Lord Jesus Christ. Amen.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I'll try three sermons in three minutes. First, a tithing is not a fiftieth or a thirtieth or a twentieth; a tithing is a tenth.

Second, the inflated dollar is worth a hundred cents for one purpose: paying debts.

Third, I knew a missionary once who had marvelous success in the mission field. I asked him something about his method. Among other things he told me that whenever he went to talk to people, however much they tried to get him to digress from his main theme—talk about politics, talk about the weather, current affairs, the crops—he said, "I always politely told the people that I was sent out to talk the gospel to them. I never had time for anything else."

TALENT FOR FRIENDSHIP

We've been talking about a man during this conference who

had a remarkable gift and talent for friendship. I've been with him on many occasions when he met some old friends or business acquaintances. He always had the courage to say, in substance, "John, how's your faith? How are you feeling about the Church?" And I've seen many a man blush a little, stammer a little, and yet be willing to talk with him about his faith and about the Church.

There was probably never a time, my brethren, when we so much needed men who could go out and cultivate a talent for friendship and talk frankly to their own associates in the priesthood who have become careless and delinquent, to their business friends and to their neighbors, about the gospel and give to them the great blessing which we ourselves enjoy. May we make note of the opportunities that lie ahead of us, I pray, in the name of Jesus. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve

My brethren and sisters, I trust I may have the benefit of your faith and prayers during the few minutes I shall stand before you. First of all, I want to express my gratitude for the strength, the comfort, the consolation, and the increased confidence which have come to the members of the Church in the passing of President George Albert Smith. I think, in one way or another, he must have touched all of us more or less closely during his entire ministry.

SERMONS OF PRESIDENT SMITH

I remember as a boy in my teens I heard President Smith for the first time deliver a sermon in the Logan Tabernacle. The theme of his discourse was "Observance of the Sabbath Day." It was a timely message because at that time, in Logan, particularly, there was some controversy as to what extent Sunday amusements should be commercialized and carried on. President Smith's sermon was powerful. He said, among other things, "Sabbath observance is one of the great pillars of civilization." I have thought of it many times, and I am sure as I have reflected upon it that President Smith was right in his conclusions.

Years later I heard him discuss before an audience in the same place the Ten Commandments. As he often did, he referred to each one of these Commandments, and after he had made his comments, he turned to the audience and said, "You may break these commandments if you want to, but if you do, they will break you." I have never forgotten those words.

And so, President Smith has brought a vital message into the lives of each of us. When I was first called to the position in the Church which I now hold, one of the first assignments given me was to the St. Johns and the Snowflake stakes in Arizona. To my

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surprise and to my delight, President George Albert Smith was to be my companion. We journeyed together to St. Johns, where the conference was held. During the afternoon session, a telegram came to President Smith, who was at my side. He opened it and read it, folded it up, put it in his pocket, and when the session was ended, he came to me and said, "I have been called back to Salt Lake City. It will be necessary for you to fill the appointments which I have made." He thereupon handed me a little sheet of paper, and on it was a schedule of meetings which he had arranged in the little villages and settlements around St. Johns and Snowflake. I mention this fact only because it illustrates the zeal, the energy, and the diligence with which President Smith assumed his responsibilities in the ministry.

"GIVE THE LORD A CHANCE"

When I left for Europe to take on a great responsibility, one I felt that was altogether too great for me to assume, President Smith called me to his office. He gave me only a very brief admonition, and I suspect he has given it to many. Said he, "Remember, Brother Sonne, give the Lord a chance." I believe that admonition remained with me throughout my mission over in Europe. I'm not sure that I needed it so much, for I was very humble and prayerful in the work I had to do, but the advice was so good and so sound, that I never forgot it. And I feel what success came from our endeavors over in Europe during a crucial time was due in large measure to the help which we received from our Heavenly Father.

And so I hope and pray that the members of the Church and particularly those who bear the Holy Priesthood, will put forth the same effort which our great leader has demonstrated in his life.

DEVOTION OF LATTER-DAY SAINTS

I recall at this moment a testimony which I heard from a young missionary in the French Mission. He had but recently arrived in the field. As he stood up, he said something like this: "My grandparents joined the Church in Southampton, England. Soon after being baptized, they emigrated to Nauvoo, Illinois. They bought a home and expected to live there indefinitely. But," said the missionary, "a mob burned the home, and they were left practically destitute. Then my grandparents loaded all of their earthly possessions on a handcart and pushed it over the plains to the Rocky Mountains. I thank God," said this young man, "for the faith and the integrity, the determination and the conviction, which prompted my grandparents to be thus faithful to their trust." Such devotion has been characteristic of the Latter-day Saints and their leaders from the beginning.

I rejoice, brethren and sisters, in my testimony of the truth. I know God has spoken from the heavens and established his Church

upon the earth. We have received a great shock during the past few days; we'll receive other shocks, in all probability, but I tell you this Church will never receive a setback. It will go forward in the future as it has in the past, and truth and righteousness will triumph in the earth. I pray that it may be so, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, I crave an interest in your faith and prayers as I add my testimony to those which have been borne to us during this conference. I can in all propriety say that I conform fully to all the tributes that have been paid to our late President. There are many of you who knew him better than I did and more intimately, but I did know him and his sterling qualities. I have been on trips with him in the reorganization of stakes and have met him on many other occasions rather closely and have felt his love.

I knew his father, as a matter of fact I slept on the sands of Mexico with his father and prepared his breakfast and dinner for him along with my uncle, President Grant, who recently passed away. I got out of my bed many times for those brethren and have had more or less intimate association with them. I want to bear testimony to the fact that in my experience, their purpose and motive has always been inspired of God. I am glad that I was born in the Church because I don't know what might have happened to me had I not been. I am glad for the testimony which my father inspired in me as to the truth of the gospel and for the example of service which he gave to me.

POWER IN GOSPEL

In the month of June it will be twenty years since I read in the newspapers in Honolulu that I was appointed to preside over the Mexican Mission and to become one of the First Council of the Seventy. And in that twenty years I believe it has become no easier for me to stand here and bear my testimony, not that I don't have a testimony, but because I realize the importance of bearing that testimony to you brethren, and that it will fall flat unless I can gain the Spirit of God in it. There is, in the gospel of Jesus Christ, a power that you can't realize any other place. It breaks down all the barriers of nationality, of race hatreds, and all the enmities that go between peoples because of their selfishness, once we accept it into our lives and apply it. It is that love which was exemplified in the life of our President which makes it possible for us to receive unto us the various nations of the world and forget the differences of nationality. I have had the experience in my life (I was going

to say my short life, but it's three score and ten next month), of laboring with the Mexicans, and the Maoris; the Hawaiians and the Filipinos; the Chinese, the Japanese, and the Koreans; the Portuguese and the Spanish, as well as with some of the other peoples, and I have seen them come together and affiliate in a brotherhood that you can't realize out of the Church of Jesus Christ of Latter-day Saints. Because of its wonderful effect upon people, because of its essentiality to their exaltation, we have a tremendous obligation to carry that message to the world.

ESPECIAL RESPONSIBILITY OF SEVENTIES

I stand before you as a representative of the group in the Melchizedek Priesthood which has that especial responsibility. Right now, because of the national emergency that we are facing, the flow of young men into the mission field has been very, very greatly reduced. And as I think of it, quite naturally, I think of an army of twenty thousand seventies, every one of whom is pledged to the service of his God and of his fellow men, and I wonder if we can get from that group of men now the recruits that we shall need to carry on this missionary work. It is true that there are many men in the field at the present time, but they are coming home rapidly, and their replacements are not going out. You brethren of the seventies, think of it, and if you can arrange your affairs so as to do it, tell your bishops that you are ready, that you would like to go. Now, if you love your fellows in the spirit in which we have been talking during this conference, you'll make an effort to do that very thing, for that is your calling as long as you are in the seventies quorum in the Melchizedek Priesthood, to bear testimony to the restoration of the gospel of Jesus Christ and to carry that testimony to people who haven't yet heard it.

TESTIMONY

I bear you my testimony that I know the gospel is true. I feel without the shadow of a doubt the reality of God our Heavenly Father and Jesus Christ, which is the departing point between us and other Christian denominations. They must be taught the personality of God, the authority and the restoration of the priesthood, and there is nobody else to do it. Now, you seventies, will you come and help us; I pray that God will give you the spirit and open up the way for you to do it, which I do in the name of Jesus Christ. Amen.

ELDER CORNELIUS ZAPPEY

Former President of the Netherlands Mission

Six months ago, my brothers and sisters, I was standing in the aisle, behind the rope held by the usher, wishing, as many of us have done, that all Stake Presidents and Bishops would not be on time.

Standing in the end of the row two sisters behind me were speaking the Scandinavian language. It did not take long before they were in front of me, and in some way, soon they were at the very front, but while they were yet in front of me speaking their native tongue, a brother in front of them turned around and asked: "Swensk?" and the sisters said "Ja, Ja." This brother, putting his hand upon his chest said, "Norsk." It did not take long until the sisters were in front of this brother also. (Laughter) I never before understood better and more fully the statement that "The race is not to the swift but to the one that endureth to the end" than I did at that time.

But while the sisters were working their way to the front, right up to the usher holding the rope, lo and behold I recognized in the brother assisting the usher a German brother and when the rope was taken down and I with the rest had captured one of those coveted places I discovered in front of me an English brother. Then when all the congregation arose in honor of the Prophet of the Living God appearing on the stand I could not help but notice President Clark also, who, as I remembered at that time, came from English parentage, and there came President David O. McKay who has said to me so often, "Son, do not be ashamed of being born in Holland, my parents were born in Scotland and England." I also saw Elder Petersen come and Elder Widtsoe who was born in Norway. Then as I sat down I realized more than ever before that I was but a Holland boy who came to Zion and became an adopted son of this country over forty years ago, when I was but a youth of about 17 years of age.

Brothers and sisters then and there it was as if I heard Micah say as Isaiah had said before him:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And 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."

They would not come because they would not know the Lord, the God of Jacob for Isaiah and Micah said they would declare: "And he will teach us of his ways."

When I read the sermon by President Clark, in the Deseret News—I suppose we all take it—when I read it in the Deseret News at the headquarters of the Mission, telling of "The Last Wagon," I cried like a baby. Now, every day, "last wagons" are pulling in, and why is it that when the emigrants come in at the stations or by bus line, why is it that the first thing they ask is, "Where is the temple?" In the last days, brothers and sisters, the House of the Lord is established in the tops of the mountains, and many are flowing unto it, "and 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."

*Sunday, April 8**Second Day*

May I in conclusion ask this of the mothers and fathers of Zion: Will you teach your boys and girls, your young ones and your old ones too—will you teach them all, that God really lives, that Jesus is really the Christ, the Son of God; that it is not only a beautiful story but that He really arose the third day; and that all those who lead us have the Priesthood of God, yes even the keys thereof. Oh, teach them these things. And may I ask this, as one born of an infidel father but of a faithful mother: teach them by day and by night the revelation, the greatest one to me: That God really appeared and His Son, the Redeemer, to Joseph the Prophet and although the world, kings and potentates might not send bejeweled gifts to our leaders to curry their favor, they are and always shall be living servants of God. I testify of it in the name of Christ, the Redeemer, the Son of God. Amen.

Elder J. Reuben Clark, Jr.:

We have just listened to Elder Cornelius Zappey, former President of the Netherlands Mission.

The closing song, by the Tabernacle Choir, will be "Inflamatus." The solo will be sung by Sister Ewan Harbrecht.

The closing prayer will be offered by President Lester H. Belliston of the Juab Stake, Utah, after which this conference will stand adjourned until ten o'clock tomorrow morning when we will meet in this building in Solemn Assembly.

The Deseret News this morning—I hope you all take it—describes the way in which the seating will be carried on tomorrow morning. The body of the hall will be reserved for the priesthood—the patriarchs here (pointing to the south of the stand), the seventies on the main floor under the north gallery, the elders under the gallery in the south part of the building, the high priests here (pointing to the center part of the hall), the bishops near the back and the Aaronic Priesthood at the rear. The wives of the Authorities are sitting over here on the stand at Brother Clark's left. The balance of the meeting house will be for the other membership of the Church.

The singing for the service will be by the congregation.

The Deseret Sunday School Union Conference will convene in this building at seven o'clock tonight. All Sunday School workers will wish to be in attendance.

The choir music for today's sessions of the conference has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ for the morning session and Elder Alexander Schreiner at the organ for the afternoon session.

Again we wish to express to the Tabernacle Choir our grateful appreciation for the music they have given us today. But more than that, we wish to give them our grateful appreciation and our thanks for the great service which they are doing as a missionary unit in

the Church of Jesus Christ of Latter-day Saints. The service which they render is beyond all power of calculation.

The Choir will now sing.

Singing by the Choir, "Inflammatus," solo by Sister Ewan Harbrecht.

The closing prayer was offered by President Lester H. Belliston of the Juab Stake.

Conference adjourned until Monday, April 9, at 10:00 a.m.

CONCLUDING SESSION SOLEMN ASSEMBLY

The final session of the great Conference convened in the Tabernacle at 10:00 a.m., Monday, April 9, with President David O. McKay presiding and conducting the services.

President David O. McKay

This is the sixth session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church, to express the voice of the Church in a sustaining vote for a new President of the Church.

These services 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 at Salt Lake City and, presumably by arrangement through KSL, over the stations named in the first session of this conference.

This session will also be televised over the KSL television station, channel 5.

The singing will be by the congregation.

We will open by singing the hymn, "O, Ye Mountains High." Elder J. Spencer Cornwall will lead us. Immediately following the singing the invocation will be offered by Elder Albert E. Bowen of the Council of the Twelve.

Singing by the congregation, "O, Ye Mountains High."

The opening prayer was offered by Elder Albert E. Bowen.

President David O. McKay

Elder J. Spencer Cornwall, the leader of the Tabernacle Choir, will now lead the congregation in singing, "Praise To The Man Who Communed With Jehovah." If the students of the Brigham Young University are in session in the Joseph Smith Memorial Building, we shall be pleased to have them join in singing, and we shall be pleased to have any other group of individuals listening in also participate in the exercises.

Singing by the congregation, "Praise To the Man."

President David O. McKay

We shall now ask President J. Reuben Clark, Jr., to conduct the exercises pertaining to the reorganization of the First Presidency and the sustaining vote of all the other General Authorities and General Officers of the Church.

ELDER J. REUBEN CLARK, JR.

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take quite a time, but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We shall follow the exact proceedings that were followed in connection with the installation of President George Albert Smith. The same script will be used except for the necessary changes in names.

We are met in the tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President Taylor, until the present time.

The Priesthood of the Church, in so far as the building can accommodate them, is seated in the Tabernacle by Priesthood quorums.

The First Presidency and the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The Patriarchs of the Church occupy the seats to the south of the stand, both lower seats within the railing and those on the stand level.

The High Priests of the Church, including Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries. The ward bishoprics are seated just in front of the east gallery.

The Seventies occupy the north part of the building on the main floor under the north gallery, including the seats inside the railing to the north of the stand.

The Elders occupy the south part of the building on the main floor under the galleries.

The Lesser Priesthood (Priests, Teachers, and Deacons) occupy the seats on the main floor, just back of the bishoprics, under the gallery on the east.

The general membership of the Church occupy the rest of the building.

The voting will be by Priesthood quorums first, and then by the Conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency.
2. The Quorum of the Twelve.
3. The Patriarchs.
4. The High Priests, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, Presidencies of quorums, quorum members, the Presiding Bishopric, and Ward Bishoprics.
5. The Seventies.
6. The Elders.
7. The Lesser Priesthood (Priests, Teachers, and Deacons).
8. The whole congregation here assembled, including the Priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed: Those voting will when called upon, arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to witness to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right hands to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Every one is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right hands to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right hand to the square.

The Officers so to be voted for by quorums are the following:

The President of the Church.

The First Counselor to the President of the Church.

The Second Counselor to the President of the Church.

The President of the Quorum of the Twelve.

*Monday, April 9**Third Day*

The Council of the Twelve.

The Patriarch to the Church.

The Sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch, as Prophets, Seers, and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the General Officers of the Church, and the General Auxiliary Officers of the Church will be sustained by voting as in the ordinary General Conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may His Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of His Church may have a voice in sustaining those whom He has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

VOTING ON FIRST PRESIDENCY

The First Presidency will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of Quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums of seventies, and quorum members, will please arise.

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It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall and Barratt Hall, likewise arise and join in the voting, and likewise all those listening in on the air.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President McKay, so far as noted, the last vote and all the other votes preceding it were unanimous.

VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and then to sustain all the members of the Quorum.

The First Presidency will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain Joseph Fielding Smith as President

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of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again we suggest that those seated in the Assembly Hall and Barratt Hall and those listening in on the Air arise, and join in this voting.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

So far as observed, this voting was unanimous in the affirmative.

VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

The First Presidency will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise:

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric and Ward Bishoprics will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire Congregation of the Church here assembled, all the members of the Church, those bearing the priesthood and those not bearing it, will please arise. Again will those in the Assembly Hall, and those in Barratt Hall, and those listening in on the air arise and join in the voting.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

This vote was likewise unanimous in the affirmative.

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

The First Presidency will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall, and Barratt Hall, and those listening in on the air, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President McKay, so far as observed, the voting on this proposal was unanimous in the affirmative.

Following the procedure used by President John Taylor the voting to sustain the other General Authorities, the General Officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall and Barratt Hall, and those listening in on the air, also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Marion G. Romney

Clifford E. Young

Thomas E. McKay

Alma Sonne

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

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It is proposed that we sustain as the First Council of Seventy:

Levi Edgar Young

Oscar A. Kirkham

Antoine R. Ivins

Seymour Dilworth Young

Richard L. Evans

Milton R. Hunter

Bruce R. McConkie

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church:

LeGrand Richards as the Presiding Bishop, with Joseph L. Wirthlin as his First Counselor, and Thorpe B. Isaacson as his Second Counselor.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as Church Historian and Recorder, Joseph Fielding Smith, with A. William Lund as Assistant.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Board of Education:

David Oman McKay

Spencer W. Kimball

Stephen L. Richards

Ezra Taft Benson

Joshua Reuben Clark, Jr.

Mark E. Petersen

Joseph Fielding Smith

Matthew Cowley

John A. Widtsoe

Henry D. Moyle

Joseph F. Merrill

Delbert Leon Stapley

Albert E. Bowen

Adam S. Bennion

Harold B. Lee

Franklin L. West

As Commissioner of Education, Franklin L. West, and as Seminary Supervisors, J. Karl Wood and Joy F. Dunyon.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Auditing Committee:

Orval W. Adams

George S. Spencer

Albert E. Bowen

Harold H. Bennett

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir, Lester F. Hewlett, President; J. Spencer Cornwall, Conductor; Richard P. Condie, Assistant Conductor; as Organists, Alexander Schreiner and Frank W. Asper, and Roy M. Darley, Assistant Organist.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the Church Welfare Committee as follows:

ADVISERS

John A. Widtsoe	Clifford E. Young
Albert E. Bowen	Alma Sonne
Harold B. Lee	Antoine R. Ivins
Matthew Cowley	Oscar A. Kirkham
Henry D. Moyle	LeGrand Richards
Marion G. Romney	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
and The General Presidency of the Relief Society	

GENERAL COMMITTEE

Henry D. Moyle, Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director

with the following as members:

Paul C. Child	Lorenzo H. Hatch
T. C. Stayner	John Longden
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Andrew Reed Halverson
William T. Lawrence	Henry C. Jorgensen

Carl W. Buehner

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the heads of the auxiliary organizations of the Church:

Belle Smith Spafford, as President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, with Marianne Clark Sharp as First Counselor, and Velma N. Simonsen as Second Counselor, with all the members of the board as at present constituted.

George R. Hill, as General Superintendent of the Deseret Sunday School Union, with A. Hamer Reiser as First Assistant Superintendent, and David Lawrence McKay, as Second Assistant Superintendent, with all the members of the board as at present constituted.

Elbert R. Curtis, as General Superintendent of the Young Men's Mutual Improvement Association, with A. Walter Stevenson as First Assistant Superintendent and David S. King as Second Assistant Superintendent, with all the members of the board as at present constituted.

Bertha S. Reeder, as President of the Young Women's Mutual Improvement Association with Emily H. Bennett as First Counselor, and LaRue C. Longden as Second Counselor, with all the members of the board as at present constituted.

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Adele Cannon Howells, as President of the Primary Association, with LaVern W. Parmley as First Counselor, and Dessie G. Boyle, as Second Counselor, with all the members of the board as at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

President McKay, so far as I have observed, the voting in each case was unanimous in the affirmative.

President David O. McKay:

Before proceeding further with the exercises of this session, I am prompted to say a word in answer to a question which undoubtedly is in every one of your minds. Particularly to those not members of the Church, and to members of the Church as well, may I call attention to the policy of the Church with regard to choosing of counselors.

A PRESIDENT NAMES HIS COUNSELORS

When a President is chosen and sustained (that includes the president of the Aaronic Priesthood who is the Bishop of a Ward, also Presidents of quorums or superintendents or presidents of auxiliaries it is the practice of the Church to let the president name his counselors.

Anticipating that the Council of the Twelve would grant to me that same privilege, I thoughtfully and prayerfully considered what two men would be most helpful and most contributive to the advancement of the Church. The impression came, I am sure, directly from Him whose Church this is, and who presides over it, that the two counselors whom you have this day approved should be the other members of the quorum of the First Presidency. Both are members of the Council of the Twelve, though counselors might have been chosen from High Priests outside that presiding body.

I chose these two members from the Council of the Twelve—two men with whom I have labored closely for many years, whose worth, whose ability I know. I have been associated with Elder Richards directly in Church affairs and in presiding positions for over thirty years. I have been associated with President Clark in two quorums of the First Presidency for over sixteen years. With these and other facts in mind, the question arose as to the order they should occupy in this new quorum.

Each man I love. Each man is capable in his particular lines, and particularly with respect to the welfare and advancement of the Kingdom of God.

SENIORITY IN THE COUNCIL OF TWELVE

I realized that there would be a question in the minds of some as to which one of the two should be chosen as first counselor. That question resolved itself in my mind first as to the order of precedence, seniority in the Council of the Twelve Apostles. That should make no difference according to the practice of the Church, because members of the Council had heretofore been chosen irrespective of the position a member occupied in the Council of the Twelve. And, as I have already said, high Priests have been chosen even as first counselors who were not members of the Council.

I felt that one guiding principle in this choice would be to follow the seniority in the Council. These two men were sitting in their places in that presiding body in the Church, and I felt impressed that it would be advisable to continue that same seniority in the new quorum of the First Presidency. I repeat, not as an established policy, but because it seemed advisable in view of my close relationship to these two choice leaders.

TWO COUNSELORS COORDINATE

Now I mention this because we do not want any member in this Church, nor any man or woman listening in to harbor the thought for a moment that there has been any rift between the two counselors who sustained President Smith in the Quorum of the First Presidency, and President Grant for the years that we were together with that inspired leader. Neither should you feel that there is any demotion. President Clark is a wonderful servant. You have had demonstrated here this morning his ability in carrying out details, and he is just that efficient in everything pertaining to the work.

You should understand further, that in the counselorship of the Quorum of the First Presidency these two men are coordinate in authority, in love, and confidence, in freedom to make suggestions, and recommendations, and in their responsibility not only to the Quorum but also to the Lord Jesus Christ and to the people generally.

They are two great men. I love them both, and say God bless them, and give you the assurance that there will be harmony and love and confidence in the Quorum of the First Presidency as you have sustained them today.

The congregation arose and joined in singing the hymn, "Redeemer of Israel."

PRESIDENT JOSEPH FIELDING SMITH*Of the Council of the Twelve Apostles*

We have just witnessed, and taken part in a most solemn, wonderful manifestation of fellowship, unity, and love.

PLEDGE OF SUPPORT

First, I wish to say before this vast congregation of priesthood and members of the Church that I pledge myself to support my brethren of the First Presidency. They have my full support, my love, and fellowship, and I pray that the Spirit of the Lord may rest upon them in great abundance to guide them and direct them in all things pertaining to their high and holy callings.

I feel humble in standing here, considering myself the weakest of my brethren. I love each one of them: the First Presidency, the Council of the Twelve, and the other brethren whose names have been presented and approved here this day. And may the Lord be with us to help each one of us to magnify his calling.

I realize the position I have been called to fulfil is one of great importance. It makes me humble. I am grateful for the expressions that I have received from my brethren. They have expressed their confidence, and already have given me their support.

It is wonderful to see a great body such as we have here today (composed of the leading brethren of the Church and many others who have not been called to presiding capacity), raising their hands enthusiastically, feeling in their hearts to give their support, and they do give their support with all their hearts to the brethren who have been sustained.

I thank the Lord for the gospel of Jesus Christ, for my membership in the Church, for the opportunity which has come to me to give service. I have only one desire, weak as I am, and that is to magnify to the best of my ability the calling which is mine.

FAITH AND PRAYERS NEEDED

I need the faith and the prayers of the members of the Church. These brethren of the Presidency need them, too. We should support them, uphold them, sustain them by our faith and by our prayers, that they may feel the influence that radiates from this great body of priesthood and from the membership of the Church.

There is an influence that radiates forth. In fact, every individual radiates some influence. Our influence should be for good, for the building up of the kingdom of God. We should have no other purpose, only to bring to pass this great work and see it established in the earth as the Lord would have it.

ESTABLISHMENT OF ZION

In the early days of the Church the brethren came to the Prophet Joseph Smith asking what the Lord would have them do.

The answer given to them was "to bring forth the cause of Zion." That is our work, to establish Zion, to build up the kingdom of God, to preach the gospel to every creature in the world, that not one soul may be overlooked where there is the possibility for us to present unto him the truth.

As we have heard during this conference, we are all going to be judged according to our works, every soul. I have often thought of my place and responsibility in this Church. What a dreadful thing it would be to be going forth to teach, to lead men, to guide them into something that wasn't true. I think the greatest crime in all this world is to lead men and women, the children of God, away from the true principles. We see in the world today philosophies of various kinds, tending to destroy faith, faith in God, faith in the principles of the gospel. What a dreadful thing that is.

The Lord says if we labor all our days and save but one soul, how great will be our joy with him; on the other hand how great will be our sorrow and our condemnation if through our acts we have led one soul away from this truth.

TESTIMONY

Again I bear my testimony to you. I know that God lives. I know that Jesus Christ is the Only Begotten Son in the flesh of our Father, the great Elohim whom we worship. I have perfect faith in the mission of the Prophet Joseph Smith and those who have succeeded him.

I know that we have the truth of the everlasting gospel of Jesus Christ, just as well as I know that I stand here before you. If I did not know it, I wouldn't want to be here or have anything to do with this work. But I know it in every fibre of my body. God has revealed it to me. May the Lord bless us all I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brothers and sisters, I begin by bearing again my testimony that this is the work of the Lord, that Joseph Smith is a prophet, that those who have followed afterward have been his prophets, and that the one whom we have sustained is the ninth in regular succession, as a prophet, seer, and revelator to this Church and to the world.

I know that Jesus is the Christ, the Redeemer of the world. I know that he is the first fruits of the resurrection, and that by and through him we are redeemed from the Fall, and thus able to overcome the results of the Fall and get back into the presence of our Heavenly Father.

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I thank President McKay for his kindly words about myself. I thank you for your sustaining votes, and I earnestly pray that I may be the beneficiary of your prayers as time shall go on, and that I may be able to do the things which I am supposed to do with an eye single to the glory of our Heavenly Father.

PLEDGE OF DEVOTED SERVICE

In the service of the Lord, it is not where you serve but how. In the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines. I pledge to President McKay and to President Richards the full loyal devoted service to the tasks that may come to me to the full measure of my strength and my abilities, and so far as they will enable me to perform them, however inadequate I may be.

May the Lord help me so to serve, to serve President McKay and President Richards and to serve the Lord, all for the advancement of his work. This I humbly pray in the name of Jesus. Amen.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I call upon the Lord to come to my rescue in this, the most trying hour of my life. It reaches beyond my understanding to know why I have been privileged in the providence of God to stand before you, my brethren and sisters of the Church, in the capacity in which I have this day been presented to you.

FRIENDSHIP OF GREAT MAN

For more than forty-five years I have had a great man as a friend. I don't know how I have deserved his friendship as he has given it to me. His friendship has been one of the main factors of encouragement in my life. My association with him has brought more richness into my life and my experience than any other association outside that of my own flesh and blood.

This great man has stimulated me in times of discouragement to go forward and give the best I could to this work. I shall never live long enough to pay the debt of gratitude I owe my friend. I respond to his call with the deepest humility, with a great sense of inadequacy, but with an obligation to give to him my best.

DEVOTION OF WILLARD RICHARDS

One of the few ways in which I can account for this which has transpired lies in another friendship. My grandfather, Willard Richards, was an intimate and close friend of the Prophet Joseph Smith. I am honored to learn and to know that the Prophet prized

his friendship, and is said to have remarked on one occasion that no one could ever have a finer friend than was Willard Richards.

You recall that at one time he was discouraged by his superiors to follow the Prophet to Carthage Jail. He replied by an offer of his life for the Prophet, if he would accept it, and he went with the Prophet and his brother, witnessed their assassination, and then with his great love and heavy heart took their bodies back to the people of Nauvoo, assuaged their excitement, and gave them counsel to be calm.

I have often felt that the only reason for my being in the presiding councils of the Church is in the devotion of Willard Richards to the Prophet Joseph Smith. I believe there are councils on the other side. We have had testimonies of them, and while I cannot understand I can believe that the Prophet, out of consideration for his friend, has had a voice in bringing me into the Council of the Twelve through President Joseph F. Smith, and also in that which has brought me to this position. I would like to be as true a friend to President David O. McKay as my grandfather was to the Prophet, and in some measure show to him my appreciation of his marvelous kindness to me.

PRESIDENT J. REUBEN CLARK

I have had the pleasure of long acquaintance with President J. Reuben Clark, and I have loved him and still love him as an exemplar, as one of the most true and solicitous friends that a man can have, and as a man of such high ability and outstanding achievement as to command the respect of all, not only within the confines of our Church but also in the nation and the world.

I have gloried in his achievements. I have felt that the credit he has reflected upon the Church has been of immeasurable value in setting this work forward. It will be a great pleasure to have even closer associations with him, and as I pledge my love and support to the President, I pledge it to him also.

CONFIDENCE IN LORD'S PROMISES

I cannot go forward in this work, my brethren and my sisters, without the aid of the Holy Spirit. I must have confidence, however, in the promises of the Lord that if we will faithfully serve him he will sustain us. We must have the faith of Nephi of old. If it is of any qualification for the work, I declare my love for it. I love the gospel of the Lord Jesus Christ. I accept all of its principles. I accept its authority. I accept the great and marvelous organization of the Church as being calculated to raise humanity to the highest destiny men and women may reach.

TESTIMONY OF DIVINE ORIGIN

I know that it is of divine origin. I am realistic enough to believe every word that the Prophet Joseph Smith gave to us regarding

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his early experiences in the restoration of this work. There is nothing about his story that is not literal to me. I know it is the truth, and I know that he lives, as we sang today, in the heavens above, and has gone to a reward, the like of which few, if any, men shall ever be permitted to attain.

I know that Jesus Christ is our Elder Brother and our Lord and our Savior and the God of this earth, and that testimony permeates every fibre of my being.

I saw one of my brethren down here in the audience today — President Piranian. He will remember when he guided us into the land of Jerusalem, concerning which we spoke a little yesterday. As I went to the places made memorable and now preserved as shrines by the works and ministry of the Savior, my heart was full of meditation.

I never saw a thing in the actions of men, I never saw a thing in the paganistic buildings that have been constructed to remind me of the Savior, but I remember that it was here that he labored, and I said to myself with the deepest humility, "Brother Piranian and I are the only men in all of this so-called Holy Land who really represent the Christ about whose shrines those ignorant, deluded people were quarreling and fighting — the only men having the priesthood of Almighty God given from an angel of the Lord," and I was subdued as this overpowering thought came to me.

I know that this priesthood is divine. I know that it is more than a mere name. I know that there is virtue and essence in it, if I can discern anything by the interpretative senses God has given me. I have felt the essence and virtue of this Holy Priesthood go out as I have administered the ordinances of the gospel.

APPEAL FOR BLESSINGS

I thank the Lord from the bottom of my heart for this great power that has come to men and been so generously and widely bestowed among them, and I pray to him that I may be worthy of the investiture of that power and use it for the building up of his kingdom and the blessing of his children.

I humbly pray that the administration which has come into being this day by your concerted action may prove to be a boon to this work that shall go beyond anything which we now may contemplate, and I humbly invoke the blessings of God upon our beloved leader, that vision may be given him to see the way in which we shall go. I ask God to bless us all that we may follow him and support him to accomplish the mighty works that God has in store for his people. I do so humbly in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

My beloved fellow workers, brethren and sisters: I wish it were within my power of expression to let you know just what my true feelings are on this momentous occasion. I would wish that you might look into my heart and see there for yourselves just what those feelings are.

RESPONSIBILITY OF LEADERSHIP

It is just one week ago today that the realization came to me that this responsibility of leadership would probably fall upon my shoulders. I received word that President George Albert Smith had taken a turn for the worse, and that the doctor thought the end was not far off. I hastened to his bedside, and with his weeping daughters, son, and other kinfolk, I entered his sickroom. For the first time, he failed to recognize me.

Then I had to accept the realization that the Lord had chosen not to answer our pleadings as we would have had them answered, and that he was going to take him home to himself. Thankfully, he rallied again later in the day. Several days preceding that visit, as President Clark and I were considering problems of import pertaining to the Church, he, ever solicitous of the welfare of the Church and of my feelings, would say, "The responsibility will be yours to make this decision," but each time I would refuse to face what to him seemed a reality.

NEED FOR SUPPORT

When that reality came, as I tell you, I was deeply moved. And I am today, and pray that I may, even though inadequately, be able to tell you how weighty this responsibility seems.

The Lord has said that the three presiding high priests chosen by the body, appointed and ordained to this office of presidency, are to be "upheld by the confidence, faith, and prayer of the Church." No one can preside over this Church without first being in tune with the head of the Church, our Lord and Savior, Jesus Christ. He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed. With his guidance, with his inspiration, we cannot fail.

Next to that as a sustaining potent power, comes the confidence, faith, prayers, and united support of the Church.

I pledge to you that I shall do my best so to live as to merit the companionship of the Holy Spirit, and pray here in your presence that my counselors and I may indeed be "partakers of the divine spirit."

SPIRIT OF UNITY

Next to that, unitedly we plead with you for a continuation of your love and confidence as you have expressed it today. From you members of the Twelve, we ask for that love and sympathy expressed in our sacred Council. From the Assistants to the Twelve, the Patriarch, the First Council of the Seventy, the Presiding Bishopric, we ask that the spirit of unity expressed so fervently by our Lord and Savior when he was saying good-by to the Twelve, may be manifest by us all.

You remember he said, as he left them: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:11, 20-21.)

Brethren and sisters, brethren of the General Authorities, God keep us as one, overlooking weaknesses we may see, keeping an eye single to the glory of God and the advancement of his work.

HELP OF MEMBERSHIP

And now to the members of the Church: We all need your help, your faith and prayers, not your adverse criticisms, but your help. You can do that in prayer if you cannot reach us in person. The potency of those prayers throughout the Church came to me yesterday when I received a letter from a neighbor in my old home town. He was milking his cows when the word came over his radio which he has in his barn that President Smith had passed. He sensed what that would mean to his former fellow-townsmen, and he left his barn and went to the house and told his wife. Immediately they called their little children, and there in that humble home, suspending their activities, they knelt down as a family and offered prayer. The significance of that scene I leave for you to understand. Multiply that by a hundred thousand, two hundred thousand, half a million homes, and see the power in the unity and prayers, and the sustaining influence in the body of the Church.

Today you have by your vote placed upon us the greatest responsibility, as well as the greatest honor, that lies within your power to bestow as members of the Church of Jesus Christ of Latter-day Saints. Your doing so increases the duty of the First Presidency to render service to the people.

EXAMPLE OF SERVICE

When the Savior was about to leave his Apostles, he gave them a great example of service. You remember he girded himself

with a towel and washed his disciples' feet. Peter, feeling it was a menial work for a servant, said, "... dost thou wash my feet? ... Thou shalt never wash my feet."

The Savior answered "If I wash thee not, thou hast no part with me."

"Nay then," said the chief Apostle, "Not my feet only, but also my hands and my head."

"He that is washed needeth not save to wash his feet, but is clean every whit.

"What I do thou knowest not now; but thou shalt know hereafter." (See John 13:6, 8-10, 7.)

And then he washed his feet, and those of the others also. Returning the basin to the side of the door, ungirding himself, and putting on his robe, he returned to his position with the Twelve, and said:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (*Ibid.*, 13:13-14.)

What an example of service to those great servants, followers of the Christ! He that is greatest among you, let him be least. So we sense the obligation to be of greater service to the membership of the Church, to devote our lives to the advancement of the kingdom of God on earth.

BLESSING AND TESTIMONY

God bless you, brothers and sisters. May the spirit of this occasion remain in our hearts. May it be felt throughout the uttermost parts of the earth, wherever there is a branch in all the world, that that spirit might be a unifying power in increasing the testimony of the divinity of this work, that it may grow in its influence for good in the establishment of peace throughout the world.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know the reality of his existence, of his willingness to guide and direct all who serve him. I know he restored, with his Father, to the Prophet Joseph Smith the gospel of Jesus Christ in its fulness. I know that these brethren whom you have sustained today are men of God. I love them. Don't you think anything else. God's will has been done.

May we have increased power to be true to the responsibilities that the Lord and you have placed upon us, I pray in the name of Jesus Christ. Amen.

President David O. McKay

We will now all join in singing, "God Be With You 'Till We Meet Again," led by Brother Cornwall. Both organists, Elder Alexander Schreiner and Elder Frank W. Asper, have been at the organ.

After the singing we will ask Elder John A. Widtsoe to offer the benediction and this conference will be adjourned sine die.

Singing by the congregation, "God Be With You 'Till We Meet Again."

The benediction was offered by Elder John A. Widtsoe of the Council of the Twelve.

Conference adjourned sine die.

FUNERAL SERVICES
PRESIDENT GEORGE ALBERT SMITH

Held in the Tabernacle,
Salt Lake City, Utah,
Saturday, April 7, 1951,
at 2:00 p.m.

President David O. McKay, President of the Council of the Twelve Apostles, conducted the services.

The Tabernacle Choir was present and rendered musical numbers. Elder J. Spencer Cornwall, Conductor, directed the singing of the Choir; Elder Alexander Schreiner was at the organ.

President David O. McKay:

President George Albert Smith, beloved father, honored leader, this vast congregation filling the Tabernacle to overflowing, the Assembly Hall, Barratt Hall, and those listening in over the radio, say to you the love you have shown to your fellow men is reciprocated fourfold. It is hard for us to express our love, but this is one manifestation of it, for truly the love you have given throughout your life is reciprocated in our hearts for you, and we pray for power to emulate your example throughout our lives.

Though the hour has not yet fully arrived, we take this opportunity of reading to you and to all who are listening in sentiments of regard and respect sent from various parts of the world.

Hundreds of telegrams, messages, resolutions, etc., have been received from people in different parts of the world, including corporations in the United States, Government officials and Commissions, ministers of various churches, Presidents of Educational Institutions, officials of transportation by steamship, rail and air, and from distinguished citizens not only throughout the United States, but, as I say, in various parts of the world. It will be impossible, of course, with the limited time at our disposal, to read these messages to you but here are a few which the family desire me to read as representative of the sentiments expressed.

The White House,
Washington, D. C.

Mrs. Emily Smith Stewart:

The death of your father causes me great personal sorrow. He not only was my friend and the grandson of a friend of my grandfather, but I looked upon him as one of our country's great moral leaders. Mrs. Truman joins me in extending sympathy in your bereavement.

Harry S. Truman
President of the United States

Albany, New York

Mrs. Robert Murray Stewart:

Mrs. Dewey joins me in sending our deepest sympathy to you and your family in the great loss of your distinguished father. He was a great man and spiritual force for good in our country and the world. All of us who had the privilege of his friendship were enriched by it. I know you will be greatly comforted in these days by the countless people who will be sharing your grief and also your satisfaction in the great leadership your father gave.

Thomas E. Dewey
Governor of the State of New York

Omaha, Nebraska

President David O. McKay:

In humility and profound personal sorrow, we pay tribute to the late President George Albert Smith of the Church of Jesus Christ of Latter-day Saints. Our personal sense of loss is heightened by appreciation of his fine useful and kindly life. A believer and worker for the best in all men. His influence for good has been world-wide. The continued high standing of the Church of Jesus Christ of Latter-day Saints is a monument to his memory.

A. E. Stoddard
President Union Pacific Railroad

President J. Reuben Clark, Jr.:

To you and President McKay, as well as to all members of the Mormon faith and to the people of the state of Utah in general, all of us in United States Steel send a message of deep sympathy on the death of your great leader and citizen, George Albert Smith. It has been our good fortune during recent years to know and work with President Smith in connection with our steel operations in your great state. All of us have come to respect and admire greatly President Smith, not only for his unselfish devotion to the interests of the Mormon Church, but also for his fine human qualities and for his desire to advance the welfare of Utah. You have lost a great leader and citizen and we a true friend.

Irving S. Olds
Chairman Board of Directors
United States Steel Corp.

Nukalofa, Tonga

Just heard over radio in far away Tonga of the passing of President Smith.
Sympathy extended.

Evon W. Huntsman
President of the Tongan Mission

The National Society Sons of the American Revolution mourns the passing of one of its most distinguished and beloved compatriots who for 30 years has given unselfishly of his time, energy, and thoughtful cooperation to the good of our country and society. We extend our deepest sympathy to his family and to the Church of which he was such a great leader.

Wallace C. Hall
President General

Mrs. Emily Smith Stewart:

The loss of George Albert Smith takes from the American scene a man whose qualities of heart and mind and soul were ever enlisted for the betterment of all. This hard-working, humble, pious man, spiritual leader of a great faith through the years was an especial friend of children stricken by polio and other afflictions. He will indeed be mourned yet will be enshrined in the memories and remembered in the prayers of all who knew and loved him.

The National Foundation for
Infantile Paralysis

To the Family of President George Albert Smith:

Four thousand Brigham Young University students mourn the loss of our greatest mortal inspiration. We loved President Smith because of his great soul, kindly spirit, and righteous example. We are better because of him. May the memory of his wonderful life continue to inspire thousands of future Brigham Young University students.

Brigham Young University Student Body

To the Family of President George Albert Smith:

The Regents, Administration, Faculty and Students of the University share with you, and all who knew him, locally and internationally, a deep sorrow at the passing of your father. We lost a counselor of infinite patience, understanding, compassion, and love. At the University a special bond of affection binds us to his memory. He had a love for truth, a passion for the pursuit of knowledge, and a sympathetic understanding of the problems of his fellow men. These same talents which have made him so beloved a father to you, have made of him a priceless counselor to us in the development of our University policy. We want to express our appreciation to you for so generously sharing him.

It is not possible to relieve your burden of grief, but it may comfort you to know that we with millions of others would like to reduce that burden by sharing it. If sorrow at death can be felt only in proportion as we love in life, then we would not want to grieve less; rather we can even feel some gratitude for the cleansing beauty of a sorrow born from no human frailty but rather from the passing of a perfect friend.

Albert Ray Olpin
President, University of Utah

As I have said, these are but illustrative of hundreds of other messages equally sincere and impressively expressed.

All the songs of this service are favorites of President Smith. The prayer at the home was given by President Smith's Bishop, Bishop A. G. Olofson of Yale Ward. The floral offerings have been under the care of the General Board of the Relief Society, with the assistance of the General Board of the Primary and Primary children here at the Tabernacle, and the General Board of the Sunday School and Sunday School children while he was lying in state at the Church Administration Building.

Members of the family have requested me, also, to express publicly their appreciation to the following people who have worked in very close personal relationship with President Smith, some of them for many years, and others particularly during his last illness. The list is certainly not all inclusive, but it is representative. As I have read this, I want to add the names of two—his loving brother Winslow and his devoted son-in-law Robert Murray Stewart, and others of the immediate family who have shown a love and devotion most commendable. Those named outside of the family are as follows:

Dr. Henry Raile
Dr. J. LeRoy Kimball
D. Arthur Haycock, Secretary
Geraldine Bearnson, Secretary
Louisa Grint, Housekeeper
Fred Kemmethmueller, Houseman

And the following nurses:

Mrs. Iva Basinger
Mrs. Norma Carlisle
Mrs. Carroll Wirthlin
Mrs. Eva Gotberg
Mrs. Evelyn Wilcox
Mrs. Odetta Bramwell

We have not included, but we wish space allowed us to, the names of many other medical consultants and hospital people who gave not only their skill but their hearts.

The Choir will now sing, "Kind Words Are Sweet Tones of the Heart," (Alexander Schreiner is at the organ), following which the invocation will be offered by Presiding Bishop LeGrand Richards.

(Singing by the Choir, "Kind Words Are Sweet Tones of the Heart.")

INVOCATION

By Presiding Bishop LeGrand Richards

Our Father who art in Heaven, hallowed be thy name. Thou seest that we are met here this day as family members, loved ones, friends, and fellow saints of Zion, in this beautiful and sacred building to offer our appreciation and pay tribute to the life and the labors of thy worthy servant, thy prophet, seer, and revelator unto thy great Church.

Father in Heaven, our hearts are heavy with sorrow because of the loss of friendship, privileges and associations that we have enjoyed with thy worthy servant in the past. We do not sorrow, Father, because of him, for we feel that his life has been as fine an example to thy children everywhere as any man we have known. He has walked in thy ways. He has kept thy commandments. He has labored for the salvation and the blessing of his fellow men. In this he has been unselfish and devoted all the days of his life.

We thank thee Father that his life has been such that we have been able to listen to the tributes that have already been read in our hearing this day. For these we thank thee, and for the many others that have not been read. And we pray now, Father, that as we are thus gathered together, that thy Holy Spirit may be poured out upon those who take part in these exercises, those who furnish the music, and the Brethren and those who have been asked to speak, that they may speak words of comfort and consolation, that may be an encouragement and a comfort to those who mourn most, the intimate loved ones of thy servant.

Father, as these exercises come to a close and we have listened

to the tributes that will be paid, may there be added to them the tribute that each of us feels in his heart for his association with him and for his wonderful kindness and his noble example, for we do love him, Father. Thou knowest all things, and thou knowest the love we bear for him.

Father in Heaven, as he has brought honor to the name that he bears and has proven himself worthy to stand in the presence of his father and his grandfather, both of whom have occupied positions in the presidency of thy Church, we feel that nothing would please him more nor please thy Church more than that his posterity unto the latest generation of time may continue to bear lustre to that name, and be worthy to bear it among the children of men and the saints of Zion everywhere.

Now Holy Father, thou hast declared through thine Only Begotten Son, "For blessed are they which do mourn, for they shall be comforted." We ask that these services this day may prove a comfort to all who mourn, that thy spirit may be present in rich abundance, that we may do honor to thy noble servant, all of which we ask, and we thank thee for all our blessings in the name of the Lord, Jesus Christ, our Redeemer, Amen.

President McKay:

The song, "King of Glory," will now be sung by the Tabernacle Choir, soloist Sister Jessie Evans Smith. Following that we will hear from Elder Matthew Cowley of the Council of the Twelve, born and reared in the Seventeenth Ward, and President Smith's first appointment to the Council of the Twelve.

Singing by the Choir, "King of Glory," Jessie Evans Smith soloist.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

This is indeed the most humbling experience of my life, and I pray God to strengthen me in my humility, that I may give utterance to what I have to say under the direction of God's inspiration.

SEVENTEENTH WARD ASSOCIATIONS

The kindest, the most generous, the most appreciative, the most considerate, the most forgiving, the most loving neighbor I have ever known has passed on. His mortal remains lie here within a stone's throw of where he was born. North West Temple extends from South Temple on the south to First North on the north.

From my early childhood to my early manhood I lived in that area. No better people ever lived than lived within those two blocks on West Temple during that period of my life. No greater, no sweeter, no kinder neighbors ever lived than lived there.

At the head of the street on the south was the home of this man of God. At the head of the street on the north was one of the homes of his wonderful father. Their homes were properly placed on that street of good neighbors. Since the day of his birth until his passing, this man of God traveled a million miles or more abroad in the earth in doing good.

He loved the people in the old Seventeenth Ward, but he had so much love that he could not spend it all in that small area, and so God called him from the Seventeenth Ward and gave him to the world, and he went about the world among all nations giving his love and the love of God to his fellow men.

FRIENDS IN SOUTH PACIFIC

I journeyed with him to New Zealand in 1938. I know how the people of the Pacific loved him, and he loved them. When the message from Tonga was read by President McKay I was reminded that on my first visit to Tonga about three and a half years ago, I called at the office of the Prime Minister, Mr. Ata. The first thing Mr. Ata asked me was, "How is my good friend, George Albert Smith?" He said, "I have never met a grander man in all my life than that man."

When I called on the crown prince, the Honorable Tungi, he brought from the drawer of his desk an Improvement Era which he had just received from President Smith.

In all the islands of the sea he is loved and revered, and on his last visit to Hawaii during the centennial of that mission, in his last testimony to those people, he said, "It is an honor to have my name numbered among yours upon the membership records of the Church of Jesus Christ of Latter-day Saints."

GOOD IN EVERY ONE

All those million miles which he traveled during his lifetime were used in distributing love wherever he went. Only a few weeks ago I went to the hospital to inquire about his health. On hearing that I was out in the hall he sent for me to come in, and when I went in, I walked up to his bedside and he reached out and took me by the hand, and gripping my hand firmly he said, "Young man, remember all the days of your life that you can find good in everyone if you will but look for it." The last message, the last instruction to me—"Remember always you can find good in everyone if you will but look for it."

He loved everyone because he could see the good within them. He did not look upon sin with the least degree of allowance, but he loved the sinner because he knew that God was love, and that it is God's love that regenerates human souls and may, by that process, transform the sinner into a saint.

Maybe there are sinners who mistook his love for respect. He didn't respect the sinner, but he loved him. I am sure that love found response in the hearts and in the lives of those whom he loved.

AN APPROACHABLE MAN

I have never met in all my life a more approachable man. I never hesitated to go to him for confession and for counsel, and I always received that for which I went, whether it was forgiveness of shortcomings, or counsel which I would need in the work to which I have been called and to which he ordained me and set me apart.

Truly he forgave all men. He was aware in all of his life of the commandment of God: God will forgive whom he will forgive. As for us, we must forgive all men. He could do that, and then refer the matter to God. As he forgave I am sure he forgot. When one who forgives can forget, then truly that man is an unusual man, indeed a man of God!

When he moved from the Seventeenth Ward, he just left the geographical area. He never left his neighbors. I read a letter from a man who was in the army of occupation in Germany following the first war. He was a Seventeenth Warder, and he said in that letter, "While I was on furlough in Italy, President George Albert Smith came to Coblenz to see me." He always knew where his neighbors were, and he was always concerned with their well-being.

When he left New Zealand for Australia in 1938—he spent a month in Australia—and when he came back he said, "I saw one of our good Seventeenth Ward neighbors way over in west Australia. He came down from the mining camps to see me." This man was a mining engineer.

I said, "How did he know that you were there so he could come down to see you?" And he said, "I sent him a telegram." That man had not lived in the ward for many years, but his neighbor knew where he was, and he sent for him to come down and see him.

PRESIDENT SMITH'S CREED

President George Albert Smith had a creed. To those of us who knew him, it is not necessary to read that creed because his life was the creed. All of us who knew him could have written his creed. What an achievement! What an accomplishment! To be able to write the creed of your fellow man by the life which he lived.

If it is possible that there is someone within the sound of my voice who didn't know this wonderful neighbor, who has not heard nor read his creed, I will take the time now to read it.

"I would be a friend to the friendless and find joy in ministering to the needs of the poor.

"I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

"I would teach the truth to the understanding and blessing of all mankind.

"I would seek out the erring and try to win him back to a righteous and a happy life.

"I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. I would live with the masses and help solve their problems that their earth life may be happy.

"I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.

"I would not knowingly hurt the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

"I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my Heavenly Father.

"I would not be an enemy to any living soul.

"Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter I feel it not only a duty but a blessed privilege to disseminate this truth."

It would be easy for us to memorize this creed, my brothers and sisters and friends, because it can all be briefed into one word—love. That was his creed. And with what grandeur he has swept the threshold of heaven as he has passed with this, his creed! How his heart and soul and his virtue and strength went out to the distressed, to the unfortunate, even to the criminal. I am reminded that someone once touched the garment of the Master, and he felt virtue or strength go out from him.

Everyone in distress, everyone beset with illness or other adversity, whoever came within the presence of this son of God, drew virtue and strength from him. To be in his presence was to be healed, if not physically, then indeed spiritually.

HIS HEART WAS PURE

During the span of his life he was nigh unto death on several occasions. Many men more robust in health could not have survived the illnesses which beset him periodically during his life. But his strength was as the strength of ten because his heart was pure, and so he survived.

Men like this never die. He is an eternal being. God attracts the godly, and I am sure that the shortest journey this man of God ever made in all of his travels has been the journey which he has just taken. God is love. George Albert Smith is love. He is godly. God has taken him unto himself.

I have loved his family. I have grown up with them. I have

been at school with them. All I can say now to them and to all of us is we can't honor a life like this with words. They are not adequate. There is only one way to honor his virtue, his sweetness of character, his great qualities of love, and that is with our deeds. Let us walk in his footsteps, we who knew him. We know what he wanted of us. We must never let him down.

Let us all be a little more forgiving, a little more tender in our associations with each other, a little more considerate of one another, a little more generous of each other's feelings. Let us so honor him that when we come to die we may be saved and exalted in the celestial presence of God our Father, and in that presence we will find his noble and prophetic son, George Albert Smith.

God grant that that boon and blessing may be ours I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Representing the Young Men's and Young Women's Mutual Improvement Associations of the Church,, Elder Elbert R. Curtis, General Superintendent of the YMMIA will now speak to us.

ELDER ELBERT R. CURTIS

General Superintendent of Y.M.M.I.A.

I earnestly pray that the sweet spirit that characterized the services yesterday, and and is so in evidence here this afternoon, will accompany my brief remarks this afternoon.

It would be interesting to know on how many occasions President George Albert Smith stood in like position, giving words of comfort and counsel and blessing. I love the man.

LABORS IN EUROPEAN MISSION

They say if you want to know about a man, ask his secretary. I count being the personal secretary of President George Albert Smith and living in his home in far away England about 30 years ago, perhaps the greatest privilege and blessing of my life. To pray, to eat, to live with the family of this good man was indeed a blessing. His saintly wife mothered me, his noble son and daughters adopted me as a brother. When you live with people you know them. Theirs was a Latter-day Saint home. The Spirit of the Lord was there in abundance.

President Smith was one of the hardest working individuals that I have ever known. Many times I have taken dictation from his bedside where he handled much of his work, lest he waste one single moment of his waking hours. He was "anxiously engaged" in his Father's business. He accomplished a great and noble work there.

He was so appreciative and so kind that it was a labor of love, and hours didn't seem to matter. That was a time of persecution and bitterness and hatred in the British Isles. His influence has lived through the years in the lives of the missionaries who served in post war Europe, in the hearts of the Saints of those lands, and in the attitudes of the influential individuals with whom he came in touch.

HIS LIFE AN INSPIRATION

His life has been an inspiration and particularly I think to the young people of the Church and of the land. He loved them dearly. It seems to me that his life of achievement from errand boy at the early age of 13 at the old ZCMI to the pinnacles in civil and political life, and ecclesiastical positions is almost a Horatio Alger story of success. It gives courage and hope to every lad.

Elder Cowley mentioned that President Smith was never very robust, physically. He accomplished all this in spite of physical limitations.

When I think of him I recall the story of the soldier kneeling with bowed head, who overheard a girl whisper, "Does he think he will recover his two lost legs." The soldier paused in his prayer to reply quietly, "No, but I shall receive courage to carry on without them." President Smith found courage to meet life, to meet it with a zest, and he was blessed with a great ability to inspire others to noble achievements, especially the young.

INTEREST IN YOUTH

He kept alive his interest in youth and in youthful undertakings. Mention was made of the gathering at the Brigham Young University this afternoon. I have watched with interest his great pride in the development of the Brigham Young University, its campus, its building of science, its field house, the athletic program.

I think all of us were touched as we heard of his telegram, delivered to the dressing room of the basketball team in New York City so recently, just before their final game. Listen to this from a man nearly 81 years of age, sent to a basketball team from his sick bed.

"From the top of the Rockies, I send my love and blessing. Many thousands share my pride in your record. I have faith in your abilities. Play clean, play hard, play fair, play to win. God bless you" Signed, George Albert Smith. Its effect was electrical. Here was a friend of youth, and here was a formula of success.

One of his many expressions of love for youth was found in his untiring efforts in the great Boy Scout movement. He was a member of the executive board of the national council. He had been awarded the Silver Beaver and the Silver Buffalo, the highest awards within the power of this great organization to award.

I believe that I not only speak for the youth of our Church, but for the two and a quarter million scouts and scouters of this land as I pay this tribute to a truly great scouter, President George Albert Smith. They do love him, and his influence has been felt and will be felt throughout the land.

SUPERINTENDENCY OF Y.M.M.I.A.

During the period he was General Superintendent of the YMMIA, our Church and this state became the leader nationally in this great Scout movement.

As you know his name was almost synonymous with MIA for many years. Under his guidance and wise leadership that organization made great strides for the blessing of our young people.

A partial summary of accomplishments during his MIA administration included tremendous gains in enrollment, the introduction of the Senior M Men and Vanguard departments, the huge 50th Anniversary Jubilee, the annual festivals have been carried on, the development of the great M Men basketball league, the Word of Wisdom exhibit at the Chicago's World Fair, and many other notable accomplishments.

The message from the then First Presidency at the time of his release as MIA superintendent (that was in 1939) included these words: "As echoes roll from soul to soul, and go forever and forever, so will your worthy efforts continue to live in the lives of those whom you have inspired." He did inspire.

In behalf of our youth and their leaders, the executives, and members of the general auxiliary boards, may I express our love, our deep gratitude for his life. Others have and doubtless will recount his numerous accomplishments. His marvelous creed has been referred to, but we remember him as the Apostle and President of Love, and who indeed was loved and is loved by all of us. He endeared himself to us all. He was kindness personified. He personally achieved the goal of peace and good will in his own heart for all of his Father's children. Perhaps no words were used quite as often by him as that very term "Our Father's Children."

The sweetness of this hour is the result of that testimony, which he helped give to all of us.

God bless his memory! He will continue to inspire us all. May our Heavenly Father bless you, his family, and near kin, love you, comfort you as your father did. It came from God our Father.

We do extend our love, our sympathy, and our blessing, and express the prayer that the peace that only He can give may be yours in the name of Jesus Christ. Amen.

President David O. McKay:

We who have had the privilege of associating in public affairs with Mr. John F. Fitzpatrick are happy indeed in the fact that the

family has chosen him to represent the business men of the State. We shall now hear from Mr. John F. Fitzpatrick, local business man and friend of President Smith.

MR. JOHN F. FITZPATRICK

Friends, I feel deeply honored that the family would ask me to say a word at the bier of my friend, President George Albert Smith. I feel humble and inadequate. Would that I could clothe with words the thoughts that are in my heart as I stand here before you.

SINCERITY OF FRIENDSHIP

I have known President Smith, George Albert, as he was so affectionately known to us for a long, long time. He was an easy man to know. He was a man you would just like to know. His friendly smile, his hearty handclasp, and the warmth of his greeting made you feel inwardly, in your heart, the sincerity of his friendship for you and for his fellow man. He was most gracious.

I well remember the arrival here in Salt Lake City of the youngsters from the grade school at Antimony in Garfield County. Most of those youngsters had never been beyond the range of their vision in Antimony itself. You can well imagine their feelings of excitement and thrill at seeing the sights and things of which they had only been told or dreamed.

Yet, as they repeated to me their experiences one of the greatest thrills in that entire trip was their meeting here with President Smith, who so gladly took time from his busy day to see and meet and friendly greet each and every one of those children. They will remember that as long as they live, and I know their prayers are for him today.

NOBILITY OF CHARACTER

He had a creed, as was read to you a moment ago, a philosophy of life, and he lived it every day. He was a most interesting man.

In this world today, torn with dissension, bitterness and strife, with envy and hatred abroad, that true charity stands out and well portrays the nobility of this man's character. That is the keystone of the high respect, the admiration, and the real affection in which he was held by legions of us outside this Church.

He was a man of peace, striving ever for the contentment as well as for the progress of the people—all of the people in the community. He was intensely interested in the building up of communities, both from the standpoint of the economic as well as cultural values. He welcomed any project that would afford employment or enjoyment of the arts. For these, his door was open to Church and non-Church members alike and to all gave a sympathetic hearing.

He was noble, forthright and true. He was an American. And now he has departed this life. By all of us he will be sorely missed, but also he will be long remembered. The Almighty in his wisdom and mercy has now called this beloved man, this true Christian gentleman, to his just and eternal reward.

President David O. McKay:

Sister Irene Jones of the Society For the Aid of the Sightless recently wrote a tribute to President Smith, entitled "An Understanding Heart." Sister Jones, at the request of the family, will now read that tribute.

SISTER IRENE JONES

My dear brothers and sisters, in Isaiah, the 42nd chapter, 16th verse, the Lord has made a promise unto the blind wherein he says: "And I will bring the blind by a way they know not. I will lead them in paths they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

The more than twelve hundred blind of Utah are mourning today the passing of President George Albert Smith. For we feel that through him this promise has been fulfilled.

KINDNESS TO THE BLIND

Many, many times have I heard him say, "These sightless people are God's children, and if we who can see do not help them, we are going to have to answer to our Father in Heaven."

Now, as he stands before the heavenly throne he can truthfully say, "Father, I lent a comforting, sustaining hand to your children, my brothers and sisters who are traveling life's highway in darkness. I brought light into their lives, I made crooked things straight before them, and, Father, I did not forsake them."

Through the loving spirit of President George Albert Smith, the work for the blind in the Church has expanded, and reached out to touch the lives and enrich the lives of Latter-day Saints and Gentiles. He believed in us and, because of that faith, we have learned to believe in ourselves and have been brought by a way we knew not.

Even in his illness he did not forget us, but sent messages of encouragement and inspiration by his secretary and daughters.

Wednesday, April 4, 1951 was a dark day in the lives of the blind, for we feel that we have lost one of the dearest friends we will ever know, and one of the greatest humanitarians that ever lived. For consolation I have played the record of his dear voice, which he gave me at Christmas time, and, as I listened, I felt that he was very near and that he would always be close at hand to guide us.

He is not dead. Such men forever live in the boundless measure of the love they give.

AN UNDERSTANDING HEART

At a reception given in his honor on his 70th birthday, I wrote and presented a tribute to him. Almost every year after that he has called me by telephone or has written to me to thank me again for those lines. The family has requested that I repeat them here today, and it is with deepest gratitude and humility that I comply with their request in a tribute to the understanding heart of Brother George Albert Smith:

When life beats hard with stormy hands
And bitter teardrops fall,
When friendless winter chills my soul
And empty echoes call,
'Tis then I turn with eager hope,
My steps though spent and lame,
To find an understanding heart
Where burns a friendly flame.
A heart where gentle wisdom dwells
Compassionate and kind;
Whose faith in God and man has taught
A like faith to the blind.

I lay my troubles at his feet,
Each trial, each bitter loss,
The burdens of a hundred more
He helps us bear the cross.
Consecrated by our Lord with apostolic light,
Consecrated in his soul,
He makes our darkness bright.
A loving radiance he sheds
That comes from God to man.
And we who walk in life-long night
Can see as others can.

Although his tender, loving face
From us is shut apart,
We see the gracious wisdom
Of his understanding heart.
We feel the peace within his soul
And know a peace our own;
We hear his silent prayer that tells
We do not walk alone.
His faith in us will give us strength,
As unseen paths we plod
Our souls uplifted by a man
In partnership with God.

May our Heavenly Father look down upon all of us in tender mercy at this time and bring into our darkened lives the healing light of his great and everlasting love is my prayer and I ask it in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "I Know That My Redeemer Lives," soloist, Elder Harold H. Bennett.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve, Chairman of the Indian Committee of the Church, of which work and people the President was so fond, will now speak to us.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

I stand in reverential awe, almost breathless awe, in this auspicious moment in these services of President George Albert Smith.

A scribe came to the Lord Jesus Christ one day and said:

Which is the first commandment of all? And Jesus answered him . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . .

Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And then the scribe added that to love the Lord and to love his neighbour more than himself ". . . is more than all whole burnt offerings and sacrifices." And then the Lord said, "Thou are not far from the kingdom of God."

Whenever I thought of our beloved President, I have always felt that he was very, very near that kingdom.

It seemed to me that every act, every thought of our President would indicate that with all of his heart and soul he loved the Lord, and loved his fellowmen. Is there a mortal being who could have loved them more?

INTEREST IN AMERICAN INDIANS

As his great love for his fellowmen began to grow into a great compassion, he saw in vision a certain whole people who went down from the proverbial Jerusalem to Jericho and they fell among thieves. He saw them stripped of their raiment and sorely wounded. He saw them deserted and deprived. He saw priests come by who saw their plight and passed by on the other side. He saw modern Levites who came and looked and passed by on the other side. President Smith determined it was time to do something constructive for these Indian people who had fallen into misfortune.

He determined that it was time to bind up their wounds, and to pour thereon the oil.

He went to President Heber J. Grant, (President Smith was then in the Council of the Twelve), and asked him for permission to do work among the Indian people which was granted. A committee was organized and the work began in a small way as many programs do.

These words he said in one of his talks: "I have been intensely interested in doing something for the American Indians. I have traveled through several of the reservations; I have seen the need of something more being done for these children who are growing up. It remains for us who know and feel that these Indians, as we refer to them, are our Father's children.

"These Indians are descendants of a prophet of God who left Jerusalem 600 years before the birth of Christ. I have been in their homes, in many places, and have seen their poverty, their patience, and their forbearance." And then he went on and said: "I have had an interest in those Indians, and felt the urge to help, and only within the last two or three years have I had this opportunity and power to do something." He lived to see this work grow, from an infant organization, the Navajo-Zuni Mission, to the full fledged Southwest Indian Mission with more than a hundred missionaries.

He had already seen the effectual work among the Lamanites down in the South Sea Islands, in Mexico, in Spanish America, and in other places, and now he was to see practically every North American mission with vigorous proselyting work being done among the Indians. And then he lived to see many of the 184 Stakes of Zion with intensive proselyting being done in the Stakes among the Indians.

LATTER-DAY SAINT INDIANS PRESENT

He loved to see many, many hundreds of Lehi's descendants join the Church, receive the priesthood, and their endowments, and be organized into branches, and today there are in this congregation, more than a hundred of the Indian brothers and sisters from far up in the north to far down in the south, representing the Navajos and the Zunis, the Hopis and the Apaches, the Cocopohs and the Yumas, the Utes and the Piutes, the Walpis, and many, many others.

Never before, in modern days at least, has there been in a conference, and at a funeral, such a large aggregation of Latter-day Saint Indians, and I know that if President Smith could see them here today his heart would go out to them in compassion, love, and appreciation.

VISIT TO NAVAJO RESERVATION

About four years ago President Smith made a visit to the Navajo Indian Reservation, taking Elder Cowley and myself with him.

It was a missionary meeting, there being priests and ministers present from many of the sects and denominations. A hundred and fifty men and women were there. There were some disputations. Apparently some missionaries had gone to the hospital patients of other sects to bring relief and succor, and heated suggestions were made to restrict missionaries to visit only their own people.

President Smith in majesty stood up, and obtained the floor and said: "My friends, I am perplexed and shocked. I thought people went to the hospital to rest and get well. If I were ill, it would please me very much if any good Christian missionary of any denomination would be kind enough to visit me and bind up my wounds and pour on the sacred oil."

And then President Smith went on to tell them that this Church not only believes in tolerance, but also in understanding, and expressed the thought that long years ago Father Scanlan, a Roman Catholic Priest, conducted mass in the St. George tabernacle at the suggestion and with permission of one of the Council of the Twelve and the president of the stake, who were there.

That happened on May 25, 1879. The priest had complained that he had no place in which he could conduct a mass for his people in southern Utah. The suggestion came from our brethren, and the mass was held. He had said, "We have no one to sing the Mass." The brethren had said, "You furnish the score; we will furnish the singers." And Catholic mass was conducted in a tabernacle.

He also told the group of ministers that the Church had also assisted some of the Protestant denominations to get started in Salt Lake City, and in Utah.

There was a general applause from these church dignitaries and it was as though a magic word had been spoken, like the Master spoke when he said "Peace, Peace, be still." The waves of suspicion and antagonism became calm and placid.

PERFECTION OF LIFE

The Lord Jesus Christ told us, "Be ye perfect even as your Father, which is in heaven is perfect." And so to compare President George Albert Smith with our Lord and Master I do not count a sacrilege, for perhaps he came nearer than the great majority of his contemporaries to that perfection.

The Savior said, "When ye come into an house, salute it, and if the house be worthy let your peace come upon it." And President Smith was much like that. There are homes from ocean to ocean and then from ocean to ocean again who have felt the peace that a great prophet has left in their home.

And the Lord said "Be ye therefore wise as serpents, and harmless as doves," and we have all seen the harmlessness of this good man as well as his wisdom and his inspiration.

The Lord said "Blessed are the meek, for they shall inherit the earth," and we have seen in him personification of meekness and lowliness of heart, for the Savior said of Himself, "I am meek and lowly in heart," and President Smith has approached it closely.

And then He said, "Well done thou good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many." He was good, he was faithful, and he has been ruler over many, but he will yet rule and reign over the many things throughout the eternities.

Way up in the north of this Palestinian country, the Lord asked Peter and his associates, "Whom do men say that I, the Son of Man, am?" and Peter said, "Thou art the Christ, the son of the living God." And then the Lord said, "Blessed art thou Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven."

May God bless his memory and bless us that we may follow him in the righteous things which he has exemplified to us, I pray, and bear you my testimony also, that I also know that this is the truth, that he, President George Albert Smith, was a prophet of God and that he followed several others who were also prophets of God, and that the Gospel has been restored, and it is here for all the billions of peoples in this world. This I bear in great solemnity, and with a great love for my leader, in the name of Jesus Christ. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., President George Albert Smith's first counselor in the Quorum of the First Presidency, will now address us.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor to President George Albert Smith

My brothers and sisters, and friends: Under all circumstances it is difficult for me, with the words at my command, to express the thoughts and the feelings that are in my heart. But on this occasion it is particularly difficult because it is hard for a man to control his feelings and his thoughts, on occasions such as this, when he has lived and worked as closely as have I and President McKay with a great man of whom it has been properly suggested that his real name was Love.

A TRUE SERVANT TO THE LORD

He was universally kind and considerate of both of us who were privileged and honored to work with him. I fully endorse from my own knowledge and observation all of the good that has been

said of him here today, and nothing but good has been said, or could be said.

There lies before us the worn and wilted suit of clothes he wore here; all that we knew and loved and admired, all that led to his accomplishments, all that inspired his love, all that helped him to live righteously, still lives, and is, and will live throughout the eternities to come; he lives, a great soul who spent his life, his strength at the expense of his health in the service of his master.

It was impossible to get him to ease up. He never would quit till he had to go to bed. Time and time again we have urged him, that he go home and rest. Time and time again he has indicated that he would, and an hour or two hours or three hours later, I have looked him up and found him still working. He could refuse nobody an opportunity to talk with him, and no one ever came to him, as has been said here, and went away empty. He was a true servant to the Lord.

HELPLESSNESS OF LOVED ONES

I should like to say a word regarding the family, and particularly the two daughters, Emily and Edith. No father ever had tenderer care, more solicitous attention than these two gave to President Smith, their father. It was Emily's opportunity, because she lived in the home with him, to be a little closer to him in the sense of administering to his wants and needs. Emily has been on duty for weeks past 24 hours a day and Edith has always been at hand to help.

The Lord will bless you two daughters for what you did for your father.

The son, Brother George Albert, was not here. His lot was in other places, but as soon as he returned, he, too, did all he could to help his father as a devoted son.

While not a member of the family I should like to add just a word to what has already been said regarding Brother Arthur Haycock. No father ever had a son more devoted, more loyal, more willing, more available, day or night, than Brother Arthur was available and willing to help President Smith. President Smith could not have lived so long as he did save for the help which this good, devoted, loyal young man gave to him, and the Lord will bless him, too, for that.

ANOTHER LEADER WILL COME

But, I should like to say to the people that another leader will come in due course. Another leader will carry on. He, too, will have love in his heart for you. He, too, will live as President Smith has lived, near to the Lord, and this work, under him and under those who will follow him, will roll forward just so surely as we live.

The world expected the Church to go to pieces when the Prophet

Joseph died. It did not. People thought that when Brigham Young passed, great soul that he was, that the work would dwindle and fade away. We used to hear that the Church could not survive the third generation. We are in the fifth and the sixth, and the Church still lives and grows.

So to the Saints I say, while you mourn today be of good cheer, for the Lord has not forgotten you, nor will he, and he will lead you in the future as he has in the past.

STRENGTH OF TESTIMONY

I repeat, his was a great life. He knew the truths that lie behind those immortal words of that great tragic figure of all time, Job. He, too, could say, "I know that my redeemer liveth." That was the moving, the guiding, the energizing testimony that kept President George Albert Smith going. He never forgot that, and that testimony never dimmed. It was with him as the merest youth. It was with him the day of his death, and every day and hour that lay between.

He also knew what we all know, that there will be a resurrection. The body and spirit shall be reunited to make the soul. He knew the truth expressed by Martha in that great interview between Martha and Christ at the time of the raising of Lazarus.

"Lord, if thou hadst been here, my brother had not died."

Jesus said, "Thy brother shall rise again." "I know," replied Martha, "that he shall rise again in the resurrection at the last day."

Then came those great statements, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

"Yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world."

That was the testimony which burned in the heart of President George Albert Smith.

HIS WORK FINISHED

We shall miss President Smith, miss all the qualities of which so much has been said and deservedly said, and truthfully said, which he possessed but we shall not grieve, because his body was worn and torn; living, he would have been an invalid. His work, I am sure, was finished and more than once he expressed himself to me and to others that he wished to live no longer than the Lord wanted him to live. He was ready to go as the Lord desired.

He greatly exemplified those wonderful words of Paul: "I have fought a good fight, I have finished my course, I have kept the faith." What a summation of a life, and how true that summation is of this, our beloved and departed president, George Albert Smith.

May God give to his family and to the people, for I assure you, the family, that the people of the Church mourn with you, may he give to you and to them the peace which He alone can give, the peace of which the Savior spoke on the last night in the chamber, the night before the crucifixion: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

May God give this to you, the bereaved immediately, and to us, the Saints, whom he loved so much, and to the world for which he had likewise a deep and undying love; that all of us may profit by the great example which he set, so that we, too, may live righteously, loving our fellow men that we may be with him in the times to come, through all the eternities that are to follow, I humbly pray in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

*President of the Council of the Twelve Apostles and Second
Counselor to President George Albert Smith*

In the announcements made of groups who have sent messages of condolence and sympathy, we mentioned ministers of other churches. May I announce to you today that the president of the Reorganized Church, President Israel A. Smith, kinsman of President George Albert, is here in person paying his respects to the family and is sitting among the mourners.

The family very graciously asked if I would speak on this occasion. Out of consideration to you and in face of the fact that much has been said in tribute to our departed brother, which need not and should not be repeated, I will content myself to a few words of summary, and trust that this will be acceptable to my dear friends who are members of this illustrious family.

PURPOSE OF SERVICES

The purpose of these services is to pay tribute to our departed brother, and, secondly to bring solace, and peace to the sorrowing hearts of the bereaved. We have listened to tributes, as great I think, as could be paid to any great leader.

May I now say a word about the second purpose of a funeral service: To bring solace and comfort to sorrowing hearts. This is done by three principal means.

First, in contemplation of the fact that he, whose departure strains the heart strings, has lived a useful, noble life. What consolation that will bring to any bereaved father, mother, or child.

Second, comfort in the consciousness that loved ones were true and loyal as his children and kinsfolk, and that particularly during illness they did everything humanly possible to administer to his needs, to alleviate his pain, and to give him comfort.

And third, comfort in the assurance of the immortality of the human soul; the assurance that their father is just away.

In the highest degree you children and kinsfolk should find peace and consolation from these three contributing factors.

COMFORT IN BEREAVEMENT

Secondly, and I speak advisedly here, for I have seen these children, son and daughters in action, the tender attention, thoughtful, efficient care rendered by you daughters and by Albert and other members of the family, your having left nothing undone, nothing unapplied, which might contribute to your father's restoration or to his comfort, should now in this hour of bereavement bring consolation to your aching hearts. And not only in this hour, but throughout the coming years.

And thirdly, as sure, as certain as Christ's spirit visited other spirits in the eternal realm while his body lay in the borrowed tomb of Joseph of Arimathea, so lives the immortal spirit of your father, our friend, our beloved leader, President George Albert Smith. We said in the opening that we believed he is aware of our presence here today. Why shouldn't he be? Christ was conscious of the nearness of His Father when he stood at the grave of Lazarus and said, "I know thou hearest me always."

Last Tuesday night Brother George Albert Smith lifted his hand to Sister McKay and me and said, "Goodnight." That was his last word to us. Twenty-four hours later he awoke in a glorious morning in the presence of those loved ones who had gone before, and realized the truth of Christ's saying on earth, "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."

God bless his memory and bring comfort to your souls today and always, you choice children and members of an illustrious family, I pray in the name of Jesus Christ, Amen.

President David O. McKay:

After the singing and the benediction will the audience please remain standing until the casket, the General Authorities, and the family have made their exit from the building. You will do this in respectful tribute, I am sure.

There will be a program at the graveside: Singing by the Gleaner Girls quartet, East Mill Creek Ward, and the dedication of the grave will be by Elder Winslow Farr Smith, President Smith's brother.

The Choir will now sing another favorite of President Smith's, "Do What Is Right," after which the benediction will be offered by President Richard L. Evans.

Singing by the Choir, "Do What Is Right."

BENEDICTION

By Elder Richard L. Evans

Our Father in Heaven, we thank thee for the peace and sweet assurance that we have felt here. We thank thee for the privilege that has been ours of association with thy son, President George Albert Smith, in whose passing we have sorrowed, and in whose life we have found reason to rejoice.

Grant our Father that the spirit of love and peace and kindness, which was exemplified by him may move increasingly among men, and that the principles of the Gospel by thy Son, Jesus Christ, to which he devoted his life may speedily move forward in the earth.

We thank thee for the assurance of life everlasting, and for the promise of renewal of association with men such as he whom thou hast taken home.

Comfort and sustain his family our Father, and as he so often prayed and pleaded, grant that we may all live so as to find our names written in the Lamb's Book of Life.

Go forth with us from here with thy peace and protection, with thy guidance and direction and with renewed earnestness in pursuing thy purposes, and let the spirit of thy Son, the Prince of Peace, prevail in the earth, we pray in the name of Jesus Christ, Amen.

GRAVESIDE SERVICES

With President David O. McKay presiding

The Gleaner Girls quartet of the East Mill Creek Ward sang the hymn, "O My Father," after which the grave was dedicated by Elder Winslow Farr Smith, as follows:

DEDICATION OF GRAVE

By Elder Winslow Farr Smith

Father in Heaven, we have assembled here to lay in mother earth the mortal remains of our loved one, thy servant. By the side of his beloved wife, are we laying him.

Here on this immediate spot of ground are his brothers and sisters that have gone before, also his father and mother, his grandfather and grandmother, and his great-grandfather and great-grandmother, all in the immediate vicinity of this grave. Father, we feel the spirit of his noble ancestors and loved ones who are today looking on him to whom we are bidding earthly farewell.

We are grateful, Father, for the life of this, our beloved one—for the humility; the faith; the love for his children, brothers, and sisters, and for the leadership he has been to us as members of his father's family.

Father, we now bid farewell, and pray that his spirit—the spirit

of love, the spirit of peace—may be in the hearts of every one of us who are his Father's children. May we never forget what he has been to us. Father, accept him, we pray thee.

We bless this land, this spot, and dedicate it as the permanent resting place, and ask, Heavenly Father, that thou wilt accept this, thy son. Guard him well, and guard us well that we may be worthy to come and be with him and come forth on the morning of the first resurrection with him.

We dedicate this grave in the name of Jesus Christ, Amen.

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