

One Hundred Eleventh
ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 4, 5, 6, 1941

With Report of Discourses



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SALT LAKE CITY, UTAH

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

The One Hundred Eleventh Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 4, 5, and 6, 1941.

The great Tabernacle was crowded to capacity at every session.

Through the courtesy of Radio Station KSL and of the other radio stations cooperating, the proceedings of the Conference were broadcast locally and also over KFXD of Nampa, Idaho; KSEI of Pocatello, Idaho; KTFI of Twin Falls, Idaho; KID of Idaho Falls, Idaho; KSUB of Cedar City, Utah; and KEUB of Price, Utah. Presidents of Stakes in these localities arranged meetings in various of their Ward meeting houses where Ward and Stake congregations could hear the Conference. A direct wire from the Tabernacle to the Los Angeles Stake Tabernacle, in Los Angeles, California, carried the service to that area.

President Heber J. Grant was present at all of the sessions of the Conference with the exception of the Saturday afternoon meeting, and presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted all the general sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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

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

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

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

*Elder Harold B. Lee was sustained at this Conference as a member of the Council of the Twelve Apostles, to fill the vacancy caused by the death of Elder Reed Smoot.

**These five brethren were sustained as Assistants to the Council of the Twelve Apostles at this Conference.

Members of the General Committee, Church Welfare Program.

Members of the Church Board of Education.

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

Mission Presidents: John H. Taylor, Temple Square, Salt Lake City, Utah; Gustave A. Iverson, Eastern States; Leo J. Muir, Northern States; George F. Richards, Jr., North Central States; John F. Bowman, Central States; W. P. Whitaker, Southern States; ElRay L. Christensen, Texas; James P. Jensen, East Central States; William W. Seegmiller, Western States; Henry H. Blood, California; Nicholas G. Smith, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; David F. Haymore, Spanish-American.

FIRST DAY MORNING MEETING

The first session of the Conference convened Friday morning, April 4, at 10 o'clock.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The hour has come to open the One Hundred and Eleventh Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Heber J. Grant is present and presiding; he has asked President Clark to conduct the meeting.

We are grateful to greet this great audience that promises to crowd to capacity the Tabernacle. Through the courtesy of Radio Station KSL and other Radio Stations cooperating the proceedings of this Conference will be broadcast over KFXD at Nampa; KSEI at Pocatello; KTFI at Twin Falls; KID at Idaho Falls; KSUB at Cedar City; and KEUB at Price. The Presidents of Stakes in these localities are arranging meetings in various of their Ward meeting houses where Ward and Stake congregations can hear the Conference. A direct wire from the Tabernacle to the Los Angeles Stake Tabernacle in Los Angeles, California will bring the services to that area.

There are present on the stand this morning President Grant and his two Counselors, the eleven Apostles, all the First Presidents of Seventies, and also the Presiding Bishopric.

The music is being furnished by the Brigham Young University Chorus and members of the Provo duo Stake Choirs. The directors are Doctors Franklin Madsen and Florence Madsen; organist, Elder Alexander Schreiner.

The Choir and congregation sang the hymn, "High on the Mountain Top,"—Words by Joel H. Johnson, Music by Ebenezer Beesley.

Elder Joseph Anderson, Clerk of the Conference, offered the invocation.

The Choir sang "O Come, Let Us Worship"—Mendelssohn.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We are more grateful than we can say that President Grant is here with us, as already announced, and he will now address us.

PRESIDENT HEBER J. GRANT

It is a source of great satisfaction to me to meet with the Latter-day Saints in this Conference.

I am grateful for the many blessings we enjoy as a people. I know the Lord is mindful of us and will be to an even greater extent if we but serve Him.

ADMONITION TO THE SOLDIER BOYS

It grieves me deeply that it is necessary for thousands of our boys to go into the army. I hope and pray that they will go out with the missionary spirit, maintain their ideals and come back to us as sweet and clean as when they went away. I trust that it will be possible to keep them out of this terrible war. You parents and loved ones keep as close to them as you possibly can.

OFFICERS AND TEACHERS MUST SET EXAMPLE

I have made this statement to the leadership of this Church at times previous, but I feel to repeat it again at this time.

"I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and keep the commandments of God, so that their example will teach it; and if they cannot live it, we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the Living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Society."

And a man has no right to be a member of a Stake Presidency, a member of a High Council, a member of a Bishopric, or of any General Board, who cannot stand up and say that he knows the Gospel is true and is keeping the commandments of the Lord to His people.

RESPONSIBILITY IN THE CHURCH BRINGS HUMILITY

At this time I feel that I could say nothing to you that would better portray my testimony and my love of God than to give in substance what I said to the English Saints nearly four years ago.

"It has never ceased to be a wonder to me that I do represent the Lord here upon the earth. My association from childhood with the remarkable and wonderful men that have preceded me has made it almost overwhelming to think of being in the same class with them.

"The last words uttered by President Joseph F. Smith were to the effect, when he shook hands with me—he died that night—"The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom he wants to lead His Church, and never makes any mistake. The Lord bless you."

"I have felt my own lack of ability. In fact when I was called as one of the Apostles I arose to my feet to say it was beyond anything I was worthy of, and as I was rising the thought came to me, 'You know as you know that you live that John Taylor is a prophet of God, and to decline this office when he had received a revelation is equivalent to repudiating the Prophet.' I said, 'I will accept the office and do my best.' I remember that it was with difficulty that I took my seat without fainting.

EARLY EXPERIENCE AS AN APOSTLE

"There are two spirits striving with us always, one telling us to continue our labor for good, and one telling us that with the faults and failings of our nature we are unworthy. I can truthfully say that from October, 1882, until February, 1883, that spirit followed me day and night telling me that I was unworthy to be an Apostle of the Church, and that I ought to resign. When I would testify of my knowledge that Jesus is the Christ, the Son of the Living God, the Redeemer of mankind, it seemed as though a voice would say to me: 'You lie! You lie! You have never seen Him.'

"While on the Navajo Indian reservation with Brigham Young, Jr., and a number of others, six or eight, on horseback, and several others in 'white tops'—riding along with Lot Smith at the rear of that procession, suddenly the road veered to the left almost straight, but there was a well beaten path leading ahead. I said: 'Stop, Lot, stop. Where does this trail lead? There are plenty of foot marks and plenty of horses' hoof marks here.' He said, 'It leads to an immense gulley just a short distance ahead, that it is impossible to cross with a wagon. We have made a regular "Muleshoe" of miles here to get on the other side of the gulley.'

"I had visited the day before the spot where a Navajo Indian had asked George A. Smith, Jr., to let him look at his pistol. George A. handed it to him, and the Navajo shot him.

"I said, 'Lot, is there any danger from Indians?'

"None at all."

"I want to be all alone. Go ahead and follow the crowd.' I first asked him if I allowed the animal I was riding to walk if I would reach the road on the other side of the gulley before the horsemen and the wagons, and he said, 'Yes.'

"As I was riding along to meet them on the other side I seemed to see, and I seemed to hear, what to me is one of the most real things in all my life, I seemed to see a Council in Heaven. I seemed to hear the words that were spoken. I listened to the discussion with a great deal of interest. The First Presidency and the Council of the Twelve Apostles had not been able to agree on two men to fill the vacancies in the Quorum of the Twelve. There had been a vacancy of one for two years, and a vacancy of two for one year, and the Conference had adjourned without the vacancies being filled. In this Council the Savior was present, my father was there, and the Prophet Joseph Smith was there. They discussed the question that a mistake had been made in not filling those two vacancies and that in all probability it would be another six months before the Quorum would be completed, and they discussed as to whom they wanted to occupy those positions, and decided that the way to remedy the mistake that had been made in not filling these vacancies was to send a revelation. It was given to me that the Prophet Joseph Smith and my father mentioned me and requested that I be called to that position. I sat there and wept for joy. It was given to me that I had done nothing to entitle me to that exalted position, except that I had lived a clean, sweet life. It was given to me that because of my father having practically sacrificed his life in what was known as the great Reformation, so to speak, of the people in early days, having been practically a martyr, that the Prophet Joseph and my father desired me to have that position, and it was because of their faithful labors that I was called, and not because of anything I had done of myself or any great thing that I had accomplished. It was also given to me that that was all these men, the Prophet and my father, could do for me; from that day it depended upon me and upon me alone as to whether I made a success of my life or a failure.

RESPONSIBILITY TO MAKE GOOD

There is a law, irrevocably decreed in Heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

"It was given to me, as I say, that it now depended upon me."

"No man could have been more unhappy than I was from October 1882, until February, 1883, but from that day I have never been bothered, night or day, with the idea that I was not worthy to stand as an Apostle, and I have not been worried since the last words uttered by Joseph F. Smith to me: 'The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you.'

"I have been happy during the twenty-two years that it has fallen my lot to stand at the head of this Church. I have felt the inspiration of the Living God directing me in my labors. From the day that I chose a comparative stranger to be one of the Apostles, instead of my lifelong and dearest living friend, I have known as I know that I live, that I am entitled to the light and the inspiration and the guidance of God in directing His work here upon this earth; and I know, as I know that I live, that it is God's work, and that Jesus Christ is the Son of the Living God, the Redeemer of the world and that He came to this earth with a divine mission to die upon the cross as the Redeemer of mankind, atoning for the sins of the world.

JOY IN PREACHING THE GOSPEL

"'As in Adam all die, so in Christ shall all be made alive.' I have had real, genuine joy; I have had joy in lifting my voice in England, Ireland, Scotland and Wales, Belgium, Holland, Switzerland, Germany, France, Italy, Norway, Sweden, Denmark, and Czechoslovakia, in the Hawaiian Islands and far-off Japan, in Canada on the north and Mexico on the south, in nearly every State of the Union, proclaiming my absolute knowledge that God lives, that Jesus is the Christ, the Son of the Living God, the Redeemer of the world, and that I know that Joseph Smith was a prophet of the true and the Living God, and that the men who have succeeded him in presiding over this Church are the men God desired to stand in that position.

"I do not make this statement because of any desire to magnify myself—I love the Gospel of Jesus Christ as I love nothing else in this world. I am here today for the reason that I desire to leave here my testimony as an old man—because a man who is in his 85th year is an old man.

WORK OF FORMER PRESIDENTS OF CHURCH

"John Taylor came to the presidency of this Church succeeding Brigham Young, when he was 72 years of age. Wilford Woodruff came to the presidency of this Church after he was eighty-odd years of age, and he lived to be more than ninety. Lorenzo Snow came to the presidency of this Church when he was 85 years of age, and served it in a most miraculous and wonderful way for three years. Joseph F. Smith came to the presidency of this Church when he was two years beyond the time of retirement, namely, 62 years of age, and he served for exactly eighteen years, and I have served for twenty-two years. It is only fair to you to say that I never for one minute believed that he was going to die, until the night he passed away and when he took hold of my hand, and told me what I have quoted to you. I felt in my heart and I had prayed for it; I had fasted for it; I had asked for it; that he should live to celebrate the one hundredth anniversary of the birth of this Church, seeing that his beloved father, the Patriarch, Hyrum Smith, had been murdered for the Cause; and I believed that he would so live, until I received that message, which was the last message he spoke to anybody.

"May God bless me and you and every soul that has a knowledge of the divinity of this work, to so live it that our lives will proclaim it to all those with whom we come in contact, is my humble prayer, and I ask it in all humility in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen."

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

President Grant: We are deeply grateful and profoundly touched by your message. We need you, and love you, and we admire your courage. God grant you many years of health and strength to serve Him.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We have just listened to one of the most memorable testimonies, and one of the most impressive, ever given in this historic building. God bless President Grant.

President McKay then read the following *Annual Report*:

FINANCIAL STATEMENT

**THE EXPENDITURES BY THE CHURCH FOR THE YEAR
1940**

Stake and Ward Purposes:

For the erection of meeting houses and for Ward and Stake
maintenance expenses\$1,627,921.15

Missionary Work:

For the maintenance and operation of Missions, and for the
erection of places of worship and other buildings in
the Missions\$ 628,338.03

Education:

Expended for the maintenance of the Church school sys-
tem\$ 924,495.95

Temples:

Expended for the maintenance and operation of Temples....\$ 352,423.60

Hospitals:

Expended for the erection and maintenance of hospital
buildings (included in Church Welfare Program)\$ 10,665.15

Relief Assistance:

For direct aid in the care of the worthy poor and other chari-

table purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program)	\$ 594,917.00
Total	\$4,138,760.86
which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, Mission activities, for the maintenance and operation of Church schools, and Temples, for hospital buildings and relief assistance.	

CHURCH WELFARE PROGRAM

Church membership, Stakes and Missions	862,664
Number of Church members who paid voluntary Fast Offerings and Welfare contributions to help the needy:	
In Wards	149,397
In Missions	16,520
Total	165,917
Amount of voluntary Fast Offerings and Welfare contributions:	
In Wards	
Fast Offerings	\$ 415,550.40
Welfare contributions received for by Bishops....	74,383.52
In Missions:	
Fast Offerings	22,988.21
Total (all expended for relief)	\$ 512,922.13
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work	\$ 95,249.10
For carrying on the general, welfare, and educational program of the Relief Society	310,159.70
Expended from the tithes for general and local relief	379,158.39
Expended directly by the Church Welfare Committee	215,758.61
Expended for hospital care of the sick in addition to the amount reported disbursed from tithes	84,089.76
Total	\$1,597,337.69

137,166 persons received assistance during the year, which is an average of 11,431 per month.

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1940, and are available for the needy during the year 1941.

CLOTHING, BEDDING AND MISCELLANEOUS

Men's clothing, pieces	4,670	\$ 3,005.33	
Women's clothing, pieces	8,660	3,906.20	
Children's clothing, pieces	6,520	3,730.08	
Quilts, bedding and miscellaneous	14,675	7,613.20	
Total	34,525		\$ 18,254.81

CANNED AND DRIED FRUITS AND VEGETABLES

Fruits and vegetables, cans	1,008,751	\$106,477.41	
Fruits and vegetables, bottles	22,585	2,991.65	
Dried fruits and vegetables, lbs....	38,335	2,092.71	
Miscellaneous canned goods	25,213	4,314.34	
Miscellaneous foodstuff		6,252.62	
Total			\$ 122,128.73

OTHER PRODUCE

Flour, pounds	203,529	\$ 4,727.10	
Potatoes, pounds	933,598	6,975.82	
Grain, pounds	328,735	3,360.90	
Other vegetables, pounds	190,499	2,060.26	
Meat, pounds	30,773	4,471.63	
Total	1,687,134		\$ 21,595.71

FUEL, LUMBER AND MISCELLANEOUS

Coal, pounds	618,958	\$ 1,358.17	
Wood, cords	372	1,393.50	
Lumber, board feet	268,892	5,121.93	
Total			\$ 7,873.60
Total valuation, December 31, 1940.....			\$ 169,852.85

Stake and regional storehouses disbursed in 1940, \$289,952.72 of merchandise produced by the Welfare program.

The extent to which the Welfare program is meeting the requirements of the Bishops in caring for the needy is indicated by the following percentages:

Food:	Percent
Program produced	61
Cash purchases	39

Friday, April 4

First Day

Clothing:

Program produced	45
Cash purchases	55

Fuel:

Program produced	79
Cash purchases	21

Other commodities:

Program produced	25
Cash purchases	75

The Church owns three grain elevators, located at Salt Lake City and Sharp, Utah, and McCammon, Idaho, representing an investment of \$164,437.14. 222,316 bushels of wheat are now stored in these elevators.

FAST OFFERING INFORMATION

Average Fast Offerings and Welfare contributions per capita in wards\$ 0.85

Regions that exceed \$1.00 per capita:

Arizona	\$1.15
Southern California	1.10
Salt Lake	1.04

Stakes with the highest per capita:

San Juan	\$1.73
Long Beach	1.58
Bonneville	1.57
Malad	1.53

45 Stakes paid \$1.00 or more per capita.

Missions with highest per capita:

Membership less than 1500

Japan	\$1.31
Brazil	.76
Argentina	.61

Membership over 1500

California	\$.49
Eastern States	.40
North Central	.38

SUMMARY—CHURCH BUILDING PROGRAM

Expended for the erection, improvement and furnishing of:

Ward and Stake buildings	\$ 853,298.70
Mission buildings	158,511.54
Institutes and Seminaries	35,477.85
Religious Center—Brigham Young University	140,000.00
Temple buildings	190,980.37
Grain elevator, Salt Lake City	110,084.17
Roosevelt Hospital	6,319.17

Amount raised locally for building improvements..... 776,737.39

Total\$2,271,409.19

In addition to the foregoing, \$58,883.21 was expended for building improvements and equipment at the Dr. W. H. Groves L. D. S. Hospital, Salt Lake City, and \$54,279.69 at the Thomas D. Dee Hospital, Ogden. \$33,409.19 was paid toward acquiring stake and regional storehouse property and real estate for housing project.

STATISTICS FOR THE YEAR 1940

Number of stakes December 31, 1940: 134 (at present time 137); 1073 wards; 118 independent branches; or a total of 1191 wards and branches in the stakes of Zion; also 35 missions; 1002 mission branches, and 250 districts.

CHURCH MEMBERSHIP

Stakes	703,017
Missions	159,647
Total	862,664

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	21,544
Children baptized in the stakes and missions	14,412
Converts baptized in the stakes and missions	7,877

MISSIONARIES

Number of long-term missionaries from Zion, Dec. 31, 1940....	2,117
Number of short-term missionaries from Zion, Dec. 31, 1940....	31
Number of local missionaries	68
Total number of missionaries in the missions of the Church	2,216
Number engaged in missionary work in the stakes	2,469
Total missionaries	4,685
Number of missionaries who received training in the Missionary Home	1,139

SOCIAL STATISTICS

Birth rate 31.9 per thousand
 Marriage rate 18.4 per thousand
 Death rate 6.5 per thousand

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries\$ 76,387.45

Friday, April 4

First Day

Average cost per missionary, 1940, \$30.12 per month or a total of \$361.44 per year per missionary.	
Average number of missionaries December 31, 1940, 2080, making a total average expense for the year of.....	751,795.20
Estimated possible earnings per missionary \$900.00 per year times 2,080, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of.....	1,872,000.00
Total estimated contribution of missionaries and their families for preaching the gospel	\$2,700,182.65

You will be interested in the following brief report from President Thomas E. McKay, President of the European Mission, regarding the Missions in Europe:

REPORT OF CONDITIONS IN THE EUROPEAN MISSIONS

It is more than a year now since the 699 American missionaries laboring in the twelve missions classified as European were released to come home or were transferred to missions in America. At the time of the evacuation, capable local brethren were placed in charge, and they are carrying on the work quite successfully. Because of mobilization and war, nearly all of our brethren of military age have been called to the front, and the work is having to be taken care of by the elderly brethren and the sisters.

However, our Sacrament meetings, Sunday Schools, and Relief Societies, and Mutuals to a limited extent, are being held. Because of a shortage of fuel, and blackouts, most of these meetings must be held in the day time, and are combined, or one is held immediately following the other.

In spite of these handicaps, progress is being made. The district and annual conferences are being held. Limited missionary work is being done, especially in the British Mission where the brethren holding the Melchizedek Priesthood are excused from army service. Baptisms are reported from all the missions. Tithing and Fast Offerings are being paid, collections of food and clothing are made quite regularly, and the less fortunate of the members are being well cared for.

The following paragraph, taken from the Norwegian Mission Report, is typical of reports from a number of the missions:

"Many of the Saints have lost all they own—home, property, work. All they have left is the clothes they wear. Many have taken part in the fights, but their lives are spared. These hardest afflicted of the Saints have not lost their faith. They have seen that even if they have lost everything else, God has saved their lives."

Because of the extremely heavy bombings recently in the British Isles the First Presidency were very much relieved, and we are sure you will be, to learn in a letter received today, dated London, March 15, stating among other encouraging news the following:

"The conditions of the British Mission are about the same. All the branches are functioning and we have had no casualties or damage within the last two months."

A previous letter had reported damage to the leased property at 295 Edge Lane, Liverpool, where the *Millennial Star* was published and the bookstore located. These activities are now carried on at our headquarters at 149 Nightingale Lane, London.

Except in Paris, France, the headquarters of all the missions,

including the Czechoslovakian and Palestine-Syrian Missions, are being maintained as usual, and very encouraging reports are being received from all the Acting Mission Presidents. They all say: "Don't worry about us, we are all right—we have the Gospel."

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE—1940

Special Appointments:

Frank Evans, former Eastern States Mission President, was appointed Secretary for Finance to the First Presidency, to succeed Arthur Winter, deceased.

New Mission Presidents:

Henry H. Blood appointed to preside over the California Mission to succeed President W. Aird Macdonald.

Elvon W. Orme appointed to preside over the Australian Mission to succeed President James Judd.

New Temple President:

Albert H. Belliston appointed to preside over the Hawaiian Temple, to succeed President Castle H. Murphy.

New Stakes Organized:

The Big Cottonwood Stake was organized by a division of the Cottonwood Stake, and consists of the Cottonwood, Holladay, Mt. Olympus, South Cottonwood and Winder Wards. The Cottonwood Stake is now composed of the Bennion, Grant, Murray First, Murray Second, Murray Third, Taylorsville, Millcreek, and Valley Center Wards.

The Uvada Stake was organized by a division of the Moapa Stake, and consists of the Alamo, Caliente, Panaca, Pioche and Enterprise Wards. The Enterprise ward was taken from the St. George Stake. The Moapa Stake is now composed of the Boulder City, Bunkerville, Las Vegas, Littlefield, Logandale, Mesquite, North Las Vegas and Overton Wards.

The Reno Stake was organized from branches of the California Mission, and consists of the Reno, Winnemucca, Fallon, Susanville, Sparks and Westwood Wards, and the Portola and Carson City Branches.

The San Diego Stake was organized from branches in the California Mission, and consists of the National City, Logan Heights, Hillcrest, North Park and Fairmount Wards, and the LaMesa Branch.

The Southern Arizona Stake was organized from branches in the California Mission, and consists of the Binghampton, Bisbee, Douglas, Pomerene, St. David, Tucson and Whitewater Wards.

Stake Presidents Chosen:

Irvin T. Nelson chosen president of the newly organized Big Cottonwood Stake.

Edwin Q. Cannon chosen president of the Ensign Stake, to succeed President Winslow F. Smith.

David LeRoy Sargent chosen president of the Parowan Stake, to succeed President William R. Palmer.

I. Homer Smith chosen president of the Sacramento Stake, to succeed President Mark W. Cram.

Daniel J. Ronnow chosen president of the newly organized Uvada Stake.

Edwin Clawson chosen president of the Hyrum Stake to succeed President Danford M. Bickmore.

E. Woodruff Stucki chosen president of the Bear Lake Stake, to succeed President George H. Robinson.

Will L. Hoyt chosen president of the Juab Stake to succeed President A. H. Belliston.

Victor D. Nelson chosen president of the Lost River Stake to succeed President Walter A. Jensen, deceased.

Nathan T. Hurst chosen president of the newly organized Reno Stake.

Ray E. Dillman chosen president of the Roosevelt Stake, to succeed President Byron O. Colton.

Wallace W. Johnson chosen president of the newly organized San Diego Stake.

A. B. Ballantyne chosen president of the newly organized Southern Arizona Stake.

Wesley E. Tingey chosen president of the South Davis Stake, to succeed President Thomas E. Winegar.

Howard S. McDonald chosen president of the San Francisco Stake, to succeed President Stephen H. Winter.

New Wards Organized:

El Sereno Ward, Pasadena Stake.

Valley Center Ward, Cottonwood Stake, created by a division of the Millcreek Ward.

Murray 3rd Ward, Cottonwood Stake, created by a division of the Murray 1st Ward.

East Ensign Ward, Ensign Stake, and

West Ensign Ward, Ensign Stake, created by a division of the Ensign Ward.

North Twentieth Ward, Ensign Stake, and

South Twentieth Ward, Ensign Stake, created by a division of the Twentieth Ward.

Fallon Ward, Reno Ward, Susanville Ward, Winnemucca Ward, Sparks Ward, Westwood Ward, Reno Stake, created from branches in the California Mission.

Fairmount Ward, Hillcrest Ward, Logan Heights Ward, National City Ward, and North Park Ward, San Diego Stake, created from branches in the California Mission.

Binghampton Ward, Bisbee Ward, Douglas Ward, Pomerene Ward,

St. David Ward, Tucson Ward and Whitewater Ward, Southern Arizona Stake, created from branches in the California Mission.

Independent Branches Made Wards:

Walla Walla Branch, Union Stake, formerly independent branch of same stake.

Pioneer Branch, Pioneer Stake, made a ward and the name was changed to Redwood Ward.

New Independent Branches:

Dividend Branch, Santaquin-Tintic Stake.

Powell Branch, Big Horn Stake.

LaMesa Branch, San Diego Stake, formerly a branch in the California Mission.

Carson City Branch, Reno Stake, and

Portola Branch, Reno Stake, formerly branches in the California Mission.

Ward Disorganized:

Kimball Ward, St. Joseph Stake.

Those Who Have Passed Away:

Elder Reed Smoot, member of the Quorum of the Twelve for forty years, and United States Senator for thirty years.

Walter A. Jensen, Lost River Stake President for eleven years.

William A. Jones, former President of the Long Beach Stake.

Joseph S. Bodell, Patriarch of the West Jordan Stake, formerly in the Bishopric, Stake High Council and Stake High Priests Quorum Presidency.

William W. Francis, Patriarch of Morgan Stake.

V. L. Halliday, formerly a Patriarch of the Ensign Stake and long active in Church affairs.

M. B. Richardson, served for 26 years as bishop of the Ogden Third Ward, North Weber Stake, and four years as counselor.

Dr. Thomas Frederick Hardy, Bishop of the Yale Ward for four and one-half years.

Harold F. Coleman, Monrovia Ward Bishop for one year, Pasadena Stake.

James Maxwell, former bishop of the Twenty-seventh Ward, Ensign Stake, for twenty years.

Heber W. Perry, former bishop of Perry Ward and High Councilor in the Box Elder Stake.

Mrs. Lydia Elizabeth Spencer Clawson, wife of President Rudger Clawson, President of the Council of Twelve.

Lon Fisher, High Councilor in Granite Stake, former member of Lincoln Ward Bishopric, Temple worker and Tabernacle Choir Librarian.

Hugh Ireland, for 20 years editor of the Liahona, Branch President at various times, and general Church worker.

An anthem, "Grant Us Peace"—Evan Stephens—was sung by the Choir.

REPORT OF THE CHURCH AUDITING COMMITTEE

Elder Orval W. Adams, at the request of President Clark, read the following report:

President Heber J. Grant and Counselors,
Dear Brethren:

We have examined the Financial report of the Church for the year 1940. The records are complete, accurate and intelligible; the accounting system is adequate and modern; the budget is in balance, and the Church is free from debt.

Sincerely yours,
Orval W. Adams
Albert E. Bowen
H. H. Bennett
George S. Spencer
Church Auditing Committee.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, while I stand before you I trust that the Lord will lead me to say something that will be helpful, uplifting, and encouraging.

You have heard the report read by President McKay, and there are certain things I should like to refer to briefly in that connection.

First, let me say that we miss Elder Reed Smoot this morning, a man of valiant, able, and conspicuous service to his nation, and a man who I think has been the greatest single missionary of our time.

You have already heard regarding the Saints in Europe. I may say that since our last Conference we have evacuated the missionaries from the Pacific Isles, Australia, and New Zealand, and have returned them, some to Hawaii, and the rest to the mainland. This evacuation was carried out speedily as was the one from Europe, and without any accident or untoward incident.

BUDGET IN BALANCE

As Brother Orval Adams has told you, the budget is in balance. We have lived within our income; the Church is not in debt. As I have said on a previous occasion we hope and intend, so far as we are able, to keep it this way; first, because we believe that is the way the Church should be run; secondly, because we believe we should set the example in handling your trust funds, you members of the Church; thirdly, because, for what it may be worth, we would like to set an example that might be followed by our own governmental agencies.

During the last year we spent more for stake and ward purposes; education, temples, and relief assistance, than we spent in 1939. We spent less for missionary work, due probably entirely to the withdrawal from foreign fields, and we spent less in hospitals, largely due to the fact that the hospitals are becoming better business institutions, and are maintaining themselves.

As might be expected, and as ought to be, in view of the employment which is now being furnished and has been for some months, there were 18,294 fewer persons receiving relief from the Church in 1940 than in 1939. This load should lessen, but I should like to urge all presidents of stakes, bishops and counselors, the auxiliaries, and the Welfare organizations to remember that the major part of the employment which we now have available is for war purposes and war industries, and when this war is over those industries will cease; those employed in them will be thrown out of work; it will take considerable time for readjustment, and the need for your Welfare program as planned will be greatly intensified.

URGES CARE IN SPENDING

We are trying as best we can to spend your funds, which you have given to the Lord, wisely; we are trying to make no commitments that we cannot meet in the matter of buildings and other activities so numerous in which the Church is engaged. We are trying not unduly to expand our activities. We are being very careful and ask you brethren, (and we rejoice beyond expression to have so many bishops and presidents of stakes here at this Conference, perhaps the greatest number that has ever assembled at any individual Conference of the Church) we are asking you brethren, in making up your building program, to remember that you are on a rising market; that you cannot tell just what your materials are going to cost; therefore we urge you to be careful in the making of your estimates.

In the spending of tithing funds, we are trying to spend them for the welfare of communities rather than for the welfare of particular individuals. The Church is not a banking institution, and while, through our Welfare organization, we are helping individuals, that is done upon the recommendation of the quorum to which the individual belongs, and with their guarantee. If we were to undertake to lend to everybody who needs help there would be no money left for the regular activities of the Church.

We are trying to practice economy, and particularly in our buying, because, I repeat, we are spending funds marked with the highest kind of a trust, and so we urge you brethren, you bishops, you presidents of stakes, in your buying, to get the most that you can for your money. These funds are not given to you to spend to help some particular person in whom you have a special interest, however worthy that person may be, unless he can give you the service for his funds.

We are trying not to build magnificent cathedrals, but serviceable meeting houses, and would like you brethren and sisters to have that in mind when you are planning for the expenditure of funds.

GRATITUDE EXPRESSED FOR GENEROSITY OF SAINTS

Our Fast Offerings, to which Brother McKay alluded, have increased, in the average, (there is only a slight increase over 1939)—the average this year was 83 cents, as he stated, and 82.2 in 1939.

Twenty-eight stakes in 1939 paid more than a dollar; 45 in 1940. But we missed some of the excellent records that were made by stakes in 1939, and the maximum of 1940 was not so great for a stake as it was in 1939.

We have begun and are pushing to completion the Idaho Falls Temple. We have erected a memorial building to Joseph Smith on the Brigham Young University campus. We have been adding Welfare storehouses, and in addition we have been carrying on the regular building of the Church.

I would like to thank the people on behalf of the General Authorities for their generosity, their loyalty, their service in carrying on the temporal affairs of the Church as well as the spiritual affairs. The Lord has in this Church combined the spiritual and the temporal very closely and we therefore have both as a part of our mission, and, I repeat, the First Presidency and the General Authorities of the Church are grateful beyond expression for your services of the past.

PERILS OF TIMES

Now, I have not time to touch on more of those matters, although there are several others that deserve mention, but I want to read something to you to conclude my remarks.

The perils of these times justify some comment. May I be pardoned if I repeat now some things I have said on other occasions.

In September, 1923, eighteen years ago, at a religious service in this Tabernacle, I mentioned certain trends I then saw. They were: a spirit of revolution that threatened the very foundations of government everywhere, indeed the destruction of the existing bodies politic of the world; the unrestricted immigration of aliens who were foreign and in tradition hostile to our systems of government; the enhancement of the power of the Federal Executive; the breaking down of the mutual independence of the three branches of government,—executive, judicial, and legislative; the disappearance of local self government and the assumption of control by the Federal Government of the very details of our lives; the curtailment of our constitutional guarantees under the Bill of Rights; the building of class in our nation and of class conflict and hatred; the spread of Bolshevism, we call it Communism now, working for the overthrow of our government, the doing away with religion, even the overturning of our family relationships.

During the eighteen years passed since then, I have on all opportunities repeated these observations.

I will leave you to make up your own minds how far these trends have become realities.

NO MAN SEES END

No thinking person doubts that our people, our nation, and the world are now passing through one of the great crises of the world's history. We are in the midst of a world-wide revolution, which is wholly alien to our free institutions and is foreign in birth, concept, and directing

head. No man, of his own power, sees the end. But the end the revolutionists seek is fairly clear; it is the overturning of the whole existing order, political, financial, economic, social, religious, the complete destruction of our Constitution and the government established under it, and then the setting up of some sort of despotism that shall destroy, in all these fields, the free agency which the Lord gave to man. The revolutionists plan that this is to be largely done during the war, under the plea of war necessity; it is to be continued after the war under the excuse—if we are not then too cowed to require an excuse—that this new political order is necessary that we may rehabilitate the world. They count that then, after a little time, the revolution will be secure. There seems no doubt that this is their conscious, deliberate, planned end. We have gone a long way already down this road.

OUR DUTY TO SUSTAIN THE CONSTITUTION

Knowing as we do that God set up this Constitution of ours and that He has declared it "should be maintained for the rights and protection of all flesh, according to just and holy principles," (D. & C. 101:77) it is the duty of every member of the Church to protect and defend the Constitution against any and all attack. In this country our lawful political allegiance runs not to any man, not to any party, not to any "ism," but to the Constitution of the United States and to the free institutions set up under it. There can be no tampering with the "just and holy principles" of the Constitution. No true Latter-day Saint can or will do other than reverence the Constitution; each will do all in his power to save it from pollution or destruction.

FORMER PREDICTIONS REPEATED

For the past several Conferences, I have spoken about world conditions. In the April Conference of 1937, I said:

.... there is strongest reason for believing that some of the most skilled, astute, and shrewd diplomats, politicians, and statesmen of all Europe are now planning to have the people of the United States finance the next European war either before the war begins or during its progress.

I continued:

Furthermore, certain of these same diplomats, politicians, and statesmen are planning to entice the United States into an offensive and defensive military alliance in order that we shall participate in that next world war by sending our young men to the battlefields of Europe. The argument they now plan to use to bring this about is that in this way only can the peace of the world be preserved. While this is a most profound fallacy, it will unfortunately find a sympathetic ear among many of the people of this country who do not fully understand international relations. It will require the wisest statesmanship on our part to prevent the United States from becoming again the victim of a world military catastrophe.

I need make no comment about these statements.

TO BE PEACEMAKERS THE DESTINY OF AMERICA

This war began as a war for empire. This is an unrighteous cause. A war to enlarge and maintain empire of conquest is no better. This war continues for these two objects. All other issues urged in this contest are merely ancillary to the getting or keeping of empire. America has no place as a belligerent in such a conflict. We do have a place in the world by Divine design and destiny as the makers of a lasting peace, but we must come to this task not as joint conquerors but with clean hands and a contrite spirit, bearing in our hands the olive branch of peace, spiritual hope, and righteousness.

We have heard that our help in the conflict was always to be short of war; but we have for many months been in fact actual participants in the war.

We have also been told our sons would not be sent abroad to fight, but American vessels on both of our coasts are reported now actually making ready for use as troop transports.

It does look as if only Divine intervention of some kind can keep our sons on our own soil, fighting for our own cause, in defense of our own freedom and liberties.

We all have the deepest sympathy for the woe and misery which afflict the innocent peoples of Europe. We join them in sorrowing for lost loved ones. We pray to the Lord to mitigate their suffering and assuage their grief. But we need not be so much concerned about political Europe. This war is merely the outbreaking of old political hatreds that have festered in Europe for a thousand years. They have never been fully wiped out before; they will not after this war is over. Our great concern is that this endemic yet virulent infection shall not spread to America and leave us with an incurable malady.

I have before urged and I now urge that we put hate away from us, because it is the hates from the last war that have made this one. Hate and righteousness cannot dwell in the same heart. Hate cankers the soul and destroys spirituality. Hate has no place in the hearts of the followers of Jesus.

A CHOICE LAND

With infinite patience, infinite mercy, infinite love, the Lord has tried to lead His children of this earth along the paths He has made for us, that we today might not become ripened in iniquity and subject to chastisement as were His children in the olden times. We who live on this hemisphere have a special blessing and a prescribed decree. This is the blessing:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. (Ether 2:12.)

This is the decree:

Wherefore he that doth possess it shall serve God or shall be swept

off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. (Ether 2:10.)

May the Lord help us so to live that we enjoy the blessings and escape the decree.

Too many of us of this land have not hearkened to the voice of the Lord, nor observed His laws and commandments. The offenses of the peoples of the earth have been great; the eternal law seems to be that there must be an equal atonement.

Jesus said to His disciples:

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! (Matt. 18:7.)

THE LORD'S PLANS WILL TRIUMPH

But in all the afflictions we now have or that loom up ahead, it is my faith that the Lord is at the helm, for this is a major event in the history of man. It is my faith that nothing has happened and nothing will happen that is contrary to His plan or that is against His will. In the final event, God does not permit any trifling with His decrees. However far afield men may wander, Righteousness and Truth finally triumph. Of these things I have the same knowledge that I have that I live.

Of all peoples, we are, with this knowledge, the most blessed in the earth. Because, however dark may seem the days, we shall face our trials with the sure knowledge that God lives; we know that He can hear and answer our prayers according to His wisdom; we understand that we have an existence hereafter where we and our loved ones shall be forever safe from the ills of the flesh; we know that we shall have eternal happiness if we live and die righteously; we know that the Lord will bless and protect wherever he may be, every man who lives the principles of the Gospel and who does his duty.

PRAYER FOR PEACE

We believe in peace. We are the devoted followers of the Prince of Peace. We abhor war, save in the actual defense of our homes, our families, our liberties. For we remember that when Peter struck off with his sword the ear of Malchus, the servant of the High Priest, the Lord said: "All they that take the sword shall perish with the sword." (Matt. 26:52) The Lord made no exceptions to His law. History has made none.

We pray for peace. We pray that the Lord will keep the youth of America out of the European conflict. We ask Him to bring peace into the hearts of men.

With all my heart I join in the anxiety and pray the prayer of President Grant. God bless our boys and the boys of all America! God bless the youth of the world, ignorant of the why of all this and innocent of any blame therefor.

May the Lord bless us and increase our testimonies of the truth of

His Gospel, for the day cometh when this shall be our greatest solace, and comfort, the sheet anchor which shall keep us from spiritual despair. God bless us, preserve us, increase our testimonies, help us to live the Gospel, I ask in the name of Jesus, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

This is a very wonderful gathering. It looks very much like a Priesthood meeting, but it is a general meeting of the members of the Church of Jesus Christ of Latter-day Saints, a very important gathering.

I was deeply impressed with the remarks made by President Grant. I am sure we are all very happy to have him with us, to take the lead and point out the way. The Lord bless him and heal him!

A VERY SATISFACTORY REPORT

The statement read this morning by President McKay was and is perhaps the most elaborate and comprehensive statement ever made to the Church, both financially and socially, from this stand. The budget is balanced and the Church is out of debt. What excellent good news that is! How we ought to rejoice and glorify the Lord for the prosperity and the faith and good works of the Latter-day Saints! We feel relieved, we feel strengthened and encouraged when we can have such reports as those that were also commented upon by President Clark, and his further remarks this morning were indeed impressive and encouraging to the Latter-day Saints. It is hoped they will have a good effect throughout our country.

GOSPEL PREACHED BY WORD AND EXAMPLE

Brethren and sisters, the Lord has said in a revelation to Joseph Smith the Prophet—said it in more than one place in the scriptures—that salvation is the greatest gift of God to man, and that salvation comes by the preaching of the Gospel. The miracles and blessings that follow the preaching do not come before but come after the preaching to confirm the faith of the Latter-day Saints and all who will receive the word of God. God does not give signs and miracles to make us believe, but rather to strengthen and help those who receive the message.

I call your attention to an incident connected with the crucifixion of the Savior. It was his great mission to come to the earth, under the direction of His Father in Heaven, that His precious blood might be shed for the redemption of mankind. After His crucifixion, and just prior to His returning to Heaven, He delivered an important charge to His disciples in these words:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

So I take it that that responsibility is upon those who are called to

preach the Gospel. There is nothing greater than to preach the word of God, to acknowledge His hand, to walk uprightly before Him, to be humble and faithful, and not only by word of mouth but also to preach the Gospel by example. We are making history individually and collectively, and so it is highly essential that our lives and example should conform with our preaching, and then it will be effective.

MESSAGE PREACHED AT HOME AND ABROAD

A good work is now being accomplished. We are calling young men and young women and some that are older into the mission field. They are soldiers of the cross. They go not to kill and destroy as in war, but to save and build up, and if we are all faithful and true to the Cause and exemplify our words by our lives the effect will be tremendous, and the effect as it is very fine. The influence of the testimonies and exhortations that go out from this Conference unto the world at large will have a most salutary effect I am sure.

Notable people and tourists traveling over the country, stopping at Salt Lake City are usually headed the first thing for the Temple Block; they have heard about this wonderful Tabernacle which is like a testimony of the truth, where holy men have stood and taught the people. These visitors have been influenced and they marvel and wonder about it. Some of them investigate the Gospel; they have reflected about this matter of tithing; they have approved of it and they would like to know just how it is done. Of course we have to say that we regret that we cannot tell them just how to do it in their churches; we know how to do it in our Church because it is a law of God given to us. Every individual who earns means in the Mormon Church is under the responsibility of observing the law of tithing. It is not binding upon these other churches because they do not have the authority and the spirit to do it. The unity of this great congregation here—what it would mean if we were all perfectly united, sitting under the voice of revelation, the voice of the Priesthood and the power of God—it is a wonderful thing! We are a blessed people and have much to be thankful for.

BEARS TESTIMONY

I feel that it is a great privilege, brethren and sisters, to stand before you and to bear my testimony and to say to you I know absolutely, without mental reservation, that this is the Church of Jesus Christ, the Son of God, and He is with us and His power and influence will uphold us, and we will have an instructive and wonderful time before the Conference closes.

Peace be unto you, my brethren and sisters; the Lord prosper you in every righteous undertaking, in every movement for the benefit and blessing of the people, I ask in the worthy name of the Lord Jesus Christ. Amen.

The Choir sang an anthem, "How Beautiful Upon the Mountains"—
Dr. John Stainer,

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

I should like to repeat the slogan, "Drive carefully, and pedestrians walk sensibly."

Elder Leo J. Muir, President of the Northern States Mission, offered the benediction.

Conference adjourned until 2 p. m.

FIRST DAY**AFTERNOON MEETING**

Conference reconvened at 2 o'clock p. m., Friday, April 4.

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

The time has come to open the second session of our Conference. We are blessed again this afternoon with the presence of President Heber J. Grant, who is presiding, and he has asked President Clark to conduct the meeting.

There are present on the stand this afternoon President Grant and his two Counselors; the eleven Apostles; all of the First Seven Presidents of Seventies; and all the Presiding Bishopric.

The congregation and the Brigham Young University Chorus and members of the Provo Duo Stake Choir sang the hymn, "How Firm a Foundation"—Words by Keene.

Elder Charles S. Clark, President of the Cassia Stake, offered the opening prayer.

The Choir sang "Glory to God in the Highest"—Pergolesi.

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

I wish all you fine people in the body of the house could see this audience from the stand. It is a wonderful sight, every seat filled and people standing, both in the doorways and in the gallery.

I trust that I may be blessed of the Lord today, that I may express to you the feelings of my heart with reference to the work with which we are identified. After the wonderful session we had this morning I feel that it would be just too bad if I should try to talk myself and express my own personal feelings, unless the Lord helps me.

THE COMMANDMENTS OF THE LORD GIVEN FOR OUR GOOD

As I travel around among the people I am sometimes astonished to find that some appear to feel that they are doing the Lord a favor

by belonging to His Church. They seem to have an idea that when they keep the commandments of the Lord, that they are doing something to please somebody else.

I doubt that the people of the world realize that the reason they are in the predicament they are in today is because they have neglected to follow the advice of our Heavenly Father. The uncertainty, the distress, the anguish that is prevalent in so many parts of the world is traceable directly to violating His commandments. The Lord, when He gave to us the Ten Commandments, gave us advice for our good. It was not for His benefit, except that He is always happy when we do right. But I am thinking now of the commandments that came down from Sinai: "Thou shalt honor the Lord thy God, and Him only shalt thou serve." That was not to please Him. The advice that He gave in that regard, and elsewhere, has been for our good and for our benefit.

When He commanded us that we should honor the Sabbath Day to keep it holy, He only gave us the information that would help us to enjoy our lives. That is all.

"Thou shalt not steal." When that commandment was given it was intended that if people in this world would be honest, that they would derive the benefit. Only this morning our beloved President quoted a portion from the Doctrine and Covenants, referring to the laws that govern us:

There is a law, irrevocably decreed in heaven from before the foundation of this earth, upon which every blessing is predicated.

So the Lord, in His kindness, seeing the attitude of His children, and knowing that they would need guidance, gave to us the Ten Commandments, and other commandments that have been given from time to time, to help us to find happiness. You observe people running to and fro in the world, seeking happiness but not finding it. If they would only pause long enough to accept the Lord's advice happiness would follow, but they will find it in no other way.

BLESSINGS FOLLOW THE KEEPING OF THE COMMANDMENTS

It is strange that any member of the Church of Jesus Christ of Latter-day Saints should have to be urged to say his prayers, and yet there are some people who do not pray in secret or have their family prayers. Yet unless we pray we lose the protection that prayer offers. (D. & C. Sec. 20:32-34.)

The Lord has given us the privilege of contributing one-tenth of our interest, for His Church, for the development of His work in the world. Those who pay their tithing receive their blessing. If we do not desire the blessing, we may withhold our contribution. The Lord promises His blessing if we honor His law and not otherwise.

Everything that He has asked us to do is for our good, not for somebody else's benefit particularly, though, of course, it benefits others when we set a good example. With this great body of Priesthood and the membership of the Church assembled here, what an influence we ought to have, if we are keeping the commandments of the Lord.

The President referred to the fact, this morning, that there were offices in the Church, and that men who hold those offices ought not to expect to hold them unless they magnify them. Why? Because they receive no benefit from it, only as they keep the commandments of the Lord and magnify their callings. It is of no particular advantage to be a High Priest or a Seventy or an Elder in this Church, just to hold that office. But if we live up to the teachings of the Lord, if we do what He asks us to do, then we have promise of a blessing. The Lord, all the years from the beginning of time, has been ready to bless His children whenever they will permit Him to do it.

There are some who do things they ought not to do, and yet they hope for a blessing. We sing: "God Bless America." What a wonderful hymn that is! How beautifully it is sung in large congregations! But God cannot bless America if the people who live in America refuse to keep His commandments. We must earn the blessing if we would receive it.

We are commanded by the Lord to teach our children what they should do, that they should have faith, that they should repent, and that they should be baptized when eight years of age; and He says that if we fail in our responsibility, the sin be upon our heads. What does that mean? It means, to me, that if our children fall away because of our neglect and because of our carelessness, there will come a time when we realize that we did not prepare them for the blessings the Lord wanted to give them, and the result is that they have failed to receive the blessings and the sorrow will be upon our own heads.

I am grateful that I belong to a church that does not compel obedience. The Church of Jesus Christ of Latter-day Saints does not coerce. The Gospel of Jesus Christ is a gospel of love, intelligence, a wonderful guide for our lives. That is what it is for. It is for everybody. Yet we find people who resist the very thing that would make them happy. They will not live the Gospel but seek happiness only in the pleasures of life that will not endure.

I think this great organization that we belong to ought to be able to set such an example that people in our neighborhoods, not members of the Church, seeing our good works, would be constrained to glorify the name of our Heavenly Father. That is the way I feel with regard to that. All that we need to do is to set an example, be good men and good women, and they will observe it. Then perhaps they will afford us the opportunity to teach them the things that they do not know.

Every blessing that we desire must be earned by obeying the law upon which that blessing is conditioned. Now, we understand that, brethren and sisters. How unwise we are if we fail, if we ourselves decline to do the thing that will earn us a blessing, when we know that we cannot obtain it in any other way except to earn it. That is the difference in the attitude of those who understand the Gospel of Jesus Christ and the people of the world. I have had people tell me: "Oh, it doesn't make so much difference what you do. After a while everybody will be saved in the Kingdom of God." It used to be quite customary when I was in the mission field in early days, to hear that. That is what

the devil is telling the world. That is the way the Adversary teaches. If he can just keep them doing wrong all the time, and neglecting that which is right, he has them just where he wants them to be, and he has us where he wants us, when we fail to do right.

THE PRIESTHOOD TO BE HONORED

To be ordained to the Priesthood may not prove a blessing. We should not at any time feel that it will be a blessing to us, unless we honor it, unless we magnify it, and have in our hearts the desire that the Lord intended we should have, when He bestowed that gift upon us, and we should always desire to do good.

What a wonderful group we have enrolled in this organization! Lovers of all that is good and beautiful, marvelous choirs that come from different parts of the Church to sing for us here; to supplement the delight that the Tabernacle Choir and Organ give to us; this lovely building in which to meet, not another like it in the world. We have every blessing that the world has anywhere, plus the Gospel of Jesus Christ. Of course, the world does not understand it if we say it that way, but we ought to understand it. Everything that I can find that is good in any church in all the world, is a part of the Gospel of Jesus Christ. No other church can say that.

This is the Lord's Church. I sometimes hear people speak of it as "our church." This is the Lord's Church. Our Heavenly Father ordained that it should come at this particular period of the world's history, and He directed that it receive the name of His beloved Son. Fortunate are we if while we are members of it we live up to the opportunities that it offers, lest we fall into transgression and lose our faith and forfeit the blessing that the Lord desired us to possess.

ADVICE TO SEEK FOR IMPROVEMENT

Now, brethren, let us do better than we have ever done before. Let us renew our determination to be real Latter-day Saints, and not just make-believe. I do not think I ought to be talking just like that to this group, because I feel that perhaps the cream of the Church, very much of it, is in this building; but I do not know anybody who can not do a little better than he has been doing, if he makes up his mind.

I think that with the distress everywhere, with the prediction that the Lord made in the first Section of the Doctrine and Covenants, that "peace should be taken from the earth," we must feel that that time has come. Surely we ought to take stock of ourselves, and our homes should be the abiding place of prayer and gratitude and thanksgiving. Husbands should be kind to their wives, and wives considerate of their husbands. Parents should hold the love of their children by their righteous living. Our homes would then not only be the abiding place of prayer and thanksgiving, but would be the place where our Father could bestow His choicest blessings, because of our worthiness.

I pray that the peace that cometh from our Heavenly Father may abide in our hearts and in our homes, that we who have been honored by

fellowship in the Church of His Beloved Son may appreciate that honor every day, and so live when the race is run that we shall have earned an inheritance in the Celestial Kingdom. We must not surrender to temptation, but should meet our problems in the spirit of love and kindness toward all men, ever serving God and keeping His commandments. And we are always serving Him when we are blessing our kind; do not forget that.

FAITH SHOWN BY GOOD WORKS

We cannot expect to earn blessings without earnest effort. We will be required to make what appears to some to be sacrifices. I suppose people think when they pay their tithing that they are making a sacrifice, but they are not; they are making a real investment that will return an eternal dividend. Our Heavenly Father gives us all that we have. He places all in our hands, authorizing us to retain for our own use nine-tenths of it, and then He asks that we put His tenth where He directs, where He knows it will accomplish the most good in developing His Church.

When we heard the reports this morning of this great Church, the financial report impressed me much. To know that a great organization like this, with its multitudes of people, functioning in so many ways, in the midst of the world's turmoil and distress is in such a condition that one of the Presidency of the Church could stand here and truthfully say to us this Church is out of debt. With the nations and most of the people in debt, yet the Church has been so managed that it is out of debt. Let us think about it. Let us sustain the Church. Let us follow the advice of the leadership of the Church. Let us so live that the Lord can bless us as He blesses the Church.

The Lord gave one commandment to the people, in which He said this was the only church in all the world that He is well pleased with, and He emphasized that by saying, or inferring at least, that that did not mean individually. That meant the Church as a whole. But how wonderful it would be if He could say of us that He is pleased with all of us as individuals.

God grant that we may so live and let our light so shine that others, seeing our good works, will be constrained to glorify His name. Let there be in our hearts love and compassion and consideration and charity for every soul that we come in contact with. Then we can consistently kneel down in our own homes and invoke the favor of the Lord upon those that we love, and upon all those with whom we associate, and when life's labor is complete may we find that we have listened to the whispering of that still, small voice that always guides us in the path of righteousness, and know that it has meant for us the opening of the door to the Celestial kingdom, for ourselves and those we love, to go forward throughout the ages, not unhappy eternally, but happy eternally, I humbly pray, in the name of Jesus Christ, our Lord. Amen.

ELDER ANTOINE R. IVINS*Of the First Council of the Seventy*

My beloved brethren and sisters, it is with a sense of extreme responsibility that I stand before you here this afternoon, realizing that to take your time is a responsible thing. I pray that you may all give me an interest in your faith and prayers, that the short time I stand before you I may enjoy a portion of the Spirit of God, our Heavenly Father.

LOVE EXPRESSED FOR LEADERS

I am extremely grateful this afternoon for the privilege I had this morning of listening to the testimony of my beloved uncle, the President of the Church. I hope he knows how deeply we all love him. I want to tell him that the Lord cannot extend his years too long to please us, who are so near to him. I believe that I echo the sentiments of this vast congregation when I say that.

I am thankful, likewise, that the Lord has seen fit to spare to us, in the First Council of the Seventy, our very beloved Senior President, Brother Wells. There is nobody whom we love more than we do these men, and we would put with them Brother Clawson, who stands at the head of the Council of the Twelve. We associate with them very closely. We know their integrity and their devotion to the work of the Lord, and we would have naught but peace and joy, happiness and success to crown their future years.

JOY IN MINISTERING AMONG THE LATTER-DAY SAINTS

As we move about among the people we strive to serve you to the very best of our ability, realizing that we are your servants as well as the servants of God, our Heavenly Father. We make very many fine friends. I see many of them in the audience today, and I want to thank them for the kindly ministry that they have given unto us as we move about.

In these visits it has been my privilege to talk with a great many of the officers of the Church, and to study the conditions that prevail throughout the Church, and I believe that we have the finest people on the earth, the finest because they have the purest belief in God, our Heavenly Father, a God to whom we can actually call for blessings, who will recognize that call, and minister unto us according to our wants.

We would like, if we could, to find ways and means of helping each other to live nearer and closer to God our Heavenly Father, to observe better the principles of the Gospel, which we know to be the principles of life and salvation, life here in the earth, which will give us the very fullest possible growth and development, and a life hereafter, with our Heavenly Father. We struggle and we strive, with this aim and purpose. Sometimes we feel that we do not have a very great measure of success. But then frequently we find that we do sow seeds that grow and flourish and produce happiness and joy in the hearts of the people. That, it

seems to me, is our major purpose—to help you to help each other to greater joy and happiness and success.

MELCHIZEDEK PRIESTHOOD COMPARISONS

One thing I have noticed, as I move about among the people, that I think maybe it would be worthwhile to call to your attention. You know we minister in the Priesthood especially, and we check the activities of the Priesthood throughout the Church. For more than a year I have been comparing the number of men holding the Melchizedek Priesthood, in the different Stakes which I have visited, with the number of families in the Stakes. It startled me almost past belief, the other day, to find in one Stake that I visited that there were possibly only 43 out of 100 families with a representative in the Melchizedek Priesthood.

Now, if we had an ideal condition prevailing, the only families not represented in the Melchizedek Priesthood would be the families of widows, because all of the men who are married would marry in the Temple, and all the young women who would marry would marry men who would marry in the Temple. But that does not seem to prevail.

When there are as many, or as few as 43 out of 100 represented in the Melchizedek Priesthood, there seems to be a condition that we might well pay attention to. It runs all the way from 43 to above 95. I visited one Stake where that comparison was as high as 95. That seems to me to be almost an ideal condition. Now, somewhere in between there will be a happy medium. That is what we ought to seek, at least the happy medium. Let us strive to increase that proportion, by teaching our young people the advisability of marrying within the Church. Then let us strive to increase it further by teaching our young people the advantage of working in the quorums of the Priesthood, so that when the time comes that they care to marry, they can be married in the Temple, having been made Elders in the Church.

It seems to me that those things merit our consideration. Just why it is that that proportion is so low in some places, I do not know that I can say, but I believe it is because of the environment in which the young people live in those Stakes, that most of their associations are outside of the Church, and consequently many of them are marrying outside of the Church. Now, it so happens that occasionally a marriage of this kind is rectified because the non-member party to the marriage eventually comes into the Church through conversion. It seems to me, however, that it would be infinitely better for that conversion to be realized beforehand. Isn't it a serious consideration?

THE TEACHING OF MARRIAGE IN THE TEMPLE MOST DESIRABLE

We have those two fields of labor, then, for our Stake missionaries, for instance, and especially for our fathers and mothers, to teach their young people that it is a highly desirable thing to marry within the Church, to marry people whose sympathies are like yours, whose faith is like yours, who understand you, and whom you can understand. And then to teach these young men their duties, so that this group, which we

call the Adult Aaronic Priesthood group, will shrink to the vanishing point. It would be a wonderful thing if we could accomplish that one thing within the Church. If we could do it, even to reduce it just a little, within the next year, think what a wonderful project that would be within our Stakes and within our families.

There is nothing we could do, perhaps, that would help our young people to a better realization of their possibilities, than to so teach them that they would marry in the Temple. There is nothing that I have ever been more grateful for than that privilege, the privilege of being sealed to my wife for not only this life but for an eternity which is to come. The very sanctity and sacredness of that thing is one of the greatest supports that we could have in life. It is one of the very finest objectives that we could have in dealing with our young people. Now, to impress upon them the sanctity of it and the desirability of it, we have to teach them some other things.

RESPONSIBILITY OF LEADERS TOWARDS THE YOUNG

There are far too many of us who fail to teach our young people the law of chastity. Nothing in a man's life, or that of a woman, can give the satisfaction and the joy that comes from the realization that your life has been a chaste and upright life. These young people are placed in our trust, and we have a responsibility towards them. If we can increase their happiness, their joy and their safety, by teaching them these things, it is a sacred duty on our part to do it. Let us never let a son or daughter of ours, who may be found in sin, be able to say to us that either for lack of teaching or by example we are responsible for his or her downfall.

I hope that we may be able to so instill in their hearts a love for these things that such practices as repeatedly come to our notice, where men fail in this respect, will likewise diminish to the vanishing point. I would that every man and woman in the Church were able to bow their heads before God, their Heavenly Father, and swear that they are chaste and upright.

I compliment you fathers and mothers on the great numbers of your boys and girls who can look us, their Presiding Authorities, in the eye, and swear that they are clean, before they go on their missions. I do not know any place in the world where you could find as high a percentage of men and women that can do so. But as near perfect as that may be, we might increase it. We might make that better, with just a little more care given to our young people. I pray that God will give us the strength and the courage and the frankness to meet them on common ground, and teach them the way of life. God bless you. Amen.

ELDER SAMUEL O. BENNION*Of the First Council of the Seventy*

I sincerely trust, my brethren and sisters, that I may enjoy the Spirit of the Lord this afternoon, for no one can hold this position and address an audience without that Spirit which will bear testimony to all of us that this is His work.

RESPONSIBILITY FOR OPPORTUNITIES

In the day and age in which we live the many complicated situations which arise bring us more than ever face to face with the fact that we are all individually responsible for our acts. I believe that I have an individual responsibility as well as an opportunity to do what the Lord would have me do, and that I have also the duty to encourage others to do likewise. They in turn have the same privilege.

I do not believe as many do that the grave is the great common leveler, but rather that as we live and journey through this life, so shall we begin on the other side; that we shall begin where we left off here; that we cannot change the life that we have established; that it will take time for men and women to change their methods of living. I believe in the Prophet Alma's words, that this life is the time for men and women to prepare to meet God:

Yea, behold, the day of this life is the day for men to perform their labors.

Alma continues:

Ye cannot say contrary to this, for that same spirit which doth possess your body at the time of death, at the time that ye go out of this life, that same spirit shall possess your body in the life to come.

It is a mistake for men and women to believe, as many are taught in the world, that when we pass away we will go immediately into the presence of the Lord, there to remain. It is not so written, but it is written that we shall go into that spirit world, and that the life that we have lived, the knowledge that we have acquired, will be with us there, and shall be with us and for us in that life where we shall go.

EARTHLY LIFE A MISSION

We came into this world and took upon ourselves these bodies of flesh and bones willingly. We came here, away from home, to perform a work, and to test our strength. The Lord sent us on this mission. I have always felt that this experience in mortality is more or less a missionary experience. He governs and controls the destinies of the human family, according to their faith in Him and according to their work, and that training they received, and that obedience which they yielded in that eternal world from whence we all came, had much to do with the shaping of their destiny here.

I do not place credence in the thought that things come by chance

or by luck. I doubt very much if there is any such thing. I think the Lord's plan is an orderly one, which He made before the foundation of this earth was laid. I believe with all my heart in the testimony of the great prophets, that we were in that world, and that we shouted for joy at the time when the Son of Man was selected to go into the world and preach the Gospel of peace among the children of men, that men who would might have a chance to prove themselves while they were in mortality.

I repeat that I am strong for individuality. I believe in it in business and in government. I believe in it in my Church relationships. I am fully converted to Alma's statement that this is the time for men to prepare to meet God, and that that same spirit which possesses our bodies when we go out of this world, that same spirit and experience and training, will go with us into the world to come. It will be there as an asset unto us. If we have not kept the commandments of God and made good use of our time, then we have failed that much, and we have to that extent retarded His plan, for after all that plan is based upon the faith and works manifested by the sons and daughters of God.

THE KEYS OF AUTHORITY RESTORED

The Lord has established in your day and mine the Gospel of Jesus Christ. He gave it to the Prophet Joseph Smith, who was divinely appointed to become the great Prophet of this dispensation of the fulness of times. It was through him the Gospel was to be taught in all the world. The Lord brought into the world the authority that He gave to Joseph the Prophet, and He established it through those men who appeared unto the Prophet and gave the keys to him. This is the authority to act in the name of God. This is the Holy Priesthood, and to know this and to live in accordance with it is life eternal for the children of men.

There are thousands and millions of good men and fine women in this world. They can only be reached by those who know the truth. A man who does not have a testimony of this Gospel cannot bear it to others. He cannot establish faith in the heart of another man or woman unless he possesses that faith himself. He must have a knowledge that God lives, that Jesus is the Christ, that this divine plan called Mormonism, was instituted by our Father in Heaven, and that it is the work of God. He must feel this and know it. Then he can have influence with the children of men, and by the power of his example, which often precedes precept, he can establish faith in the hearts of the children of men.

This is the mission of the Church of Jesus Christ of Latter-day Saints. If men procrastinate, if they continue to be wicked, they cannot hope to inherit these blessings. Let me read what Alma further says about this:

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.

EVIL HABITS LEAD MEN ASTRAY

My brethren and sisters, let us look well to the habits we form. If they are evil habits, and if we do not repent of them and put them from us, they become a great part of us and it is not easy to shake them off or to forget them. It is not easy for men and women to get away from the vices of sin. The drinking of alcohol, for example, leads them into terrible conditions, often into destruction. That same principle will apply to every habit or form of sin that a man or a woman may acquire here in mortality. That is the thing I think that our great prophet Alma had in mind.

ADVICE GIVEN BY THE PROPHET ALMA

Alma offers some very encouraging advice in these words:

Counsel with the Lord in all thy doings, and He will direct thee for good; yea, when ye liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

That is the promise that He offers to men and women who will follow the Lord and counsel with Him, who will attend to prayer, who will attend to their offerings, who will walk uprightly, as carefully as men and women may in mortality. And he said: "Ye shall be lifted up at the last day."

A GREAT PROMISE

As I read these words my mind was drawn, and has been drawn many times to a passage of scripture in the Doctrine and Covenants, in the 93rd section, the first verse. I heard President Joseph F. Smith read it once when I was in Conference, and I believed it was directed to me. I read it to you:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.

I want to say to you, my brethren and sisters and friends, that is one of the greatest promises the Lord could offer. It is a wonderful thing for us to know that, and to know that it will absolutely come to pass. It fills us with joy to know that the Lord Jesus Christ is the Savior of the world, and that He is our Father's Son; that He established faith among the children of men and raised up a righteous heritage here in the earth, to establish His Cause in the great world in which we live, and that if we are worthy we may one day look upon His face.

THE VALUE OF TRUTH

It is a glorious thing to know the Truth. It is a glorious thing to live it. It is a fine thing to meet men, regardless of where we may travel, and to let them know and feel in their hearts that we believe in the Gospel

plan and that we teach it and live it. By it we may bring souls unto Christ.

I have lived in the shadow of the prophets for many years. I have heard their testimonies. It is a marvelous thing to hear the testimony of President Grant. I talked to a person who heard his voice this morning over the radio. He said it was inspiring and that he was deeply touched when, in his humility, the President manifested emotion. The testimony of Jesus was there. What more could men and women ask for or hope for than to know these things? "For this is life eternal," said the Savior in His day, "to know thee, the only true God, and Jesus Christ whom thou has sent."

Brethren and sisters, we are living in a day of great trouble and distress, but we have the power to use our free agency, stand for the things we know are right, and to establish faith among the children of men. Let us not be fearful of saying "No" when we ought to say it. Let us stand for the truth and uphold the hands of the prophet of the living God and those who are associated with him, for this is the work of God. The Lord bless you. Amen.

The Choir sang "Jesu, Word of God"—Mozart.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

This is a most wonderful sight, and this is a most important position which I occupy. In looking into your faces I feel very much my weakness and dependence upon the Spirit of the Lord, and I trust that I may have your faith and prayers in what I may say.

There are a great many principles that concern us very deeply, the principles of the Gospel. We have assembled here for the purpose of being instructed, guided and built up in the faith. It is impossible for one individual, in the limited time, to attempt to cover many of these principles of eternal truth. I have been delighted in all that we have heard. We have heard much already of the greatest importance, which I humbly hope we will put into practice, if we have not already been practicing these principles of righteousness which have been mentioned here this afternoon.

I am inclined, at this particular moment, to continue something along the line of the remarks that were made by Brother Ivins, for I believe that he touched upon one of the most important things that concern the Latter-day Saints—marriage.

KEEPING THE COMMANDMENTS IMPORTANT

We have a great many people in the Church who would not think for a moment of stealing. They would not lie. They would never think of purposely injuring a neighbor, and they might be considered, of course, to be good citizens, because in all their acts they show the spirit of honesty and integrity so far as their dealings with their fellow men are concern-

ed. But they do not feel that they have violated any principle of justice or right, when they violate some of the most important commandments that the Lord has given us.

MARRIAGE FOR TIME NOT APPROVED

Frequently I receive an invitation to attend a wedding. I look in the newspaper and I see the picture of a beautiful young lady, and the announcement made that she is going to be married, and perhaps, she being a member of the Church, she is going to marry also a member of the Church, but that the ceremony is going to be performed at the home of the bride, or at some other place selected by them, outside of the Temple of the Lord.

While the invitation that comes to me no doubt is sent in the spirit of kindness, I always feel that I would rather not receive it, because I do not want to lend to a wedding of that kind even my presence, because I consider marriage, as the Lord has given it to the Church, one of the most vital and one of the most sacred principles that has ever been revealed. And when we violate that covenant, or refuse to enter into that covenant, we are transgressors of the law.

We read in the scriptures that sin is the transgression of the law. Now, these people who marry by what we call civil ceremony, in other words, who are married by the Justice of the Peace, or by an Elder of the Church, the Bishop or the President of the Stake, outside of the Temple of the Lord, can only be married for time. That is all. The Lord has commanded us, as it is recorded in the revelations, that marriage among members of the Church should be performed in His Holy House, and not for time only, but for time and all eternity. Therefore, those who are satisfied to receive a ceremony for time only, uniting them for this life, and are content with that, are ignorant of this fundamental principle of the Gospel and its consequences, or they are in rebellion against the commandments of the Lord.

RESPONSIBILITY OF PARENTS

Now, what I want to say is intended very largely for the parents of the young people. I think the parents, perhaps, are more to be blamed, because, in many instances, very many instances, they have not taught their children the sacredness of the marriage covenant. I want to read to you one or two things that are written in the revelations. I hope that my words will carry to those who contemplate entering into this sacred ordinance, and if they have intended to have the ceremony performed in some other way, rather than that which the Lord has indicated, that they will take heed and repent, that they may receive the blessings.

COVENANTS NOT OF GOD END WITH LIFE

I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

And everything that is in the world, whether it be ordained of

men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

I have read to you a fundamental truth, a self-evident truth. Any one, it seems to me, who believes in a Supreme Being, must acknowledge the fact that any covenant or obligation, bond, vow or performance, that is not in accord with the law which has been decreed by the Supreme Being, must of necessity come to an end. I can see no grounds for argument in regard to that. That is a fundamental truth.

The Lord continues in this revelation and says:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world.

While the Church, as well as the world, would recognize that marriage while they are in the world, yet the fact remains that when they are dead the marriage comes to an end.

Therefore when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding and an eternal weight of glory.

I take it that this has reference to those who have been just and honest and have been willing to keep other covenants and commandments the Lord has given them. They are members of the Church, but have not been willing to enter into this great and crowning covenant, if you please, which would exalt them to be the sons and daughters of God. And therefore, as I read further:

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

Forever and ever! Think of it! It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the Temple of the Lord, because I realize what it means, that they are cutting themselves off from exaltation in the Kingdom of God.

Now, again, the Lord continues, in this revelation, to say that if they are married by His word, then they shall pass on to the exaltation, and that exaltation is a fulness and a continuation of the seeds forever. In other words, the family organization is intact throughout all eternity, and there shall be eternal increase,—and that is the crowning glory, if you please, in the Kingdom of God.

Again:

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom He hath sent. I am He. Receive ye, therefore, my law.

ETERNAL LIFE THROUGH KEEPING GOD'S LAWS

What do you get of that? This fact, that the marriage for eternity grants unto us the privilege of eternal lives. It does not have reference to our existence hereafter, for every man will live eternally; it is the continuation of the seeds forever, which constitutes eternal lives.

Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

What is meant by the expression "to the deaths"? It means to be stopped, to be shut off, to be denied the privilege of eternal increase. That is *the deaths*, and a great majority of mankind will go on into the eternity, to partake of *the deaths*, which means a stoppage, cutting off from these great blessings, which shall be bestowed upon those who are willing to keep the commandments of the Lord.

May the Lord bless the Latter-day Saints. May parents teach their children, that they may understand this thing, that they might walk in the light of the truth, and that this evil that exists among us may come to an end, and that the fathers and mothers may rejoice when their children are married by some one who can seal them for time and for all eternity.

PRESIDENT JOSEPH F. SMITH'S WORDS

President Joseph F. Smith has said—I have heard him say it to the members of his family and elsewhere—that he would rather take his children to the grave, one by one, and lay them away, knowing that they would come forth worthy to receive the fulness of the kingdom of God, than to have them marry outside of the temple of the Lord, and deny themselves these privileges.

Of course, a person who marries outside of the temple may repent, and can come to the temple and have the ceremony performed by one having authority; but how much better it is, as we have already heard, to do the thing right at first. So I pray, in the name of Jesus Christ, our Lord, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I am very happy, my brethren and sisters, to have the opportunity of speaking to you this afternoon. Along with the other brethren, I have been very much interested in the remarks, counsel and instructions that have come to us. I trust my Heavenly Father will bless me, that I may be helpful in my remarks, so that our faith and testimony may be increased.

DREAMS AND VISIONS

In reading in the Book of Mormon my attention was attracted to the statement of Lehi, wherein he gives an account of his vision of the iron rod. I was attracted first because, in the words of Lehi, he said: "I have dreamed a dream; in other words, I have seen a vision." It occurred to me that the dreams that one has, if they are at all worth while to the individual, or to the Church, they must be associated with that other word "vision." When one has dreams, and they are of value, they must be associated with vision from God, the Eternal Father.

We do have people in our day, who are dreaming dreams, and they, in some instances, feel that they are very vital, and that they belong in some way to the revelations of the Lord. As a general rule, such dreams have to do with personal desires for things,—perhaps things they should not have. They may be caused by worry or nervousness or an unbalanced ration.

I had an uncle, who was a bachelor, and a lady came to him and said she had had a dream that she should marry him. My uncle said, "That is all right, but will you wait, please, until I have had the same dream?"

There are people who, in order to have the things that they want, assume that they are dreaming, and that these dreams are coming from God. It is only a way of disregarding the word of the Lord, and doing the things that they want to do, whether they be right or whether they be contrary to the word of the Lord.

THE TREE OF LIFE

In this dream of Lehi's he said that he saw the tree of life and that it was the most precious thing above all other things, because "it sheddeth itself abroad in the hearts of all the children of men." An angel who was standing by Nephi as he was receiving the interpretation of his father's dream said, "Yea, and the most joyous to the soul."

The love of God, in the explanation that we have in the scriptures, is the tree of life. The love of God is more precious than anything else, and we can readily judge how much we love God by the way we keep His commandments. We may say we love God, but if we haven't the strength, the faith or the courage to make sacrifices for the truth, then surely we are not loving God as we should love Him.

THE IRON ROD AND THE GREAT BUILDING SEEN BY LEHI

The other thing that attracted my attention was the rod of iron which ran along the bank of a river and led to the tree of life. In the interpretation to Nephi he was made to understand that this rod of iron was the word of God, the Eternal Father, and that many men and women, hosts of them, started on their way to reach the tree of life, that they might partake of this fruit, which was precious above all other fruits. As they came and partook of this fruit, some of them, in looking around, saw a building that seemed to be standing, as it were, in the air. There was a multitude of people in this building, and they were mocking those who had come to eat of the fruit of the tree of life. Many of these people who came and had eaten of the tree of life, because of the attitude of the people who were in this spacious building, felt ashamed of the thing that they were doing, and wandered away and were lost.

RIDICULE OFTEN THE CAUSE OF TURNING FROM THE RIGHT

So the thought has occurred to me that often we partake of the fruit of the tree of life, or we become acquainted with the love of God, and His mercies, and then we are made ashamed by the attitude of other people. I dare say that the majority of our young people who begin to smoke or to drink, do so because in some way other people have made them ashamed of the word of the Lord, as if it were something lacking in value and need not be held to. Because of the mockery and because of the words of ridicule, our young people turn away and commence to do things that other people do. Then it becomes a habit, which makes it that much harder to find their way back again to the road that will lead them to the tree of life.

We have people who fail to go into the house of the Lord because they have been made ashamed of its ordinances and ceremonies and of its requirements in the matter of dress. The argument is used that it is all absurd, that it is foolish and of no importance; therefore boys and girls and other people are made ashamed of the things that we have in the holy house of God, because they lack understanding and courage and because they have not loved God enough. They would rather have the things that seemingly are comfortable and easy for them, and which require no sacrifice. Thus they turn away from the love of God and the path of righteousness.

Awhile ago I came in contact with a man, a young fellow who, attending one of our places of learning, was told that patriarchal blessings were on the same plane as fortune telling and crystal gazing, that there was no truth back of them that would be helpful to anyone. So that young man's faith in one of the precious privileges of the Church was shattered.

May the Lord bless us and be helpful to us. May we seek after the tree of life. May we get hold of the iron rod and as we go through the destructive mists of darkness, may we hold tight to this rod and not be lost in the wilderness, and so be able to reach the tree of life, and love God as we should love Him. I humbly pray for these things. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The Apostle Peter said: "Jesus went about doing good." In these five words is the epitome of a divine life, spent in the service of humanity.

As I listened to the report which was read this morning, particularly that part of it which referred to the Church Welfare work, I said in my heart, "this great movement is applied religion."

MIGHTY WORKS PERFORMED BY JESUS

It is wonderful to contemplate the care and compassion that Jesus bestowed upon the unfortunate. He healed the sick, made the blind to see and the deaf to hear. He fed the hungry multitudes, "lest they faint." When He raised the little maid to life He commanded the astonished parents "that something should be given her to eat."

When He performed those mighty works in His own country the people were astounded and said: "Is not this the carpenter?" They could not comprehend that Jesus was Deity embodied in human form.

I haven't heard anyone explain the full significance of the profound truth that God Almighty trained His Only Begotten Son in a carpenter shop. The Savior was no weakling. He was a muscular workman; He stood and moved in the pride and strength of manhood when He drove the money changers from the Temple. He was also considerate and kind.

THE YOKE OF CHRIST

He said:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Jesus in the carpenter shop doubtless made yokes for oxen. But the yokes He made left no sore spots. They made the burden light. The man who bears the yoke of Christ has no sore spots on him. In his heart and life there is real liberty and joy. Yes, Jesus was a carpenter and that Carpenter today is the Captain of the world's only hope.

PRACTICAL ADVICE TO YOUNG MEN

Our young men in Zion should learn handicraft trades; there are too many of them seeking white-collar jobs. If they want to "stand before kings" they should become skilful farmers, craftsmen, mechanics, and be diligent in their work.

Mr. Babson said:

W. J. Cameron, of the Ford Motor Company, told me the other day that the number of students preparing to be mechanics is only about one-seventh the number now employed as mechanics; while the number now studying for the professions is about thirteen times those engaged in the professions.

This does not look good. We should not cease to teach our young men that the mechanic as well as the farmer is necessary for the progress of the community. The world is in need of mechanics, builders, plumbers, carpenters, bricklayers. I felt disappointed in reading in a newspaper, a few days ago, the following statement:

The Ogden Air Depot at Hill Field will need 2,500 to 3,500 machinists and mechanics by the end of this year, it had been reported today by Major R. J. Minty, personnel officer.

He explained that the army hopes to fill at least the lower grade skilled jobs with Utah men, but is certain that many of the more skilled workers must come from outside the state.

I urge the young men to learn trades; to be craftsmen. Then they will be qualified to earn a comfortable living. The middle partition of the incompatibility between labor and culture should be pulled down. There should be no such partition. Labor is honorable. Let us pursue the splendid policy that will bring temporal independence to our young men and that will produce for us more builders, for our people are naturally builders. A new world is being built. Builders and mechanics are in demand. Every effort should be put forth to make our young men employable.

Boys and girls stay in the country, on the farms; do not desert them, for the land is your heritage. When the bulk of the population shifts to the cities there is danger to the nation. For the real bulwark, and the strength of the nation is in the country. President Grant remarked to me the other day that cities would perish if they were not continually nourished with the good, pure blood that comes from the country.

I know of four ranches in this State. The men who founded them were English, German, Swedish and Danish. They were solid men in the community and earned the bold independence that comes from labor. They made themselves well-to-do. But where are their descendants. Most of them wanted white-collar jobs. I have seen them punching time-clocks. They are living from hand to mouth. Strangers, not members of the Church, contented and prosperous, own and live on those ranches.

"Sweet are the uses of adversity." I believe in this too often overlooked truth. Blessings ought not to be wasted: neither should troubles. Oh, if we had had the foresight to have prepared for the defense of this country when we were in the midst of the depression! Men could then have been trained as mechanics. They could have been employed in erecting our defenses. Instead of spending the billions of dollars in ways that probably have not brought the greatest good, work could have been provided for millions of workers who would have been glad to work. There might not have been any war in Europe if this had been done.

THE LORD'S ADVICE TO RICH AND POOR

The Lord gives some advice to the laboring men, and also to the rich men. This is the Carpenter speaking, the Carpenter who was exalted to a throne to sit down on the right hand of God. He it was who was rich and became poor for our sakes. Listen to His divine admonition:

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

I admire the great captains of industry. They have founded magnificent industries. They should be hailed as saviors of labor in the industrial world. But they should not honor and love mammon more than they love their humble brethren who are working for them.

Now, to the laboring men:

Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands.

No excuse there for sit-down strikes. No encouragement for strikes which are inspired by a spirit of violence. Labor cannot do without capital. God wants both to go together peaceably. Do not blame and envy men because they are rich; do not condemn or look down upon men because they are poor.

The capitalists, the industrialists engaged in the manufacturing industry and the working men should put aside the agitators and the professional trouble-makers and meet around the conference table with their hearts permeated with the Spirit of Christ.

Then in that state of mind, misunderstandings, questions and disputes would be settled in reason and justice. Results would spring from such conferences which would make an end of useless and costly strikes. They would make for practices, conciliation, satisfactory adjustments and happiness that flow from the spirit of the Savior. Thus these outbreaks of violence, the strikes which disfigure and disrupt our industrial life would cease. I pray that the Spirit of the Lord Jesus will rest upon and abide with employer and employed alike.

GRATITUDE EXPRESSED FOR LEADERS

We thank God for President Grant. As he was talking this morning the words of the Apostle Paul came to my mind. He said: "Nevertheless, I live; yet not I, but Christ liveth in me." We see the influence of the spirit of the Savior in the life of our beloved President. That is the reason why he is a blessing to his people.

May I add just one more word. With all my heart I endorse the statesmanlike address delivered by President Clark in this Conference. Every word of it I accept. It is a warning to this nation, a word of light uttered by a prophet-statesman.

I bear testimony to the truth of the Gospel in the name of Jesus Christ. Amen.

ELDER FRANK EVANS*Former President of the Eastern States Mission*

I do not know at this moment what I shall say. I have been in this congregation since the opening of the morning meeting, very much impressed and stimulated by the discourses of the brethren, but not expecting to be called upon myself.

It is a singular privilege to occupy this pulpit. When one reflects upon the history of it, and looks back over the years, when he examines the discourses that have been delivered here, he finds the high points in all the activities of our lives, from the standpoint of religion, of social science or educational principles; in fact, in all that is of importance to us. The finest doctrines known to men have gone out from this pulpit. It is not surprising, therefore, that those who are to speak approach it in a spirit of diffidence, certainly of humility, of deep concern, and of profound respect.

Going back to the records of 1869 and '70, and to the General Conference of April, 1872, I re-read oftentimes the doctrines proclaimed here by President Brigham Young. He urged the people to come together in unity and counsel in all their undertakings. He taught the doctrine of cooperation as we see it today, and even upon a broader scale, and yet it was probably from this pulpit alone that that doctrine was then being taught. He defined clearly the benefits of cooperation and the advantages that it would bring to all the people. Since that time, every State in the Union has declared in favor of the principles which he then advocated.

Today we see also the most advanced step, I believe, that has been taken in the direction of cooperation, in our Church Welfare Program. I trust that no man and no woman who, having the opportunity to engage in this work, will fail to do so. Let not your sons and daughters grow up to a realization of what is now being done in the line of social justice, welfare and service, to discover that you have not taken part in it. The day will come when men will stand here and relate with justifiable pride, what will have been accomplished in the present undertaking and the people will view it with universal approval and with a sense of deep satisfaction.

At the April Conference of 1880, President John Taylor delivered a discourse here which for fundamental righteousness cannot be excelled by any address that I have ever read. It was the Year of Jubilee. He advocated that "we do like the Ancients, and take off the yoke from those who are in debt and unable to pay, and release them from their bondage, and cause a feeling of joy and liberty to abound among the poor." The granaries were opened, and the thirty-five thousand bushels of grain that had been gathered by the women of the Relief Society were released for the benefit of the poor.

In that sermon, President Taylor said:

When the Lord is blessing us, let us bless one another. He will not let us suffer if we take care not to let one another suffer.

It will be recalled that at that time one-half of the sums due to the Perpetual Emigration Fund, amounting to more than \$800,000, was turned over for the benefit of the poor—that is, these obligations were forgiven those who were unable to pay. That was, in reality, a year of jubilation.

However, the discourses of that day were not, of course, broadcast as they are today. They reached the ears of ten thousand gathered in this great auditorium and were preserved in written or printed form, but where one thousand were reached then, hundreds of thousands may hear what is being said now. The discourses of this morning, for example, were heard throughout the West and I believe it can be said that they take rank with the noblest utterances that have ever come from this pulpit.

Another thing that has been constantly taught here is the doctrine of thrift; not a thrift that is mean or low or selfish, but a thrift that calls for intelligent saving, for judicious spending, and for wise giving; a thrift that makes one able to be generous. President Grant has constantly emphasized this doctrine and in connection with it the principle of self-discipline, self-control, and avoidance of those things which are injurious to the physical being. While in years gone by these things have not been taken so seriously, today from every college, every medical institution, from all those trained in medical science, from the councils of people generally come an acceptance of these doctrines, especially so since they may now be judged by their fruits. And, above all, lessons of courage have come from this pulpit, both by word and by example—the courage of one's convictions such as our leaders exhibited in years gone by, and such as they exemplify today.

As I was recently leaving the Mission office in New York, for a trip into the field, I passed through an electric gateway at the railway station. As I approached the gate leading to the train, it opened mysteriously before me, and to my mind came the question, "What hand opened that gate for me?" The obvious answer seemed to be: "No hand at all. You simply intercepted the electric current and the power did the rest." But that was not the answer. Many hands and many minds, working over many years, opened that gate for me, and tens of thousands of men, women and children have availed themselves of that convenience which science had given unto us. I thought of the Faradays and of the Edisons and their kind and of how they had been taunted and even ridiculed, as they worked their way upward to bring a blessing to mankind. Courage kept them at their task. But more than all, I thought of the leaders of that Mission in the early days—of Wilford Woodruff, of John Taylor, of Parley P. Pratt and Orson Pratt, and such men as they. They also pointed out a gate which opened to tens of thousands of men and women and children,—a strait gate and a narrow way, one that leads to Life. That is the Way with which we are most concerned. These men, too, were taunted, were ridiculed and even persecuted, but they were never dismayed. They were men of fortitude and of unfailing courage. They were convinced of the rectitude of that for which they stood. They were

converted to the Gospel of Jesus Christ, and there was no compromise in their souls or in their minds.

These are the lessons which have been taught from this pulpit during all the years of its history. May we appreciate its importance, its deep significance. May we not fail in our integrity, in our courage, in our devotion to the work of the Lord, I pray in the name of Jesus Christ. Amen.

An anthem, "Be Thou Faithful"—Engel—was sung by the Choir.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We thank the Choir for the beautiful songs which they have sung to us today. We always know when we have the Brigham Young University Chorus that we will have good music.

I again urge that as you leave here to drive to your homes, you drive carefully, and I ask the pedestrians to walk sensibly as they cross the roads.

The benediction was pronounced by Elder Richard C. May, President of the Minidoka Stake.

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

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, April 5, at 10 o'clock.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The moment has arrived for opening the third session of this Conference. We are indeed grateful again this morning, notwithstanding the inclement weather, that President Grant is with us and is presiding. He has asked President Clark to conduct the services.

Through the courtesy of Radio Station KSL and of the other Radio Stations cooperating the meetings of this Conference are being broadcast over KFXD at Nampa; KSEI at Pocatello; KTFI at Twin Falls; KID at Idaho Falls; KSUB at Cedar City; and KEUB at Price.

The Presidents of Stakes in these localities are arranging meetings in various of their Ward meeting houses where Ward and Stake congregations can hear the Conference. A direct wire from the Tabernacle to the Los Angeles Stake Tabernacle in Los Angeles, California, will bring the services to that area.

We were advised last evening that the reception was very good in all these areas, and that people were coming together and enjoying the services.

There are present on the stand this morning President Grant and his two Counselors, the eleven Apostles, all of the First Seven Presidents of Seventies, and all of the Presiding Bishopric.

The music today will be furnished by the Blackfoot Stake Choir, Elder Ronald Bitton, Director, Elder Frank W. Asper, Organist.

The congregation and the Blackfoot Stake Choir sang the hymn, "Do What is Right."

Elder Wilford W. Warnick, President of the Timpanogos Stake, offered the opening prayer.

The Choir sang "Lift Up Your Heads"—Taylor.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Revelation is the rock upon which the Church of Jesus Christ of Latter-day Saints is built. It is the basis of Mormonism—the restored Gospel of Jesus Christ in its fulness. Using the term revelation in a broad sense, it is the means the Lord has always employed to acquaint His children with the plan of salvation, with a knowledge of His existence and of our relationship to Him. We believe the Bible and other scriptures are divinely inspired writings.

JOSEPH SMITH, HEAVEN-TAUGHT

The Prophet Joseph Smith was wonderfully favored by the Lord in the matter of revelation. So far as the records show, it began in what was the most marvelous vision ever given to mortal man. The Father and the Son not only showed themselves to Joseph but actually talked to him. In addition to these personages a number of others of the greatest personages in heaven also appeared and talked to him—Moses, Elias, Elijah, John the Baptist, the Apostles Peter, James and John, and the prophet Moroni—an imposing list of immortals. Thus to a remarkable degree Joseph Smith was heaven-taught by word of mouth as well as by inspiration of the Holy Ghost. We are entirely correct, therefore, when we say that divine revelation is basic to the organization and continued existence of this Church.

REVELATION—FOR THE CHURCH AND FOR INDIVIDUALS

Without revelations other than the inspired teachings of the Bible this Church could never have been organized. There would have been no need for it, because it could not have been essentially different from existing churches. It would have had no more light than they have—no fuller truth to impart.

Revelation is needed not only to guide the organization and teachings of the Church, but also to enable the members to function acceptably in their respective duties. One thing that is characteristic of the Latter-day Saints is their assurance that God lives, that this is His accepted Church and that He helps His children according to their worthiness and

needs. Experience has taught them the validity of certain scriptural teachings relative to the individual receiving divine revelations.

We remember what Jesus said to Peter when He asked His disciples "Whom say ye that I am?" The answer came quickly from Peter,

Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. (Matt. 16:15-17.)

This indicates that Peter received his knowledge through divine revelation.

THE PRAYER OF FAITH ANSWERED

Joseph Smith's boyhood experience in this matter has been published world-wide. The lad most earnestly wanted to know which church to join. He decided to ask the Lord, for he read in the writings of the Apostle James the following:

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

However, James gave a caution in these words:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. (James 1:5-7.)

This biblical passage heartened the boy and he went into the nearby woods to pray. The sequel was the most marvelous vision ever given to mortal man. The Father and the Son appeared to Joseph in a column of transcendent light. He not only saw them, he heard their voices, for they spoke to him. He learned the truth that God hears and answers prayers.

Many Latter-day Saints can and do bear witness to the truth of another saying of Jesus recorded by the Apostle John and stated in these words:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

This of course indicates that revelation is the means of getting this knowledge.

I give another scriptural reference on this point. It is clearly and explicitly written and is found in the Book of Mormon, recorded in the tenth chapter of Moroni and is as follows:

And when ye shall receive these things, [those written in the Book of Mormon] I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)

REVELATION FROM TWO SOURCES

I call attention to this principle of revelation, not that all Latter-day Saints do not accept it, but to point out that there are certain dangers regarding it about which a few of our people seemingly need to be warned. The kind of revelation of which I have spoken is divine revelation. I know of no dangers associated with this kind of revelation. Its source is heaven and most commonly is a manifestation of the power of the Holy Ghost. But using the term in its broadest sense it will include the whisperings that come from evil sources through the power of Satan.

According to our teachings, Satan and an army of supporters were cast down to earth from the premortal spirit world. They are spirit brothers of ours, and are real persons having spirit bodies. As surely as we live they live also. They are trying to handicap and thwart the work of the Lord. Wherever the Saints are found there the devil is also. If Satan can overcome the Saints, he will have all the world subject to him. He is a deceiver, the father of lies, the source of evil, the enemy of all righteousness.

He has great power in the earth. He has deceived, and is deceiving, some people who have been and may now be members of the Church, but members in grave danger. One of his schemes is to give them a type of revelation, inducing them to believe that these come from heaven instead of from the devil. It is these people that are in urgent need of a warning.

In writing to the Corinthians the Apostle Paul speaks of those opposing his labors as:

.....false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Cor. 11:13-15.)

Do you notice the similarity in method used in Paul's day and in this day by emissaries of Satan?

In Matthew, Chapter 24, Jesus in speaking of the signs and conditions preceding His second coming is reported as saying:

There shall arise false Christs, and false prophets and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

FALSE PROPHETS TODAY

Do you know of any false prophets among us in these days—those misguided, lying, deceitful workers who claim to be the recipients of divine revelation? In the 7th Chapter of Matthew Jesus is again reported as saying:

By their fruits ye shall know them. Not everyone 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. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonder-

ful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:20-23.)

There are many scriptural references, particularly in the Doctrine and Covenants, that might be given of the deceiving power of Satan. One found in the Book of Mormon bears directly upon the point I have in mind. It is found in the 30th Chapter of Alma. Korihor, an anti-Christ, was arrested and brought before Alma, the governor and chief judge, for teaching infidelity and leading the people into wickedness. Before the judge Korihor refused to desist from his position and demanded from Alma a sign that there is a God. When struck dumb Korihor wrote:

The devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God.... And he taught me that which I should say, and I have taught his words.... (Alma 30:53.)

Are all of us not acquainted with instances essentially like the one Alma relates of Korihor?

THE DECEIVED

Occasionally there comes to my office and presumably to other offices in the building, an individual who claims he has a divine message for the Church or for President Grant. Of course, we give no credence to their claims. But I refer to their claims in illustration of the statement that our belief in modern revelation may be the means of leading away some of the people unless they are on their guard. Perhaps at no time in history did Satan have power as great as he has today. There was no time in the past when so many people believed in revelation as today. Satan tempts us where we are most vulnerable. He misleads a few into believing that the promptings that come from him are divine revelations. These false prophets in turn are seemingly so devout, so humble, so earnest and sincere that they, with Satan's help, are able to deceive and mislead many others—only those, however, who profess a belief in modern revelation. Thus heresies spring up, faith in our leaders is destroyed and the devil laughs because of his successes. The foolish who have been blinded have been led to believe that they are serving the cause of the Master when the fact is they are dupes of the devil. I speak plainly to avoid being misunderstood.

There are adulterous men going about lying to and trying to deceive people into believing that the President and leaders of the Church have lost the spirit of their callings and have repudiated some Gospel principles. This is one of the ways in which the devil is working.

INDIVIDUAL GUIDANCE

We believe that an individual is entitled to divine guidance in his personal and material affairs. President Joseph F. Smith was reported in a Conference sermon as saying the following:

Every man has the privilege to exercise these gifts (of revelation) in the conduct of his own affairs.... in the management of his farm, his flocks, his herds and in the management of his business.

I was once reliably told that President Wilford Woodruff advised going ahead with building the Lehi sugar factory, even though a committee of business men had reported and decided against its feasibility. President Woodruff knew the project would be successful because the Lord had so indicated. But Satan has deceived many Church members by his devilish manifestations in matters of material projects. I called attention to one of those in a recent stake conference. No loyal Church member can logically expect a project to prosper when it has been disapproved by two presidents of the Church.

THE WORTHY MAY DETECT EVIL

Yes, the devil is among the Saints. Let them beware. He uses various means and methods—those that are found to be most effective, depending on many pertinent factors. He catches often those who are off their guard. None of us is secure from his wiles. To be as secure as may be we must have the help of the Lord. This is available if we worthily seek it. Every one in the Church must have it if he does well the work authoritatively assigned him to do. But no officer, no missionary can fully enjoy the work of his calling in the Church without the spirit thereof, which is given through the Holy Ghost.

Brethren and sisters, let us not be deceived. There are many agents of Satan abroad in the land and some of them may be self-deceived, not knowing that they are in the power of the evil one. However, the spirit of the devil among this people may be detected by all honest, sincere members who keep the commandments of the Lord. The spirit of the Lord is comforting, joy-producing, love-inspiring, help-giving. The spirit of the devil is manifested in fault-finding, envy, selfishness, hatred, deceit, dishonesty, and produces misery, sin and crime.

GUIDANCE THROUGH PRAYER

Do the people of the Church want a safe guide to what is well for them to do? It is this: Keep in harmony with the Presidency of this Church. Accept and follow the teachings and advice of the President. At every Conference we raise our hands to sustain the President as prophet, seer and revelator. Is it consistent to do this and then go contrary to his advice? Is anyone so simple as to believe he is serving the Lord when he opposes the President? Of course, the President is not infallible. He makes no claims to infallibility. But when in his official capacity he teaches and advises the members of the Church relative to their duties, let no man who wants to please the Lord say aught against the counsels of the President.

In the spirit of helpfulness let me give you a key. When in doubt go on your knees in humility with an open mind and a pure heart with a real desire to do the Lord's will, and pray earnestly and sincerely for divine guidance. Persist in praying in this way until you get an answer that fills your bosom with joy and satisfaction. It will be God's answer. If obedient to this answer you will always act as the President indicates. You will then be safe. God help us all to act wisely I pray in Christ's name.

ELDER RICHARD L. EVANS*Of the First Council of the Seventy*

As always, I declare my dependence upon the Spirit that motivates all of these proceedings.

THE FUTURE AS IT AFFECTS YOUTH

I was happy yesterday to hear President Grant and President Clark address part of their remarks to the young men of my generation who face a breaking up of the pattern of their lives by those events which we now face, and I was happy to hear them remembered, in the opening prayer this morning. We have lived to see the day when the best laid plans of men have gone wrong, and these young men are facing the postponement or abandonment of many of their ambitions and most cherished dreams and plans for their own futures. And as the young men are affected, so are the young women. We sympathize with them greatly.

I met with such a group a week ago today, a group of M Men, and I felt them reaching for a message on this subject. I should like to have the ability briefly to deliver that message to them.

I think it shouldn't be a time for too much pessimism and discouragement, in spite of all the uncertainties. I think we should remind ourselves of the fact that there has always been uncertainty. No one ever lived in a static society. No one has ever had fixed guarantees that his way of life would not be interrupted, and I am sure that it is not a time for disrupting our plans. The time for preparation in the lives of our young men is altogether too short, and I feel in my heart that they should go forward with whatever they have in mind, and let interruption overtake them when and how it will.

It certainly is not a time for living from hand to mouth. It is a time for laying broader foundations than ever before, because no matter what kind of world we find ourselves living in tomorrow, the best qualified men will always be in demand, and whether we are living here or not, we shall be living somewhere, and those intangible things that we acquire we shall take with us wherever we go.

THE CALL TO ARMS

Some of our young men, and some of our mothers who are called upon to send them forth into service, wonder why they have to go. There have been some who have urged the Church and its members to declare themselves conscientious objectors. There may be some merits in this position. Perhaps we should reserve the right so to declare ourselves at some future time. I can think of possibilities and circumstances arising under which there could conceivably come some times and conditions for which we might want to reserve that right. But there are two sides to the question. Traditionally this has not been our position. In the century of our existence there is no people of like numbers that I know of anywhere in the world who have a better record for giving service when the call has come than this people.

No matter how ardently we may agree or disagree with those policies which have been and are being pursued in this regard, we are committed as a people to loyalty to constituted authority. That is true of our people in all the world, no matter what nation they may live in.

There may be another reason why our young men should respond to this call. Many people, and we are among them I am sure, bitterly regret the fact that when war comes it takes the cream of our manhood, it does not take the physically or the mentally unfit. It takes those who are best capable of rendering service, and we regret this fact most gravely.

But there is another side, and I would like to quote a paragraph from one of our nationally known commentators and columnists which appeared in the press a short time ago. Speaking of all our defense preparations and the creation of materials for defense, he stated that it also should be remembered that these things

can be used against us by an inside enemy just as easily as we can use them against an outside foe. This means a character-building campaign should be a definite part of our defense program. Now, more than ever before in the history of warfare, it is vital that the people of the strongest character should furnish the men who are to be trained for this new and all-important branch of our national defense. Let religious and civic leaders who are serious in their prayers re-read this last sentence.

I am sure that you and I, since an army appears to be a necessary evil—it has always been so far as history tells us anything, in ancient Israel, in Book of Mormon times, and down to the present—since it appears to be a necessary evil under the conditions in which we live, I am sure that you and I would not care to have an army in our midst made up of the worst elements of our society. And I am sure that our young men who remember who they are and what they are can be a leaven and a wholesome influence in this service into which they go. This applies of course only to those who keep in mind their principles and their ideals and who always conduct themselves in accordance therewith.

A LESSON FROM THE LIFE OF JACOB

I am reminded of the story of Jacob in the Old Testament, in Genesis, when he was traveling in a strange land. Up to that time he had had limited experience and had been held close to home ties. But in this strange place he awoke one night after a dream and said, "Surely the Lord is in this place; and I knew it not." (Genesis 28:16) I would like our young men to remember that wherever they are, God is in that place and they must take Him into their confidence and conduct themselves in His ways.

We cannot departmentalize the eternal record of our lives. It is one continued story. As Latter-day Saints we don't behave one way in the army and one way in business and another in Church. That is, not if we give heed to our principles. We do not behave one way at home and another way away from home. Wherever we are, remember that God is in this place also, and when the final record is written and read, all that

we have done and thought, at home and abroad, in all the occupations and in all the pursuits that we may be called upon to undertake, is all a part of the eternal record of all of us, and it stands unalterably for us or against us.

PREPARATION FOR LIFE SHOULD GO FORWARD

And to those young people who are inclined to be discouraged by the course of events, those who are oppressed with the spirit of "What's the use?" we say to them, there will always be a future. Again quoting from Genesis a passage that is a comforting assurance: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22.) And we must not cease in our preparations or in our living of life to the fullest that we are able to do it in accordance with the conditions and opportunities of our own generation. If we make the best of all our circumstances of our own generation and time the Lord will ask no more of us.

Life is not very long, I think. In the normal course of events mine is now half over, and I feel that I have scarcely put my foot in the door. I am sure that it isn't long enough to gamble any of the values of eternity against the values of time. And this thought recalls one of the most impressive passages from the Doctrine and Covenants, in which the Lord spoke to the Prophet Joseph Smith in one of his hours of deepest despair:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (Doctrine and Covenants 121:7, 8.)

And so I say to these young men of my generation: Go forth and live your lives in all of the fulness that is possible for you, and remember who you are and what you are, whether you are at home or abroad, in the army or out of it, and the Lord will bless you and prosper you and comfort you and reward you, and bring good out of all the circumstances of your lives.

I leave you my testimony that I know that God lives; that Jesus is the Christ; that Joseph Smith and all of his successors have been prophets of God, and I do it in the name of Jesus Christ. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

From "away down under" there is this that is said by that people: "A rain drop above and a chrysalis beneath,"—their way of stating that God's beneficent kindness produces a beautiful race of human creatures. I think if that great race of lovely and intelligent people could have the privilege of seeing this gathering, they would know that what their forefathers and immediate ancestors declared to them is absolutely true.

CONFERENCE GATHERINGS IN THE TABERNACLE

We come here twice each year, in April and in October, and have been doing so since 1867, the year this Tabernacle was dedicated, and each Conference since has been fraught with the splendid advice, the wonderful counsel, and the lovely and beautiful testimonies which have been borne here in the past and given to us already in this great April gathering of 1941. We have had one hundred and forty-eight Conferences in this building since we started to hold Conferences here, and I think if there were gathered together that which has been expounded from this pulpit, the world would be greatly enriched as it never has been before, and we would know and understand better that which God desires us to understand, and feel assured of our future safety and of our daily and present actions.

PREPARATIONS FOR WAR

I am prompted somewhat along the line on which Brother Evans has just been speaking, for I have met with many mothers of boys who have been called away, and in my weak way I have tried to comfort them, and I fear all too hopelessly and inadequately.

You know that in this old world and earth of ours today, mankind are running to and fro like ants whose hives have been disturbed, whose homes have been uprooted; and that over the great expanse of the oceans these monstrous steel vessels are zigzagging the lanes of travel, bearing their precious burdens, while underneath dives the submarine to lurk beneath the waves and wait to destroy the floating vessels. Over and above all come the hissing sound and the roar of the bombing planes, which spread destruction and bring to us such fear.

There is, however, a thought which comes in connection with this, and that is this: that in China and Japan, in Italy, in England, in Germany, in Norway, in Rumania, in almost every spot of the earth men are preparing for that which Satan himself desires. He, if possible, would have his own way, and that is the death of mankind. Away down underneath us, in those beautiful jewel-like islands of the Pacific, even in them, men are dressing and robing themselves in the attire of the soldier, and the accouterments of war are being gathered by them. Their faces are stern; smiles have left their countenances, unless it is the smirk; and their hearts are as lead. The cries of their women-folk go up to heaven for the assuaging of their sorrows and the bringing of relief from that which they face.

PROPHECIES OF WARNING AND OF COMFORT

God has said some things in prophecies concerning this. All this evil is done in order that some may acquire that which they do not possess or rightfully claim. To each and every child born upon this earth God gave a portion of it. It has been bestowed upon him by right of heirship from Adam, and even before this earth was formed, the Lord said:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

Now, out of all this greed and lust for power comes, as I say, this terrible confusion. I am impressed more each day with the fact that God is my refuge.

We, the people of this Church—and I say this not in any way of arrogance, no, but from my youth and from my earliest recollections there has come ringing down to me, through the various voices of the Presidents of this Church whom I have known, this great cry—and I believe that you and I, we all of us have answered it; it is significant that from almost every nation of this earth there are people here assembled who have answered this cry:

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

So that, so far as we are concerned, unquestionably we have complied with and listened to the wisdom that is from above, for "the hearing ear and the seeing eye, God hath made them both."

And then declares Isaiah this:

He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure.

THE PROMISES OF THE LORD SURE OF FULFILMENT

God is not unmindful of His children. God will do that which in His own way He has seen from the beginning, that which is today and that which has come before, that which He directs and continues to control, as surely as we live upon this earth.

There is a promise, and that promise has been repeated and reiterated from this stand hundreds of times. I would like all the Saints to remember that promise. It is this:

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; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

So I say, let all of us draw in from our wanderings and distress of mind, and rely upon God and what He has promised. Surely there shall come to us comfort and there should come to us a greater knowledge than to any other people upon this earth, that if we do that which we profess, God is with us, His people, and all others that obey Him, and that all is right in the heavens above and on the earth beneath.

THE STAKE MISSIONARY WORK

We are doing not only all that we can do for our own beloved land, as a nation, but we are doing for those who dwell in our immediate vicinity that which God commanded us to do. Our missionaries are scattering abroad the truths which they have received. It was my pleasure to tell you, a year ago, that during the year 1939 the Stake missionaries had performed 2,220 baptisms; and again I say to you that last year, in 1940, the same missionary group of splendid men and women brought into this Church 2,203 converts.

This work goes on apace, and God is calling more unto the fold each day and doing more for them and for our communities as a whole. With cheerful hearts these missionaries have gone out and performed this labor of love with the help and assistance of the splendid Stake presidencies which we have in the Church. So I say, with grateful hearts let us give unto God the honor and the glory and the praise.

Above everything else may we have that sweet assurance which He has given through His servants to us, from this stand, and from His servant, Joseph Smith, and all the revelations of scripture which have been given to us, that we shall, through obedience to the laws and ordinances of this Gospel, not be destroyed but ultimately gain salvation and our reward. I ask that in Jesus' name, Amen.

The Blackfoot Stake Choir sang an anthem, "Jesu, Priceless Treasure"—Bach.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

Some of you wonder why some of us who have the responsibility which is mine at this particular moment frequently ask for guidance from above. If some of you had this responsibility I believe you would be asking for the same help.

It has just been my pleasure to make a visit to the Hawaiian Islands. I am sure those who have been to this beautiful country will not be at all surprised if, in the few weak words I may say on this particular occasion I refer to these islands and those wonderful people.

A LESSON DRAWN FROM FISHING IN HAWAII

In speaking of guidance from above, I am reminded that some of us take ourselves very seriously, in fact too seriously, sometimes. If we would continually seek for guidance from above, we would all be better off. In the Hawaiian Islands, they catch fish in different ways. One of the parts played in the most popular way of fishing is to have one of the natives go to a precipice or high mountain overlooking the bay, or the place where they fish, and he, from that particular viewpoint, directs the fishing. By the way, as you go over the islands in an airplane and you look down in the water, you find it as clear as crystal. You can see the coral below. Of course, he can see the schools of fish as they move

about. This man on the heights scans the water below, locates the school of fish, signals to the natives below. They go out sometimes with a mile of net and corral, if you please, the fish, and, of course, all is accomplished by this continual signalling back and forth. Without this guidance from above the fishermen would make many a false move. Much of his work would be guesswork, there would be much lost motion because of a lack of vision.

That little story of fishing has meant much to me. We can't get very far unless we have communication from above. There must be signalling going on between us on earth and One on high. We are sometimes so close to the forest we don't see the trees. Sometimes if the source of our guidance were farther away, we would see more clearly. Our work would be easier and our catch greater if we had communication from above.

EXPERIENCE BROADENED BY PERSPECTIVE

This trip to Hawaii and our contact with this new people reminded me of the story of a little bird. I think the story was in an old reader. The bird first lived in a pale blue shell and it thought the whole world was pale blue. Its next experience was a nest, and it thought the whole world was feathers and sticks. Its next vision was from the top of the nest. After the mother and father had crowded it out, it thought the whole world was green leaves. One day, in the course of the education by the parents, the children were pushed out of the tree and they found a big world before them. Sometimes I think we are like the little bird. Our thinking apparatus, if you please, works, depending on what our experience is. We sometimes think the whole world is a pale blue shell because our experience is so limited. Our gauge is broadened by the experience we get when we get out of that tree. We have a better perspective of things.

These Hawaiian people—I have had some thrilling moments in my life. I often think back on those things in my life that have been thrilling moments. I want to say very frankly and clearly here that never have I been thrilled more than in the contact with those people. Sometimes we get a notion that all the virtues belong to the white race. We will change our minds some day.

A TRIBUTE TO THE PEOPLE IN HAWAII

Speaking of the Hawaiian Mission under Brother Cox and the Japanese Mission under Jay Jensen, those men are doing a wonderful piece of work. As I have said, I have had a lot of thrills, but I have never been thrilled more than two weeks ago today, at the Fast Meeting of those Japanese people. Boys and girls from fifteen up, two at a time, crowded to the front to bear their testimonies. Those people are wonderful people. Those Chinese people, the Japanese, the Hawaiians, and what not, some of those dark-skinned people have the best blood flowing through their veins of any people that the Lord ever created. Some time we will find it out.

They sing because they have to. It is spontaneous combustion, if you please. They love because they must love. They put a lei around your neck. Love prompts it and in their bestowing the lei they expect only love in return. It gives you a sweat bath by the time they get you decorated the way they do; but better than a sweat bath around your neck is the warmth that comes to your heart. You can't get away from it. There you find nature in the rough, if you please, but not very great emphasis on the "rough." There were some of the highest class, best educated people that I have ever met among those people; they are cultured and refined.

I want to state here that if you ever have had in your philosophy: "God bless me and my wife, and our son John and his wife, us four and no more"—if you have got that in your system, take a trip to the Islands. It will do you a wonderful lot of good. Hawaii is the gateway to the Pacific, the gateway to the Orient. Millions and millions of people, the best people in the world are there.

I sometimes believe in order that our thinking be straight and our conduct right that we have to go up-stream once in a while to the source of the fountain—go back to Christ. What is the Gospel? Do we pervert it sometimes? Do we adulterate it? Do we get away from the original article? My experience with those people taught me that they have a wholesomeness, a piece of that original Gospel spirit that we shouldn't get away from. Sometimes we do pervert it; we change it. With all of our civilization and the advantages that come with it, our thinking is corrupted. We so change the original article that the one looking for the real thing can't recognize the substitute.

I heard this story the other day. It did me good. An antique worshipper—you have them all through this country; some of your wives are antique worshippers. (Laughter.) Maybe I didn't mean that, just the way that you took it. If you think I meant some of your husbands, well, let it go. This antique worshipper was going about in Virginia. He came to a farm where they were doing some advertising of antiques. His eye spied an old man out in the yard chopping wood. In his scrutinizing this thing and that, he went up to the man and the conversation was about as follows: "How do you do?" He said: "It looks like an old axe that you are using." The old man stopped. Said he: "Yes, they have said that this is an axe that George Washington used to use." Of course, the eyes of the antique lover bulged. Exclaimed he, "My dear man, if that is the axe George Washington used, I would give you a right good price for it." The old man grinned. "The only trouble is, if this was the axe that George Washington used, I know this is the third head it has had and the fifth handle."

In the spirit we do things and in our interpretation of the Gospel, that is exactly what we are doing. We have changed the head several times and what we are chopping with has had thrust into it the fifth handle. We have to go back up-stream sometimes to see what the real spirit of the Gospel really is. In those islands you find it. I want to say that.

THE MENACE OF INTOXICANTS

Just one more word in closing: In my observation, in going to and fro, including life on the boat, including conduct going to restaurants, it is my judgment that America never was going at such a pace as she is going right now in this liquor business. We are going fast and furious. It will take stamina of steel to stem the tide. I never was more impressed in my life. We are going drink crazy. The example we are setting the youth is criminal.

We members of the Bishopric are to be forgiven if we continually hammer on this youth question. Speaking again of the youth, I saw a sight that impressed me much. Will you please let me tell you about it? A good bishop was taking me on an inspection trip about the island. In the course of our travels he said, "I want to show you something. You probably haven't seen anything like this before." He was right—I had not. All over the islands everywhere were cocoanut trees. Everywhere they stood erect with their fruit to the sun. They were in most everyone's yard and on many of the highways. He repeated, "I want to show you something." He took me to a yard and there on the ground crawling as it were, like a great 50-foot python snake was a cocoanut tree. It did everything but cut the figure 8 in sprawling and looping the loop. Instead of keeping its head up and majestically filling its destiny in the world, that ten inch monster was crawling in the dust.

I thought to myself: Well, there is the way some of our youth are brought up. Somebody, when that plant was just taking root, gave it a kick. Even then, when yet tender if someone had only given it a kind touch, it would have gone straight. Instead of the tree facing the sun, its fruit toward the sun, there it was sprawled on the ground—too late, the day of correction past.

That is our great problem. It is going to take courage to stem the tide. The enemy are the millions. I often think of that story of the Greek at Thermopylae. When he was told that the arrows of the Persians darkened the sun, he said, "So much the better. We will fight in the shade." Yes, in this fight against this demon, liquor, we'll have to fight in the shade. Let's put on our shield and may we fight on with the same undaunted valor of the Greek youth, whose mother buckled on his shield and said, "Come *with* it or *on* it."

May the Lord bless us with courage—if we ever needed it, it is today. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I shall enjoy a portion of the Spirit of the Lord in the attempt to address you this morning.

THE TEACHINGS OF A GOOD MOTHER

I am ever grateful to an angel mother for the many lessons she taught me with respect to the Gospel of Jesus Christ and the inspired

leadership that stands at the head of this Church. I distinctly recall how she took me, as a small child, to her knee and impressed upon me the fact that Joseph Smith was a prophet; and furthermore, she impressed me with her burning testimony that the present leadership of this Church, and for all time, is and would be inspired men of God.

THE LEADERS OF THE CHURCH SERVANTS OF GOD

I am now grateful that I can testify to you that this great organization is being directed by our Heavenly Father through the instrumentality of prophets and apostles of the Lord Jesus Christ. Those of us who listened to President Grant yesterday, had in our hearts a burning feeling that he is, indeed, a prophet of the Lord, that there rests upon him the same mantle of authority that Joseph Smith and Brigham Young enjoyed, and all other Presidents of the Church who have succeeded them as the Lord's mouthpiece here upon earth.

It is a most wonderful privilege to covenant with the Lord periodically that we will sustain these brethren as servants of God and obey the counsel they impart to us. In following their counsel and advice, we will always be found doing those things which will be for our ultimate good and benefit.

OBEDIENCE A SAVING PRINCIPLE

There is one lesson the world needs to learn, namely, the lesson of obedience. Had the children of men been obedient to the commandments of the Lord, the terrible catastrophe that is now taking place in Europe could have been prevented. But through disobedience and the fact that men have forgotten the Lord and what He expects of them, calamity and ruin have come upon the nations.

I would that all of us could learn and understand the principle of obedience as Adam learned and understood it. He was commanded to build altars upon which to offer sacrifices. And upon one occasion, after having complied with this commandment, an angel of the Lord appeared to him and asked him the question:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:6-7.)

In Adam's mind there was no question why he should render obedience, for he knew that whatever the Lord commanded him to do would be for his good and benefit.

It is interesting to note that after Adam had fulfilled the commandment of offering up sacrifices, the Lord rewarded him with a visitation from a divine being, imparting to Adam the knowledge why he was to offer sacrifices. And this applies to each and everyone of us when obeying the commandments of the Gospel. We may not understand them fully; but through obedience, the Lord will reveal to us the

reason and the knowledge which will give us a full, clear comprehension of the law or the commandment involved.

This point of obedience without a complete understanding is defined so beautifully by Montaigne. He declared:

The first law that ever God gave to man was a law of pure obedience. It was a commandment, naked and simple, wherein man had nothing to inquire about, after, or dispute for inasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly, superior benefactor, from obedience and submission spring all victory, as all sin does from selfish opinion.

Carlyle declared, too:

Obedience is our uniform duty and destiny, wherein whoso will not bend must break.

The Lord through the Prophet Joseph Smith has plainly indicated that the achievement of any blessing is predicated upon obedience. In the 130th Section of the Doctrine and Covenants, we read:

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.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:19-21.)

Success, spiritually and temporally, will only be achieved to the degree that the laws involved are obeyed. The highest degree of success is accomplished by rendering the fullest degree of obedience to the fundamentals and the principles of the Gospel of Jesus Christ; and the same is true in any line of endeavor that we may choose to follow.

DISOBEDIENCE BRINGS ITS OWN PUNISHMENT

Disobedience represents that which is negative. It had its inception in the great council of heaven where one of the sons of God took a negative attitude and stand toward the Lord. Consequently, disobedience leads men away from the Lord and places them in the paths of sin, degradation, and failure. Brother Merrill indicated to us this morning that we should harken unto the affirmative spirit, that spirit being best expressed in obedience to the mind and will of our Heavenly Father.

The Prophet Jeremiah pointed out in unmistakable terms that in disobedience the people brought upon them their own punishment. He declared:

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. (Jeremiah 2:19.)

This ancient prophet points out plainly that in disobedience the children of men always find a penalty involved, just as much so as there is

a reward for rendering obedience to the Lord. The Lord, too, has declared:

And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. (D. & C. 105:6.)

Brigham Young declared:

Anything that is impure must sooner or later perish, no matter whether it is in the faith and practice of the individual, town, nation, or government. That kingdom, principality, power, or person that is not controlled by principles that are pure and holy must eventually pass away and perish.

Disobedience begets that which is impure and the penalty involved is that of destruction.

The children of Israel were a chastened people, The Lord harkened unto their cries for deliverance from bondage, and under the leadership of the Prophet Moses, led them out of Egypt across the Red Sea, and into the wilderness. They became disobedient. Unholy practices sprang up among them. They forgot God. They worshiped the golden calf. The penalty for this disobedience was one which forced them to wander for 40 long years in the wilderness before they finally understood the lesson of obedience.

OBEDIENCE SHOWN BY EARLY LATTER-DAY SAINT PIONEERS

Our pioneer fathers and mothers came into this valley, conquered the elements, and subdued the soil, achieving the highest place among American pioneers because they harkened unto the will and the mind of the Lord, made manifest through His servants, the prophets.

Brigham Young said:

The Latter-day Saints, in all their travels, have not been as rebellious as the children of Israel were.

One of the most interesting and intriguing bits of Mormon history is that which had to do with the group of pioneers who made the long, weary trek from the Missouri River to these mountains. Shortly thereafter many of them were called to settle the San Bernardino Valley in southern California. The terrain from the Salt Lake Valley to the San Bernardino Valley is one of waste and desert, particularly the great Mojave Desert. But they were under mandate to make the journey, and obeyed accordingly. This band of devoted Latter-day Saints remained in the San Bernardino district for six years. A large portion of the original purchase of 35,000 acres of land was cultivated, schools were established, store buildings and churches were erected, a flour mill and saw mills were placed in operation; and this area became a thriving, prosperous community.

The *New York Herald* gleaned from the *San Francisco Herald* that the Mormon settlement was in a valley—

... unsurpassed for fertility of soil, salubrity of climate, beauty of scenery, and general desirableness, by any portion of the State. Their agricultural interest is larger than that of Santa Barbara, Los Angeles, and San Diego Counties united, and the capabilities of producing are much better.

These people had a bright future. But one day, word was received from Salt Lake City that they were to return immediately. An invading army was on the boundaries of the State of Utah. Without question the members of the San Bernardino colony left their pleasant homes, farms, mills, schools, and once more traversed the barren wastes of the Mojave Desert. And what was their response? Willingly they rendered obedience to the word of the Prophet of God. This quality of obedience laid the foundations for this great intermountain commonwealth in which we live. And it was this type of obedience which made it possible for our Heavenly Father, through His servants, to restore the Church of the Lord Jesus Christ in the last days.

I have often wondered what became of these people after they returned to Utah. I wonder if they were blessed temporally. I have wondered what their attitude was. I am sure that if we could have an expression from them it would be phrased in the words of the Christ:

For what shall it profit a man, if he shall gain the whole world and lose his own soul? (Mark 8:36.)

So, again, may I remind you of these words spoken by our Redeemer:

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

Our pioneer fathers leaned on the Lord and rendered obedience; and He has kept His promises in that they and we, their descendants, have been abundantly blessed.

A LAND BLESSED BY THE LORD

Making reference to the valleys of Utah, Brigham Young said:

Talk about these rich valleys, why there is not another people on the earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive, and today yields us the best of grain, fruit and vegetables.

The Lord blessed the people who were obedient. Their obedience has brought the blessings of heaven upon this fair land. It has become as a garden, blessed with a varied abundance of all that goes to make life pleasant and comfortable. We of today are the recipients of blessings literally wrought out of the obedience of our forefathers.

PROMISES OF THE LORD SURE OF FULFILMENT

The Lord definitely kept His promise at the time President Snow traveled up and down the State pleading with the people to be obedient to the command of tithing, promising them in the name of Israel's God that the windows of heaven would be literally opened and the blessings of heaven showered down upon them. The crops of the southern part of the State were parching and drying up because of a lack of moisture. The people harkened to the voice of the Prophet of the Lord. They obeyed the commandment of tithing. Rain fell. Crops were saved. And

from that day to this, the Church has rested on a strong financial foundation due to the obedience of many of its members to the financial law of God's Kingdom.

President Grant admonishes the membership of the Church to keep the Word of Wisdom, the promise of the Lord being that those who observe the Lord's law of health will be blessed with alert minds and strong bodies. More than that, He has promised to us revelations which will give to the world treasures of hidden knowledge. As a people, we should be the most obedient to the Lord in the whole world because we are a covenant people. We have entered the House of Jacob's God, which House was to be established in the tops of the mountains in the last days; and in this Holy of Holies we have covenanted with the Lord that we will contribute of our time, talents, and resources for the building up of the Kingdom. Like Adam of old we should be willing to obey, for we accept God the Eternal Father as our God, and Jesus Christ as the Redeemer.

OUR OBLIGATION TO THE WORLD

The world needs an example in obedience. The Lord has designated us as that example. Our destiny as a people is one of leadership. And the day is not far distant when the nations now engaged in this bloody struggle will finally come to the conclusion that war is futile, that it is entirely useless to kill men and destroy property. They will seek for a philosophy of life which will bring peace, harmony, and good will among them; and they will find it only in one place and among but one people—that place will be in the tops of these mighty mountains and among this people, the covenant people who call themselves Latter-day Saints.

A great responsibility devolves upon us, individually and collectively—an obligation to exemplify to the world in our lives and through obeying God's commandments, that the Restored Gospel of Jesus Christ is upon the earth in its fulness and simplicity, and obedience to it brings peace, joy, and good will. May we render that degree of obedience which will cause the Lord to say of us as He did the children of ancient Israel:

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. (Exo. 19:5.)

Through the Prophet Joseph Smith He placed upon us the following mandate in the 115th Section of the Doctrine and Covenants:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

This is the destiny of the Church. This is the challenge of the Lord to His people.

May the Lord so strengthen us individually and collectively that we will willingly render the necessary obedience which will exemplify the principles of the Gospel to all men and to all the world, I humbly pray, in the name of the Lord Jesus Christ.

ELDER RICHARD R. LYMAN
Of the Council of the Twelve Apostles

Christ Himself, that highest authority, said: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9) Nothing does the world need more these days than peacemakers. And if out of the conflicts of battle which are now going forward with unprecedented fury can come those who can and do plan a permanent peace, truly all such will be children of God.

THREATENING FORCES

These are not ordinary days. We live in momentous times. A survey of conditions in the troubled world of today reveals the fact that we have made little if any progress toward that peace and good will which the Savior of mankind taught nineteen centuries ago. Civilized nations of the earth are marshalling their man-power and their material resources for war and for defense on a scale the world has never known before. Forces are abroad in the earth which threaten the overthrow of liberty, of democracy and of our way of life, if not of our very civilization. War, devastating, destructive and barbarous, is scourging the air, the sea and the land. These are anxious days for all of us. More than 16½ million of our young men between the ages of 21 and 36 have already registered for service in the United States. I repeat that for all of us these are anxious days.

Two important questions present themselves to those who ponder this situation.

1. What can we do about it?
2. What will come after it?

FAITH, THE ONLY REMEDY

The ingenuity of man seems powerless to stay the dreadful ravages of modern war. The world is in distress, it is struggling in agony because men in their selfishness have forgotten God; they have forsaken the ways of truth, mercy, justice and righteousness. Somehow or other the fate of mankind hangs on faith in the Creator of the world.

The religion of the Latter-day Saints, which is the religion of our Lord and Master Jesus Christ, contains and presents the forces that make for righteousness and peace in the earth. Morality centers in religion. Without its saving power democracy cannot survive. Selfishness, greed, ambition and lust for power always, if they go unbridled, manifest themselves in contention and bloodshed. Unless these tendencies are chastened and controlled by the spirit written in the Sermon on the Mount, unless the unselfish spirit of the Gospel of Jesus Christ finds a place in the hearts of men and manifests itself in their relationship one to another, civilization is sure to decline. Righteousness is fundamental to the peace and progress of the world. How can this spirit be cultivated? What can be done to bring to the world that peace for which we pray? How can we cultivate and make effective the spirit of the Master? These are pertinent questions that should be asked these days.

"SEEK AND YE SHALL FIND"

I shall submit to you good folks for your consideration two very simple but fundamental ways which in the end, if faithfully followed, will help to bring peace of mind and ultimate prosperity by establishing a partnership with Him to whom nothing is impossible. Prayer is the first approach to the Almighty. He is, always has been and forever will continue to be our strength and our refuge. We know that He still lives and that He reigns on high. Christ Himself said:

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; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew 7:7-8.)

The religion of the Latter-day Saints brings to the world the bright assurance that God the Eternal Father is still in His Heaven keeping watch over His children. He holds in His hands the destiny of men and the destiny of nations. In His own time and in His own appointed way, He will see that righteousness is rewarded, that justice is meted out, and finally that truth will triumph. I am of the firm conviction that only through a real return to true religion can a permanent peace come to the world. There is no other way.

APPEAL TO ATTEND SACRAMENT MEETINGS

One of the two simple ways in which Latter-day Saints may come into communion and partnership with our Heavenly Father is in our weekly Sacrament meetings. We do not attend these meetings primarily to get knowledge or to be taught, but to worship, to partake of the sacrament, to bow our heads, close our eyes, repent of our wrong doings, feel sorry for our sins, ask to be forgiven and appeal to our Heavenly Father for His help and guidance in our efforts to overcome our weaknesses. These meetings have a specific purpose to build up the spirituality, to increase the faith, to strengthen the testimony, to fill the soul with a zeal for the truth, and hearts with a love for the Redeemer of the world.

I appeal to all Latter-day Saints to come to these places of worship and there in deep humility and with contrite hearts make of the Lord a confidential friend, tell Him of our weaknesses, confess our shortcomings and seek devoutly for forgiveness, remembering that one great glorious and comforting principle of the Gospel is repentance and forgiveness. The scripture tells us:

Though your sins be as scarlet, they shall be white as snow;
though they be red like crimson, they shall be as wool. (Isaiah 1:18.)

When we have truly repented, when we have set our own houses in order, let us remember that if we ask "with faith as a grain of mustard seed" nothing shall be impossible. (Matt. 17:20)

POWER IN PRAYER

The other of the two ways of coming into communion with our Heavenly Father is around the family altar in daily family prayer and

in making our secret prayerful appeals. There is power in prayer. Roger W. Babson says that in these days and times some of our men of wealth, some of our great empire builders, ridicule religion, but he adds further that these very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers.

Dr. Alexis Carrel, famous scientific investigator, has said recently (*Readers Digest*, March, 1941) that prayer is the most powerful form of energy that man can generate, that its effect on the human mind and body is as easily and certainly detected as is the effect of the secretion of the glands that exists in the human system. Its results can be measured in increased physical buoyancy, in greater intellectual vigor, in greater moral stamina and in a deeper understanding of the realities underlying human relationships. Prayer is the beginning of the journey of the soul toward the realm of grace. It supplies human beings with a steady flow of sustaining power in their daily lives. Prayer, like radium, is a source of luminous, self-generating energy. "When we pray we link ourselves with the inexhaustible motive power that spins the universe." We may pray anywhere, in the street, the office, the shop, the school, as well as in the solitude of a secret chamber, or in a church. In conclusion he writes:

Today as never before prayer is a vital necessity in the lives of men and of nations. The lack of emphasis of the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more, for if the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

THE TWO SOURCES OF SECURITY

My appeal, therefore, is that we assemble regularly on the Sabbath day in our various Wards and there partake worthily of the Sacrament of the Lord's Supper, and that daily in our homes around our family altars as well as in secret we humbly and sincerely appeal to our Heavenly Father that that peace, for which Christian people everywhere are pleading, that blessing which all men most need today, may by the power of God be brought to all mankind. Then our lives and our motives will be purified and our faith in the Almighty will wax strong. Being thus established in the confidence and fellowship of our Heavenly Father there will come to us a feeling of strength and of silent, satisfying security, of an unselfish determination and desire to serve and to bless those with whom we mingle. As Paul declared:

Let us remember the words of the Lord Jesus how he said, It is more blessed to give than it is to receive. (*Acts 20:35.*)

When the selfishness of mankind vanishes, peace on earth will come. The way to peace and happiness then is to return to the Almighty, to cultivate His Spirit, to supplicate Him, and to plead for a forgiveness of our sins and shortcomings. Through a consistent attendance at Sacra-

ment meetings, if we partake of the holy Sacrament with clean hands and pure hearts, we renew our covenants with the Almighty with assurance that those who do so acceptably shall have the most precious blessing bestowed upon man, that is "His Spirit to be with them."

WAR'S CONSEQUENCES

Now to the second division of my subject. What will come after? When this great war ends fatigue and famine, bitterness and the memory of wrongs inflicted, and of outrages suffered will make impossible a good and lasting peace unless by divine power those who prepare the terms have in their hearts the spirit of the Prince of Peace and can proceed as did Lincoln, "With malice toward none and with charity for all." As long as a desire for revenge or punishment guides those who prepare the conditions of peace rather than a desire to create conditions of confidence and good will, wars and rumors of wars will scourge the earth. Even in our own beloved land of liberty it seems that in these trying times many prefer the satisfaction of retaliation rather than the spirit of forgiveness and peace with equal consideration for all people. These apparently are unable to understand that great fundamental doctrine that it is more blessed to give than it is to receive.

Far-seeing statesmen and economists are agreed that at the close of this war a depression much greater than those which have followed other wars is sure to come. The world will be compelled to struggle with the financial, economic and social aftermath of the present furious conflicts which are being waged on many battle fronts.

The length and the severity of a war determine the length and the severity of the depression which follows it. The greater the destruction, the greater the depression. Famine, pestilence, plagues, diseases and poverty will no doubt come in a more or less serious degree to the people of all nations when this death struggle comes to its close. And for this reason I repeat the appeal that has been made from the beginning by the leaders of the Church that all the people as far as possible get out of debt and keep out of debt.

PEACE THROUGH JUSTICE AND CHARITY

Truly in these days, at this very hour, the world's greatest need is peacemakers. And I repeat, if out of the conflicts, out of the battles which are now raging, those can come who can and will plan a lasting peace, one with malice toward none and with justice and charity for all, these will be, they must be now and forever numbered among the very choicest, the most select and most richly blessed of all the children of God.

In conclusion, I appeal again to you to do these two things: 1. Attend Sacrament meetings faithfully; 2. Participate regularly in daily family and secret prayers. If we all can and will do these two things, if we can live the unselfish Christian life, the testimony that Jesus is the Christ will burn in our souls and we will walk with confidence among our fellowmen, disseminating the spirit of the Redeemer of the world, which is the spirit of peace and the spirit of good will.

The Blackfoot Stake Choir sang an anthem "And the Glory of the Lord," (*Messiah*)—by Handel.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I repeat: Please drive carefully, the streets are very slippery; and pedestrians will be good enough to walk cautiously and carefully.

We would like particularly to say a word of commendation to the Blackfoot Stake Choir. Some of the members of this Choir have traveled regularly to their rehearsals a distance of fifty miles, and they have never missed a rehearsal. This represents what the Church Music Committee is trying to do in all of our Stakes. I would like to say to the Utah Valley people and the Brigham Young University that they must look to their laurels for up in the Snake River Valley there is a group that is pressing very hard on their heels.

Elder Thomas W. Richards, President of the Malad Stake, pronounced the benediction.

Conference adjourned until 2 p. m.

SECOND DAY

AFTERNOON MEETING

Saturday afternoon, April 5.

The fourth session of the Conference convened promptly at 2 p. m.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The moment has arrived for opening this the fourth session of this Conference. Notwithstanding we have a mild blizzard outside, this house is crowded to capacity. President Grant is resting this afternoon. President Clark is conducting the meeting.

There are present on the stand this afternoon the two Counselors to President Grant, the eleven Apostles, all of the First Seven Presidents of Seventies, and all the Presiding Bishopric.

The Blackfoot Stake Choir furnished the music for this session of the Conference.

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

Elder M. Ezra Sorenson, President of the Bannock Stake, offered the opening prayer.

The Choir sang "Praise the Lord, O Jerusalem"—Maunder.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

I have been greatly impressed, my brethren and sisters, by the important testimony given by President Grant yesterday morning, the fine expression that he gave to us of the things that impressed him and that have influenced him greatly during his life. I realize that the work he has done and the testimony he has borne to us are a source of guidance to all of us, and a realization that he is indeed a servant of the Lord, a prophet of God. He enjoys the power and keys of authority that were given to him some twenty-two years ago, and he has testified to us in clearness and inspiration with regard to the divinity of the work in which we are engaged. I have been greatly impressed by this statement, and not only in regard to the testimony he has borne, but in regard to his life.

President Grant at eighty-four years of age has accomplished a great deal in his life. At twenty-four years of age he was appointed President of the Tooele Stake of Zion—in his youth practically he received that responsibility and carried it forward successfully. Shortly after that he was sustained as a member of the Council of the Twelve, and he has carried on diligently and faithfully in that position from that time to this.

KEYS OF AUTHORITY OF THE PRIESTHOOD

Some twenty-three years ago, I believe it was, he received the keys of authority of the Priesthood to preside over the whole Church and to carry on this responsibility. He has fulfilled it. He has been loyal and faithful in every respect, and achieved a great work. Every duty and responsibility given him has been ably magnified. He has been constant in season and out of season and lived up to every requirement. Full of alertness and initiative in the responsibilities that have come to him he has fully measured up in every respect. I rejoice in the testimony he has borne to us. I am sure all the Latter-day Saints who were present or who listened over the radio have been greatly impressed thereby, and have realized that he is verily a servant of the Lord and stands at the head of the Church upon the earth, and is a power and influence to all who are loyal and true to him and love the work he has accomplished.

I believe that the motto that President Grant has used extensively has had an influence on his life. It reads:

That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased.

I believe it expresses very effectively the diligence and the persistence that President Grant has maintained. He has accomplished the work he has been called to do fully and effectively, and there is no one who has any reason to feel otherwise than that he has fulfilled in every respect in his life his great responsibility. I am sure it is a joy to every member of the Church.

FACTORS AFFECTING HUMAN BEHAVIOR

I have been impressed with the idea and feeling that there are

certain factors that affect the behavior of men and women here upon the earth. These same factors affect every one of the Latter-day Saints. In the first place we are influenced by our appetites or carnal desires, and thereby we may be led to do good, or we may be led to do evil; we have the choice; we are free agents. Every human soul who lives upon the earth is a free agent to himself to do the will of the Lord or to do wrong, and he will be governed and will be judged for his actions here in mortality and will have to give an accounting of his actions in the world to come.

EVERYONE HAS THE RIGHT OF CHOICE

— We are told by the Apostle John that every human soul will be called up to give an account of his life here in the flesh. The books or records that have been made will be opened and we will be held responsible for our actions. I appreciate the fact that it is a very important thing for every individual to learn the difference between right and wrong, and choose the right, to battle for truth, and righteousness. We shall be blessed if we stand firmly for the same. On the other hand we will be punished for that which we do which may be evil. That is our responsibility and our privilege; every one of us is called to this responsibility; every individual, I say. We are eternal beings spiritually. We have received through the blessing of the Lord the opportunity to come here upon the earth in mortality, to live and to accomplish our mission; and after we leave here we will go into the spirit world. The day will come when we will be resurrected and become immortal beings and will have to account for our deeds. We will receive the blessings that we merit according to our deeds here in the flesh and our preparations for immortality.

I realize that this is a very important question, a very important matter in our lives, and we can be led and guided through light and truth to do that which the Lord desires of us, or we can be led by the influence of evil, the influences that we heard about this morning, the influences of the Adversary who seeks to mislead mankind.

The Savior said to His disciples in the Sermon on the Mount: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Many people prefer to take the easier way, the way that brings them trouble and destruction. It is the Adversary who endeavors to lead men away to destruction; that is the broad way, the easy way, and the way which mankind have the power, the right to accept if they so choose, and which the Lord endeavors to influence them against. He wants us to live in harmony with righteousness and truth. That is a very important factor in our lives, the way we live, the desires, the feelings and the habits we have, because we have the power to do as we choose, and we will have to be responsible for everything we do. We should strive to be guided in righteousness, that we might be able to discern between that which the Lord desires and that which is influenced by the other power, which is contrary to truth and righteousness.

HUMAN EMOTIONS AND REASON

There is another factor by which we are affected, and that is the influence of our emotion. We have the power to control ourselves largely in this respect also, and yet we can gain a great deal of satisfaction through proper emotions if we cultivate them and live for them, if we do the right thing. There are emotions that are of a very elevating nature and there are others that are of a character that lead us to destruction and to downfall, and therein also we have a responsibility. There is another influence, and that is in the nature of reason or judgment which guides us in our lives, and we are supposed to use common sense and judgment in all the things we do; we have that power. Of course men are sometimes influenced by the other influence, the emotions and desires, and reason does not govern them altogether, but that is a very important thing for them to cultivate.

We as Latter-day Saints have the opportunity of doing these things and we have the privilege and responsibility of cultivating the attitude and the qualifications, the factor of reason in our lives, that we may thereby be judged righteously in everything that concerns us. The Lord has given us an understanding of these things and how to control them, and to be influenced thereby, and we have the power also, if we live for it—every man has the power, has the understanding, and should be taught principles that will lead us to understand righteousness and the purposes of the Lord.

POWER OF THE HOLY SPIRIT

We have particularly that responsibility and that blessing that the Lord has given to every one who has received the Gospel that we are enabled to grow in the spirit and power and testimony of the truth and learn to know the difference between sound reasoning or judgment, and that which is not for our welfare; and we have the ability also to judge and discern between the influence and emotions which will lead us astray.

And so the Lord desires that we should cultivate the influence and power of His Holy Spirit, and if we do this we shall grow in the spirit and power of the Gospel, love of truth, and understanding of His purposes, and if we continually maintain that attitude we shall develop in power to serve the Lord as He desires us.

You will remember that when the Savior was upon the earth He repeatedly called the attention of His Apostles to the importance of keeping His commandments. He said to them time and again, "If ye love me keep my commandments." Frequently He called it to their attention, showing how important and desirable was the principle He had given them, and every other human soul to serve Him, keep His commandments and do His will. "Thereby," He said, "Ye show that ye love me if ye keep my commandments."

Such an example as the divine influence of the Savior on mankind has been a great power for those who have sought to do His will and have drawn near to Him. To us as Latter-day Saints we have the opportunity and privilege of living up to this principle of serving the Lord

and doing His will and if we strive to do that continually we shall grow in influence and power through drawing near to Him and seeking to serve the Lord, and to do so in the name of His Beloved Son. Thereby we may all grow in the spirit and power of this work. That is a responsibility that rests upon all of us, who are members of the Church everywhere, and upon our children, the young people, that thereby everyone of them may grow in the love of the truth, the love of the Lord and the desire to do His will and keep His commandments.

TESTIMONY OF THE TRUTH

I testify of these things to you and pray the Lord to bless you and bless us all in our desires to do right and live His will. I testify and declare that this is the work of the Lord. It is intended for the welfare of mankind, for their eternal salvation and exaltation. I testify also that the Prophet Joseph Smith was indeed a prophet of the Lord. He has set the example to us in this dispensation of the blessings which follow the observance of the commandments of the Lord which he received from God. That same spirit and that same influence is manifested by the brethren who preside over the work now, and all of those who have presided over the Church in former days. I testify to these things and pray the Lord to bless us all, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

There are three reasons recorded in the scriptures why Satan was cast out of Heaven, and with him those who rebelled against God and followed after Satan. Those three reasons were, as I recall them: first, that they were in rebellion against God; second, that they sought to arrogate unto themselves the credit, the honor and the glory which belong to God alone; and, third, that Satan sought to destroy the free agency of man, which God has given to every man, as we have heard here from the brethren who have preceded me.

GOOD AND EVIL CANNOT BE DONE UNDER COMPELSION

It is impossible for any man to commit sin under compulsion, and it is impossible for him to do good under compulsion; that is, I mean, this: there is no evil in doing wrong under compulsion, neither is there any virtue in doing good under compulsion. We are only responsible for that which we do willingly in the exercise of our free agency. God will hold us responsible for all that we do of our own volition and He has endowed us with certain gifts that will enable us to distinguish between good and evil.

You will find recorded in the seventh chapter of the Book of Moroni wherein we are told in the sixteenth paragraph, that "the spirit of Christ is given to every man that he might know good from evil," and ever since the days of the Garden of Eden and the partaking of the forbidden fruit by our first parents the eyes of mankind have been opened to a knowledge

of good and evil. The Lord has given us that knowledge by bestowing upon all that spirit of Christ that is poured out upon all men, and we know when we do wrong. No man can ever say that he did an evil thing because he had to do it, for if he had to do it there would be no evil in it; but if he does it with the consent of his own mind, then and then only can it be called "committing sin." The same thing will apply to doing good. They are good deeds only when they are done willingly. We will be judged according to the light and knowledge which God has given to us.

Another great blessing that God has given to us for our guidance is that every one who has received the truth and entered into covenant with the Lord through the holy waters of baptism has received the gift of the Holy Ghost, which is the Spirit of Truth that will lead us into all truth, that our minds may be lit up thereby and our understandings enlarged.

Compulsion does not belong to the theory of government in the Kingdom of God. There are many man-made governments where they seek to control the actions of others, even in their religion and everything else. All this is contrary to the mind and will of God. He desires that every man shall be free "to choose his life, and what he'll be, for this eternal truth is given, that God will force no man to heaven."

So you see, my brethren and sisters, the Lord has not left us without divine guidance. We have a battle to fight; Satan was cast out of Heaven because he rebelled against God and sought to lead away and did lead away many of God's children, even one-third of the hosts of Heaven.

THE SAVIOR'S PLAN FOR MANKIND

In reply to the question which God propounded, "Whom shall I send?" (this pertaining to the sending to this world one to carry out the purposes of the Almighty Father) our Lord and Savior Jesus Christ, known to ancient Israel as Jehovah said:

Here am I, send me. . . . Father thy will be done, and the glory be thine forever.

What a difference from the attitude of Lucifer, the son of the morning, otherwise called Satan, and sometimes called the devil, more frequently than not! What a difference in the attitude and the spirit! Said Lucifer:

Here am I, send me, I will be thy Son and I will redeem all mankind, that one soul shall not be lost; and surely I will do it, wherefore, give me thine honor.

He was ambitious, he wanted to arrogate to himself all the honor and the glory, and he wanted to use compulsion, and save us whether we wanted to be saved or not. Force will never convert the human mind; this can be done only in the exercise of our free agency and not otherwise.

All through the teachings of our Savior we are taught the wonderful lesson of doing the will of God. The Lord taught us to pray to our Heavenly Father, "Thy Kingdom come, thy will be done in earth as it is in Heaven." When that day comes the will of God will be done, but

not under any compulsion whatever. If we ever arrive in Heaven we will find that we have so adapted ourselves to the will of God that our minds will be lit up, we will have the Spirit of God which reveals to us the things of God, and we will know the will of God and act in accordance with it, or we will never get there.

OBEDIENCE TO THE WILL OF GOD REQUIRED IN ALL THINGS

And so I say this, that it is the will of God that we are to obey, and we have the means of ascertaining and learning it without any undue influence or coercion being used with us. "Thy will be done." The order and will of God—there is order in the Kingdom of God; there is order in Heaven; in this whole universe there is order; law prevails throughout the universe. There is an equilibrium in all this universe which is upheld and sustained by the will and power of God, by His laws, and sometimes we refer to them as the laws of nature. Let one of those laws be suspended and there will be confusion and disaster. Either there would be violent collisions among the heavenly bodies, or the members of this sidereal universe would fly off into an endless space, never again to return. There is order everywhere prevailing. I think it was Aristotle or one of the great philosophers who made the remark that order was the first law of heaven. I heard that contradicted the first time by President George Q. Cannon. I do not know whether it was original with him or not, but this is what he said: "No, order is not the first law of Heaven; obedience is the first law of Heaven, and order is the result." That is what I like, that coincides with my view. Obedience, then, of which we have heard so much, is the thing that will set us in order and will set the world in order. The universe renders obedience to the will of God, obedience to the law of Heaven, obedience to the Divine powers that preside over the universe. That is the way to unify ourselves and to find access to God. There will be no compulsion in it.

The order as we find it in the universe prevails in Heaven, and therefore we should seek to know what the order and will of God are in all things pertaining to our lives here upon the earth, and we will have the Spirit of the Lord to guide us and the revelations of the Lord that have been given to men, that we might know good from evil. This Spirit pervades the universe, and it was by this Spirit that the universe was made—the Heavens and the earth.

In the beginning was the Word, and the Word was with God,
and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything
made that was made.

In him was life; and the life was the light of men. (John 1:1-4.)

That is the true light which lighteth every man which cometh into the world, the light of Christ. "Let us walk in the light even as He is in the light," and we are told we shall then "have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin."

THE COVENANT MADE BY GOD

The Gospel provides the plan of life and salvation to every one that will render obedience to it.

The Lord makes covenant with His chosen people. The people of God have always been called a covenant people. We first entered into covenant with God in that primeval day before the world was made when God assembled before Him His sons and daughters and revealed unto them the plan of life and salvation—the glorious plan that has been revealed from Heaven, known as the New and Everlasting Covenant, which means the same thing as the Gospel of Jesus Christ in its fulness.

Under the terms of this covenant God requires us to keep His commandments. As it is set forth in the Book of Abraham, and translated by Joseph Smith, the Prophet, through the gift and power of God: "We will go down and make an earth whereon these may dwell," (thus says the Lord referring to His assembled children) "And we will try them herewith to see if they will do all things whatsoever the Lord their God shall command them. They who keep their first estate shall be added upon * * * * and they who keep their second estate shall have glory added upon their heads forever and ever."

We are now in our second estate, and if we do "all things" whatsoever the Lord our God shall command us, then we are promised in the covenant that we shall have glory added upon our heads forever and ever—a never-ending glory that shall continue to come to us throughout all the eternities that lie before us; a never-ending glory and life in the presence of God and His sons and His daughters, being heirs of God, even joint heirs with Jesus Christ, and with Him inherit all things that the Father hath. In other words, we shall be glorified and enter into the Celestial kingdom of God, and obtain that highest and greatest gift of God unto men—eternal life in His Celestial kingdom—or as Elder Joseph Fielding Smith told us, "eternal lives."

When we speak of the New and Everlasting Covenant our minds immediately turn to the marriage covenant. This is truly a very important part of it, but it is only a part. The fulness of the Gospel of Jesus Christ is the everlasting covenant (See D. & C. 66:2.) They mean one and the same thing. Obedience, then, to the Gospel of Jesus Christ in its fulness and primitive purity as restored to the earth in these last days through the instrumentality of Joseph Smith, the Prophet, is our part in the Everlasting Covenant, and if we render this obedience by doing all things which the Lord, our God, has commanded us, then He is bound under the terms of the Covenant to do His part which He has promised to do, which is adding "glory upon our heads forever and ever." This simply means a never-ending glory that shall be added upon our heads throughout all the eternities that are to come. This is salvation, as contemplated under the New and Everlasting Covenant, for which our Lord and Savior Jesus Christ made the supreme sacrifice, redeeming us from death and the grave (both natural death of the body and spiritual death which was banishment from the presence of God.) It will be obvious therefore that when salvation comes it is through Him and Him only.

We cannot save ourselves for the "greatest gift of God to man is the gift of salvation," "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

THE SAVIOR'S PART IN THE PLAN OF SALVATION

Again let me emphasize that we need a Savior. After the transgression in the Garden of Eden the Lord said:

Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever (in his sins), therefore I, the Lord God will send him forth from the Garden of Eden.

And he was literally driven out of the Garden of Eden. But, God did not forsake him; nevertheless he was banished from the presence of God, a condition which still prevails. We no longer see the face of God; we do not talk with Him face to face as did Moses and others, including Joseph Smith the Prophet, but we are banished, and it came upon Adam and all of his posterity. That is one phase then of salvation, to have that overcome. The other phase is the natural death of the body—"In the day thou eatest thereof thou shalt surely die," and when that day comes and we shall attain to the allotted age of man, which is sometimes called seventy years—it may go to a hundred or even beyond that, I myself have gone nearly seventeen years beyond that allotted age—the time will come when we will shuffle off this mortal coil, and our bodies will be laid in the silent tomb; there to mingle with mother earth and to return to that mother earth from whence we came, but our spirits shall go back to God in His paradise if we are faithful, but anyway to the spirit world to await that glorious day when the trump shall sound and the dead shall arise and be clothed upon, if they have been faithful, with immortality and eternal life, but with immortality in any event in the due time of the Lord.

So don't you see we are wholly and totally dependent upon the Lord to save us from these conditions; they are wholly beyond the power of any man. Which one of us can bring his own body out of the grave? How can we be brought back to God? How can these things be? The Savior answers that in very terse terms. Said He: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." Neither is there any name given under Heaven save the name of Jesus Christ whereby man must be saved.

May the Lord help us, therefore, to seek the counsels that come from God and be guided by the Holy Spirit to enter into covenant with the Lord and keep ourselves sweet and clean and unspotted from the sins of the world. Just as surely as the day follows the night we shall be brought back to God to inherit all these wonderful blessings which He has promised unto them that love Him and keep His commandments. May God grant it, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

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

My brethren and sisters, I have traveled a long way to attend this Conference. Boston is about the farthest point East on the Atlantic seaboard, and is a beautiful and historic city, but there is no joy like the joy of coming home.

ASSOCIATE MISSION PRESIDENTS PRAISED

I have the honor of being associated with some fifteen other Mission Presidents, who are fine and capable men. They are fearless and have taken hold of this work with all the power of fine manhood, of truth, and everything that is noble. They sit here before us in this congregation, unassuming, God-fearing men, and I want them to know that I am happy to be counted with them. It is an honor, for they have done me so much good, and my Mission as well, for naturally we call the Missions "Our Missions."

EARLY MISSIONARY WORK IN NEW ENGLAND

The New England Mission is in a sense the oldest Mission of the Church. President Brigham Young and Heber C. Kimball were missionaries a hundred years ago and from that time to the present some of the greatest men of the Church have carried the Gospel to that part of the United States. Vermont, as you know, is the "cradle" of Mormonism, for in that State was born the Prophet Joseph Smith and President Brigham Young, and many others who have been the stalwart bearers of truth in this Church.

We have a band of very fine and noble men and women, your boys and girls. It is very hard on them the first winter in New England, as the climate is very severe, but they face their difficulties bravely. Everything is so new, and we have only a few Saints comparatively. We have about 1,180 in the New England States and in New Brunswick and Nova Scotia in Canada. This entire section of America is very beautiful.

MISSIONARIES MAKING HEADWAY

In New England the people as never before are respecting this latter-day work. Our missionaries are allowed to speak and lecture upon Mormonism in many of the large churches. One of our brethren recently gave one of the most intelligent talks on the history of the restored Gospel that I have ever heard, and he did it fearlessly and with courage, and with beautiful English. He had studied his work and he bore testimony of the restoration of the Gospel of our Lord and Savior Jesus Christ.

We are working together, and the nobility of our work is equal to the demands of the people there. You must remember New England has many colleges and universities. There are twenty-seven universities and colleges in and around Boston alone; and therefore we come in contact

with the students and faculties. Down in New Haven we have a group of fine boys in Yale University. In Cambridge, we have eighty Utah students in Harvard College, and they are all doing fine work. Up at Dartmouth and down at Brown University in Providence, and over in Smith College, not to mention other colleges, we have Utah students. We try to keep track of them and this work alone is very important.

We teach the missionaries to study certain historical facts of New England. For example, December 20th of last year they spoke on the mission of the Pilgrim fathers, and read to hundreds of people the thirteenth chapter of 1 Nephi, which foretells the settlement of the shores of New England. We have held Priesthood meetings at Plymouth Rock and at the little town of Whitingham, Vermont, the birthplace of President Brigham Young. Many meetings have been held at South Royalton, where the Joseph Smith Memorial farm is located. President Heber C. Kimball was born at Sheldon, Vermont, and President Wilford Woodruff's birthplace was at Avon, Connecticut. Apostle Willard Richards was of New England lineage, as were Apostles Orson Hyde, Ezra T. Benson, Erastus Snow, and Franklin D. Richards. Many other historical characters of the Church were born in New England. The Elders have joy in visiting the old homes of our leaders, and some day the people will take pride that so many of the founders of the Latter-day work came out of New England and were of Puritan descent.

ITEMS OF EARLY HISTORY IN NEW ENGLAND

New England has the oldest churches in the United States, and hundreds of church buildings. We respect these church buildings, for whenever anyone with a clean purpose builds a church in honor of God, good is being done. The Elders of our Mission have cooperated with me in making a study of the history of the religions of New England with a view of being able to converse better on the subject of the Gospel. A number of books have moulded the thought of the people since the rise and growth of Puritanism, and as a result of our study, the Elders are able to draw comparisons in an intelligent manner. To illustrate just what I mean: In the year 1536, John Calvin published a noted work on religion that moulded the thought of Protestantism possibly more than any other work. It was his famous *Institutes of the Christian Religion*. It was a clear exposition of Protestant doctrine and a forceful refutation of the opposing Catholic views. It also laid down the laws of Church government, later known by the name of Presbyterianism. An eminent modern Catholic scholar has called Calvin's book "the finest work of Reformation literature." In it Calvin gave his program for reform in religion, and when the book was translated into English, it moulded the thought of the Puritans of England. Copies of it were brought to America, and in the seventeenth and eighteenth centuries it was used in many of the colleges where religion was taught. We missionaries have made careful study of the religious principles laid down by Calvin.

Another work issued from the press about the same time as the *Institutes* was the work of Ignatius Loyola entitled *Spiritual Exercises*,

which was a manual of religious drill designed to lead the sinner to concentrate all his faculties upon the task of realizing his sinfulness and God's abounding grace.

One hundred years ago, there was a great uncertainty about the Christian faith, and of later years that uncertainty has grown so that to-day thousands, yes, I might say millions of the youth of America have little or no church allegiance, and are without foundation of religious home life or knowledge of the Bible. Even among those who call themselves Christian, there is an uncertainty as to what to believe. The deep discontent with the achievements of Christianity itself in dealing with social, economic, and international relations is weakening the sense of assurance of Christianity's value to the world.

JOSEPH SMITH'S OWN STORY AND ARTICLES OF FAITH OF GREAT WORTH

There are two documents that our missionaries are coming to know, documents that the world will have to reckon with. They are *Joseph Smith's Own Story* and the *Articles of Faith*. Had the Prophet Joseph Smith never issued anything else but his own story and the Articles of Faith, his work would in time have revolutionized religious thought. They refute the tragic mistake of the Calvin and Loyola documents, for they announce to the world the large fundamentals on which the restored Gospel is based. In the Prophet's writings you never find any pretense or bombast, but everything he writes is simple and direct. The reader is always impressed with his truthfulness and honesty. We are using these two documents with fine success in our mission.

We are feeling the effects of the war in New England. Factories have been re-opened and thousands of men and women have found work. People differ on the policies of the administration at Washington. One thing I hope and that is that our country may keep out of this war and free from the terrible hatreds of the world. May we place our hands in His hand and go into the future with larger hopes and greater faith in His holy laws, I ask in the name of Jesus Christ, Amen.

The Choir sang "Come Unto Christ"—N. Lorenzo Mitchell.

BISHOP LeGRAND RICHARDS

Presiding Bishop of the Church

Considerable has been said at this Conference concerning the value of a testimony of the Gospel. Some years ago I had a discussion with an associate of mine in the Church, an educator, who said he believed the day had come when we would have to appeal to the young people of the Church through reason rather than through that which we customarily call a testimony of the Gospel. I answered that if we had reached that stage, then I feared for the future of the Church, as all that we had accomplished as a people had been because of the testimonies that the Lord had given unto us.

A TESTIMONY BRINGS WITH IT WILLINGNESS TO SACRIFICE

I am sure we shall never forget the testimony we listened to yesterday from President Grant. I recall having been in this building as a boy and having heard President Woodruff's testimony of how the Lord had guided and inspired him all his life. I am not sure but what it was the last address he delivered here, and that testimony has always remained with me. When I think of President Grant's life and all he has accomplished, of his beautiful soul, his inspiration, and the sacrifices he has made in order to answer the calls that have been made of him in this great Church, I realize what his testimony has done for him.

Many of us remember having heard President Ivins from this stand tell how many times he had sold all he had and burned his bridges behind him to answer the call of the brethren to serve in some other part of the Church. Those of us who have labored in the mission field know how many of the Saints have forsaken all they had in this world in order that they might be obedient to the testimonies the Lord had planted in their hearts.

President Clark said in his address that in events that are yet to come we would find our testimonies of the Gospel our greatest solace. I feel as we are sending our boys at the present time into the service of their country if we can send them with a testimony of the Gospel in their hearts, that it will give them power to live their lives sweet and clean before God and all men, as they have been taught in their Latter-day Saint homes.

The Savior of the world indicated that if we would be His disciples we must be willing to forsake all that we have in this world, even to fathers and mothers, lands and herds, and I want to say to you that I do not believe men and women will forsake all they have because of any reasoning power they possess. They will do it when their souls are touched by the inspiration and power of the Spirit of the living God, which is the testimony of the truth, and then it is that men can love God more than they love anything else in this world, and hence forsake all because of their love of Him.

I wish we could send our boys into the service of their country with the faith and testimony the two thousand Lamanite boys had in the time of Helaman of old when they went forth to battle and came back every man because of his faith.

THE PROMISES OF THE LORD SURE OF FULFILMENT

We have great promises resting upon us as a people and as individuals through obeying and keeping the commandments of God. Reference has been made to the promise of the Lord through observance of the Word of Wisdom, not only that we should run and not be weary, walk and not faint, and that we should receive hidden treasures of knowledge, but the destroying angel should pass by us and not slay us even as the children of Israel.

It has been said that man's extremities are God's opportunities. We have all known that in our day should come the judgments of God,

the great and dreadful day of the Lord, when all the proud, yea, all who do wickedly, should be as stubble, and that day should burn them up that it should leave them neither root nor branch. We have reason, if we have faith in God and keep His commandments, to believe that the destroying angel might pass us by as a people, and individually, and not slay us, and that we might stand as a light and an ensign to the world, and an evidence that God does not forget His promises. I hope every one of us believes in these promises the Lord has made to us.

A PATRIARCHAL BLESSING AND ITS FULFILMENT

Two weeks ago while I was visiting in Arizona a counselor to a Stake President told me of an experience he had which typifies many similar experiences of the members of this Church. He said that during the World War he was drafted. He was a young man and did not want to go to war; he felt if he ever went into action he would never return alive. So he went to the Patriarch, (and I met that Patriarch on the same trip) and the Patriarch came in from his field and said to this good brother: "You sit down at the table and write as I dictate." He laid his hands upon the head of this young man and pronounced a blessing upon him, and I took the time to write it down as he gave it to me. I would like to read a few words from that blessing here today:

Inasmuch as ye have been called to go to the defense of your country, I promise you if you will be humble and faithful and prayerful, that if your life is ever brought into danger, the way will be opened for your escape, and you will yet be given in marriage and have sons and daughters of good repute and be the means of doing much missionary work in the world.

You see all this was conditioned upon his being faithful and prayerful and humble. It is a grand and glorious thing to bind the God of Israel to us through obeying and keeping His commandments. You will remember that He said to the Prophet Joseph:

I, the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.

This man had a promise from the Lord that was worth living for.

I want to say to you, brethren and sisters, I would rather have the promise of God resting upon me than that of any mortal man, just as this brother who went forth to battle for his country. Within ninety days after he received his patriarchal blessing he was going over the top in France, and in his company were 250 men to which were added thirty replacements. On the day that the Armistice was signed, at 10 o'clock in the morning, there were eighty men left out of the 280, and they were told they should cease firing. The men gathered around, three of them in one hole, including this brother of whom I speak. Two hundred yards away he saw the army kitchen, and he invited his companions to go with him to get something to eat. They had had no supper or breakfast and were sure they would get nothing if they went, so he went alone. Just as he was being handed a stack of hot cakes, a

bomb fell in the midst of the little company of eighty he had left behind and thirty of them were killed and fifty were left. When he returned, there were the two men that were in the hole with him, with the tops of their heads blown off. The Patriarch had said:

If your life is ever brought into danger, the way will be opened for your escape and you will yet be given in marriage and have sons and daughters of good repute.

He now has six children, one in the mission field.

THE SAINTS STANDING IN HOLY PLACES

Now the Lord made also this statement regarding the judgments that are to come in these latter days:

But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

I do not know what you think about this promise. So far as I am concerned I think the Lord did not mean that we should stand on this Temple Block or back in Independence; I think He meant that His children should live such lives that wherever they stand the ground upon which they stand should be holy and sanctified because of their presence.

THE ELEMENTS REBUKED BY FAITH

You will recall that in the early days of the gathering of the Saints it was considered as good as an insurance policy when a company of Latter-day Saints embarked on a vessel crossing the Atlantic. I recall reading in my grandfather's diary of a time when the boat upon which he was sailing was in great jeopardy, so much so that the captain of the boat came to him and pleaded with him to intercede with the Lord in behalf of the boat and her passengers; and Grandfather, remembering that he had been promised that he should have power over the elements, walked out on the deck of the boat and raised his hands to high heaven and rebuked the sea and the waves, and they were immediately calmed, and the appreciation of the captain of the boat was so great that he offered him the use of his private quarters during the balance of the journey.

Now, brethren and sisters, I believe that in the experiences that are ahead of us through the judgments that are to befall the nations, God will stand by our side, and by the side of our boys even though they go forth to battle, if they take with them a testimony of the truth and the kind of faith they ought to have in the living God and in this great latter day work.

I pray God to bless you all, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

The teachings of Jesus, with the testimonies of the prophets concerning Him and concerning His death and resurrection, constitute the Gospel message. That is a universal message, not limited to any time nor to any people, but applicable to all peoples of all times. It purports to lay down correct principles of living life in mortality, upon which in turn depends man's condition of living in immortality. In short, it becomes the law of life valid for time and for eternity. In that view it must be regarded as the embodiment of absolute human and spiritual values, not subject to alteration with the aberrations of changing times, nor to variation with the vagrant shiftings of prevailing opinion.

Those courses of behavior which harmonize with and conform to absolute spiritual values must be eternally right just as their opposites must be eternally wrong. Between the two there is undying conflict. They cannot accommodate themselves one to the other. If it were attempted to make adjustments between them by having each yield something to the other you might succeed in tempering the wrong but what you had left would not be the right. It could at best be right debased by an admixture of wrong, a counterfeit.

FUNDAMENTALS MUST REMAIN UNALTERED

The Church as the teacher and interpreter of the Gospel message cannot countenance any dilution. There may be new techniques of exposition, improved approaches, expanding understanding of interpretation and application and even a weeding out of extraneous accretions which have fastened themselves upon the basic principles, but in the fundamentals of the message itself there can be no alterations. Wherever the majority opinion may for the moment lie, or however the conflict may swirl and lash about it the eternal right must still stand unshaken and unmoved as the fixed base to which men may with assurance and safety anchor their lives. That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. Principles cannot be changed by nor accommodate themselves to the vagaries of popular sentiment.

TODAY'S TEST OF GOSPEL MESSAGE

If, as I have already said, the Gospel message has, as in the very nature of the case it must have, a universality of application, without limit as to time or locality or people, then it must have in it a specific cure for the ills of every age. In all circumstances, in every time we should, if it fills the requirement of its claim, be able to turn to it and find a direction suited to the needs of the hour. For it is not divorced from life but on the contrary is concerned solely with the lives of men and so

must instruct and fortify them for life's requirements. Let us consider whether it meets that test as related to the conditions of today.

The mischief against which there is presently the most insistent complaint is the reign of violence with its train of accompanying evils. This grows out of the arrogance and egotism of rulers and leaders who seek to establish their supremacy at whatever cost, and without regard to consequences to humanity at large or to nations or individuals in particular. The Gospel message on the contrary admonishes men to humility.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

But he that is greatest among you, shall be your servant.

HUMILITY WOULD WIPE OUT VIOLENCE

Let these sayings characterize the desires of men and oppression would vanish away. There is no nation today whose leaders would not be immeasurably benefitted by a lesson in humility.

One of the results of a reign of violence is the denial of justice, but justice is a cardinal part of the Gospel law.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

In any land where that law prevailed there could never be the plundering, the robbing, the despoiling and the murdering that invariably accompany the rule of force. I have spent a large part of my mature life in dealing with and trying to adjust people's disputes. I have learned that there would be very little trouble between men in this world if only every one wanted to do about what is right—to be fair and just. The trouble grows out of the unjust advantage taken of situations which throw unfair opportunities into the hands of those who are willing to exploit them. The discouraging part about it lies in the difficulty of getting reciprocal willingness among disputants to yield to the principle of fairness. As one may be disposed to yield the other increases already unjust demands. But that has nothing to do with the existence of the principle about which we are just now inquiring. It only signifies rejection of the message.

WAR NEVER ENDS WAR

Another evil consequence of the rule of force is that it begets reprisals, which lead to interminable conflicts. We are all familiar with the feuds of families and clans and the wars of tongs carrying down through long generations. The victim of a wrong suffered or a grievance borne waits the day of revenge and then takes it with interest compounded. The

new sufferer in turn retaliates when a change of fortune favors him and so the mischief endlessly spirals.

"Vengeance is mine, saith the Lord." Its exercise cannot safely be left to mortals. In nothing is the futility of war more surely revealed than in the inevitable consequence of reprisals. The victor despoils the vanquished. The latter with an undimmed memory waits the day of retribution and when the time of reckoning comes takes back what was before lost with something more besides, thus sowing the seed of a future war. Seemingly the memory of nations is long; they never forget and war never ends war.

THE SPIRIT OF REPRISAL

We see the same vicious evil at work in all the contested relations of men. We may take an illustration from current happenings. Laboring men, by which we mean those who toil with their hands in the service of others, have complained that they have been unfairly treated. I have not any doubt that their complaint is a just one. They have striven for correction. Through unionization and a combination of circumstances they have possessed themselves of vast powers. Their direction unfortunately has fallen far too largely into the hands of unscrupulous exploiters and the spirit of reprisal is set in operation. They now in many ways seek to punish those against whom they have nursed their grievances. These offer resistance and useless quarrels grow.

The simple law is that a wrong is never righted by the commission of another wrong. The expressive common phrase is "Two wrongs never make a right." Those who have so bitterly inveighed against injustice now deny their fellow workmen who do not wish to join with them the right peaceably by their honest toil to earn their daily bread. Rival unions quarrel among themselves and in promotion of their feuds stop work to the irreparable loss of non-contending parties and the public at large. By violence property is destroyed, men maimed and murdered and anarchy supplants the rule of law and order.

DEFENSE PREPARATIONS DELAYED THROUGH GREED

We read daily reminders that a national peril hangs over us, which can be averted only by straining every productive power we have while at the same time plants are shut down and men forced to idleness as the alleged danger creeps steadily upon us. Boys by the thousands have been taken from their employment to prepare themselves for the fighting service where they receive twenty-one dollars a month. No one knows how soon they may be in armed battle, but the implements of war they shall need are not being provided because those who remain undisturbed in their employment, and who are already drawing from two to three times as much in a week as the soldier gets in a month, strike for higher pay and as a means of enforcing their demands not only refuse to work themselves but by violence prevent others who are willing to work from doing so. If the soldier boys go into war unequipped somebody will be answerable.

THE WAY TO INDUSTRIAL PEACE

And how useless it all is. Instead of reprisals or vengeance the Gospel message teaches forgiveness and peace.

Let not the sun go down upon thy wrath.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

In these principles of the Gospel message lies the way to industrial peace. I appeal to the laboring men to forego the methods of force and vengeance for they will never bring you peace of mind, contentment of spirit nor the rewards you seek. I think I am in a position from experience and observation to understand your aspirations. I have a deep sympathy with your desire to improve your conditions. It is a laudable ambition for every one. But vituperation and violence and hatred and reprisal will bring you in the end only disillusionment, disappointed hopes and the bitterness of remorse. The peaceful way of counsel and persuasion and a willingness to show justice and observe the right are the ways that will win. I make the same appeal to the industrialist, to the man of agriculture and to the whole race.

PEACE IS DRIVEN FROM OUR BORDERS

This goodly land of ours, the boasted refuge of the oppressed and the guarantor of freedom, is seething with unrest. Strife, class rancors, uncertainty, hatreds, greed, deception, demagoguery have driven peace from our borders. The simple truth is that the interests of all classes are inseparably bound up together. There is no legitimate basis for antagonisms between industrialists and laborers or between agriculturists and either of the others. They are kept apart by distrust, suspicion and a reciprocal lack of faith and confidence. Each is essential to the other. Neither can prosper alone, but they are set in conflict by stupid name calling, epithet hurling, and intemperate denunciations. These procedures have always failed. The healing for wounds is not more wounds but a soothing balm.

The final resort of a nation which seeks to impose its unbridled will upon others is war. War is always evil. It has always been so and never can be anything else.

WARS SETTLE NOTHING

If you read your Hebrew scriptures you will see that the destructions which befell the people were heralded by wars and slaughters. War was the scourge by which the land was devastated as told in the Book of Mormon story. And when Jesus was describing to His disciples the sorrows and tribulations which were to be so terrible that except they should be cut short there should no flesh be saved, prominent among the

initiating terrors were wars—nation rising against nation and kingdom against kingdom.

A war of defense may be justifiable. It may be the only means of saving from utter extinction those institutions and sanctions through which the ways of peace by conversion to a better way may be implemented. But so far as any lasting enduring results are concerned wars themselves settle nothing. It is their history that the settlements imposed at the close of one contain the seeds of another to follow.

But I need not pursue the point. The thesis I laid down at the beginning, namely, that the Gospel message is universal and has in it, all the necessary curative agents for the ills of the day, is clearly demonstrable. Your own reflection will carry you far beyond any place to which in the limits of my time I have been able to take you.

GOSPEL MESSAGE MUST BE TAUGHT

Let me in closing refer again to the second phase of my theme, namely, that in the eternal conflict between right and wrong there can be no compromise. The Gospel message cannot change its principles to accommodate itself to the caprice of the hour. Among the great unchangeables are the truth that God lives; that Jesus Christ is His Son, the Messiah, the Savior of the world; that He died, was buried and was raised from the dead; that man is a child of God, destined to immortality; that he is therefore a sacred being and that it is unalterably wrong to enslave him or to coerce the human spirit; that there is a moral law by which man must, through disciplined self-control, govern himself which finds its faithful expression in the Ten Commandments as given by Moses and reiterated and reinforced by the Master, and which cannot be rejected without destroying the foundations of civilized life. These convictions are the essential conditions to the incorporation of the principles of the Gospel message into the lives of men by which alone may be satisfied the hunger of the world for tranquility and peace. These truths the Church can never cease to teach.

It is for you leaders to see that they are taught. That God may give you power to do so, I pray, in the name of Jesus. Amen.

ELDER DAVID A. BROADBENT

Former President of the North Central States Mission

My brethren and sisters, I was notified before noon that I would be given five minutes in which to bear my testimony, and I have been worrying about it ever since.

I had the privilege, with my family, under the good graces of our leadership and the blessings of the Lord to preside in the North Central States Mission for a little more than three years. We are very grateful for that opportunity. I think I shall leave the report of that mission to my worthy successor, who I believe is the best man in the Church to succeed me in that position, Elder George F. Richards, Jr., who for the past six months has been presiding in that field of labor. We were

released from that glorious opportunity to come and take his position in the Temple, he having been Second Counselor to President Chipman there while we presided in the mission.

While in the North Central States, I considered that to be the best position in the Church. Now I will say without hesitancy that I believe that any position in which we may have the privilege of serving in this Church is the best place that we can be appointed to labor, it matters not where, only let us remain active in the Church.

We are just now in the midst of what our people are considering rather a tightening up on the question of recommendations to get into the Temple. I have no disposition to speak at length to that particular point, but to illustrate with an incident that occurred only a few weeks ago when a member from a very worthy family came and said: "Are you going to keep me out of the Temple for the sake of a cup of coffee?"

The attendant who met that sister replied, "Are you going to let a cup of coffee keep you out of the Temple?" I think that is the position we must take in our testimony, as I find myself fully in accord with all that has been said at this Conference thus far.

I find myself committed to the thought that my testimony is my life. I believe the day will never come when this Church can move forward without the divinity of the testimony of Jesus Christ, but I am sure that there is a practical side to that testimony. There is no virtue in a mere assent to a confession of belief in the Gospel of Jesus Christ. We really have to do something about it. There are two purposes as I see it in the Gospel plan and in service of the Church. First, the great mission of seeing that this Gospel reaches mankind throughout the world. We must teach mankind in every nation, kindred, tongue and people; and the second mission of this message is that we shall perfect ourselves as individuals through activity in the Church, in applying its every teaching.

There is no testimony in the heart of any man, as I understand a real testimony, who declares that he believes in the Word of Wisdom if he continues to desecrate it; to break that law in any way. I am very positive in my mind that no man can have a full testimony of the law of tithing who does not honestly pay a full tithing. I am very well committed to the thought that in the homes of the Latter-day Saints there are none who have a full and complete testimony of the Gospel, who neglect their daily prayers with the family. I cannot conceive as a fact that a Latter-day Saint with a testimony, will let his children grow up in idleness without having them understand that there is a great educational institution all around us,—I mean the entire educational system provided by the State from the grades through the university,—that they could be receiving the benefits of, instead of leaving them to grow up in ignorance. I am convinced that there is no real testimony in the homes of the Latter-day Saints where the parents do not lead their children into the organizations of the Church, to train and teach them the benefits and blessings of this great program. The plan of salvation, the Gospel of Jesus Christ is the greatest university that has ever been instituted in all the world.

I am very sure that if we had a full and complete testimony of the Gospel of Christ in 100% of the homes of the 806,000 Latter-day Saints,

and if we were living according to our teaching, that we would need no other missionary work in the world. The whole world would be at our feet and ask "How did you do it?" for it would produce such a superior race of men and women as has never been known in the earth up to the present time.

If we had a full and complete testimony of the Gospel of Christ in our homes our young men and maidens would not be seeking either the Bishop or the President of the Stake, a constable or Judge, or any other officer of the land to consummate their marriage at the proper age in life; but they would come into the House of the Lord to be sealed for time and for all eternity, knowing that this is the only real type of marriage instituted by God and designed to be eternal.

I am just as sure if we might detail all the other activities of the Church that my testimony, your testimony, is measured by my actions, by your actions, and in no other way. I may give assent, but that is not a testimony. The testimony as I see it is illustrated largely as a result of what is said of the two great Greek orators, Demosthenes and Cicero.

When Cicero spoke everyone said: "He speaks well." But when Demosthenes spoke the audience declared, "Let us go against Philip." Philip to us is the sins of this hour; Philip to us is the desecration of the Sabbath Day and the breaking of any and all the other moral and religious laws of God. I may have this testimony in knowledge, but it is as sounding brass and a tinkling cymbal unless my life responds to it in all the affairs that I am responsible for.

God give me the power to move in the circles where I am appointed, to the end that I may show by my works that I do know the Gospel of Jesus Christ is true, I pray earnestly in His name, even so. Amen.

ELDER MERRILL D. CLAYSON

Former President of the Southern States Mission

It has been a great opportunity to have had the privilege of filling a mission in the Southern States, as well as a previous one in England.

The introduction of the Gospel of Jesus Christ into the Southern States, like the beginning of most new movements, was accompanied by gross misunderstanding, hatred and bitter persecution. The history of this mission is filled with incidents of persecution that our missionaries went through in order to introduce the Gospel into that land. From 1875 to 1900 there is recorded over 135 mobbings experienced by the missionaries. More than ten churches were either torn down or burned by the mobs. Four Elders lost their lives while carrying the Gospel to their fellowmen and it took years to break down this great wall of persecution.

History is replete with evidences which show that through all of this the Lord was back of this great work in prompting, inspiring and building the lives of men and women who stood for truth. Today the scene presents a completely different picture. Persecution has vanished and the missionaries are given the opportunity of preaching the Gospel

*Saturday, April 5**Second Day*

in all cities of the Southern States Mission extending from the Mississippi River to the Atlantic Ocean, and from the South Tennessee line to Key West, Florida.

As an example of this great change in the attitude of the people of the South toward our Church may I relate just one experience. Sometime ago the chairman of a council of religions made the request that the President of the Southern States Mission appear before the ministers and executives of more than twenty-five churches and tell them the philosophy and story of Mormonism. Naturally this request was granted, and when the day arrived the large Mormon Church in Jacksonville, Florida, was filled to overflowing. A few Latter-day Saints were on the side, but most of the people in that great hall were ministers and religious executives of Catholic, Protestant, and Jewish churches.

It was a great opportunity. I never felt more keenly in my life the responsibility of representing my Church and my God than I did on that occasion. It was peculiarly interesting to be introduced to such a congregation as that by the wife of a Jewish Rabbi. After the meeting was over, Catholics, Protestants, and Jews came up to the speaker with as much enthusiasm and appreciation for the truths of Mormonism that had been presented, as if they had been members of the Church.

There never has been a time in the Southern States Mission when conditions have been more ideal for the spread of the Gospel than today. The number of souls accepting the Gospel in that land is rising to greater heights continually. The future of this Mission presents a most promising outlook. The people of the South are naturally religious. They are great believers in the Bible, and the assertion that they are sincere and hospitable cannot be overestimated.

I believe that the time is coming and not far off when this Mission is to be one of the strongest and most powerful units of the Church of Jesus Christ of Latter-day Saints. God has endowed this great southern country richly in natural beauty, with shrubs, with the oak and the sweet magnolia, with the dogwood, and many, many other types of her creation. I am grateful for the opportunities I have had of filling this mission. I appreciate the opportunity that the First Presidency of the Church has given me and believe from the bottom of my heart that these men are called by God and are working in His behalf in this great kingdom.

Whenever I have had an element of doubt in my life regarding their instructions I have lived to see the time when I was wrong and they were right. This has convinced me more than ever that their vision of this great Church of ours is unusual, that they are called of God, that they are inspired by God, and that men and women who follow their advice will be happier, more progressive, and reach greater heights than those who stoop to complain and find fault with God's servants.

And so I bear you this testimony today. We may not always think as they think, but they are God's servants. If a time should come that any of them are not in line with their duty we shall not need to worry about removing them. The Lord will remove them from their positions as He did Saul and others in days of old.

God bless us to stand back of them solidly as a unit for the progress of this great Church, and for our personal happiness in life, I humbly pray, in the name of Jesus Christ. Amen.

An anthem, "O Divine Redeemer," was sung by the Choir.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I should like again to express our gratitude and appreciation to this wonderful chorus that has come to us from Idaho. We are grateful to them for all the work they have done in preparing to do this singing for us. They are a splendid group of young people, and we certainly pray that the Lord will bless them in their labors.

Please drive carefully, brethren and sisters. I do not know how widespread this storm may be, but be careful, and if any of these young people in the choir are returning home tonight I hope they and their drivers will be particularly careful. You who are walking on the streets, please be good enough to walk carefully and observe the signals.

Elder Clifford E. Young, President of the Alpine Stake, offered the closing prayer.

Conference adjourned until ten o'clock Sunday morning, April 6.

THIRD DAY

MORNING MEETING

Sunday morning, April 6.

The great Tabernacle was crowded with people many of whom had assembled far in advance of the time to begin this session of the Conference. The large Assembly Hall immediately south of the Tabernacle was also filled with people, and other thousands assembled on the Tabernacle grounds. Those who were in the Assembly Hall and on the grounds listened to the services as they were broadcast from the Tabernacle, by means of amplifying equipment that had been installed.

The meeting commenced promptly at 10 o'clock.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The hour has come for the opening of this the fifth session of this Conference. President Heber J. Grant is present and presiding. He has asked President Clark to conduct the meeting.

There are present on the stand this morning President Grant and his two Counselors, the eleven Apostles, all of the First Seven Presidents of Seventies, and all of the Presiding Bishopric.

The music for both of the sessions today will be by the Tabernacle

Choir; Elder J. Spencer Cornwall is Director, and Elder Frank W. Asper is organist.

The congregation and Choir sang the hymn, "Now Let Us Rejoice"—William W. Phelps.

Elder George Ariel Bean, President of the Union Stake, offered the opening prayer.

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were sustained by the unanimous vote of the congregation, as follows:

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson
George Albert Smith
George F. Richards
Joseph Fielding Smith
Stephen L. Richards
Richard R. Lyman

John A. Widtsoe
Joseph F. Merrill
Charles A. Callis
Albert E. Bowen
Sylvester Q. Cannon
Harold B. Lee

ACTING PATRIARCH TO THE CHURCH

George F. Richards

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

President Clark then made the following statement for the First Presidency:

In the past history of the Church, especially in President Brigham Young's time, it was found necessary for the First Presidency or the Twelve, or both, to call brethren, frequently designated as Counselors, to help carry on their assigned work in the Church.

The rapid growth of the Church in recent times, the constantly increasing establishment of new Wards and Stakes, the ever widening geographical area covered by Wards and Stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation,

supervision, and direction—all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint Assistants to the Twelve, who shall be High Priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

There will be no fixed number of these Assistants. Their number will be increased or otherwise from time to time as the necessity of carrying on the Lord's work seems to dictate to be wise.

It is proposed that we sustain as Assistants to the Twelve, the following named High Priests, who will labor under the supervision and direction of the First Presidency and of the Twelve:

Marion G. Romney, President of Bonneville Stake.

Thomas E. McKay, former President of Ogden Stake and Acting President of the European Mission.

Clifford E. Young, President of the Alpine Stake.

Alma Sonne, President of Cache Stake.

Nicholas G. Smith, President of the Northwestern States Mission.

TRUSTEE-IN-TRUST

Heber J. Grant

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

THE FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS IN THE CHURCH

CHURCH HISTORIAN AND RECORDER

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

CHURCH BOARD OF EDUCATION

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

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennion

AUDITING AND FINANCE COMMITTEE

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

TABERNACLE CHOIR

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

ORGANISTS

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

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowen	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	

General Presidency of Relief Society

GENERAL COMMITTEE

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

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
Marcia K. Howells, First Counselor
Donna D. Sorensen, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

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

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, First Assistant Superintendent
Burton K. Farnsworth, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

PRIMARY ASSOCIATION

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

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the regular weekly nation-wide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will have completed its twelfth year of continuous nation-wide broadcasting in July of this year, was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and Canada, and by short wave transmission to many foreign lands. This broadcast originated with Radio Station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

Announcer, Richard L. Evans: As another week of life begins for all men, we pause again within these hallowed walls to welcome you once more to the Everlasting Hills of the West. This traditional Temple

Square performance, now in its twelfth year of continuous nation-wide broadcasting, is brought to you each week at this hour through the facilities of the Columbia network and its affiliated stations.

We begin with a song written upon one of the most beloved incidents of the New Testament: "I think when I read that sweet story of old, when Jesus was here among men, how He called little children as lambs to His fold, I should like to have been with Him then."

"The Story of Old"—ParksChoir
 "Grand Choeur in D"—SpenceOrgan

Announcer, Richard L. Evans: The hymn now to be sung by the Tabernacle Choir has come down to us from those whose courage and conviction conquered the western desert nearly a century ago: "Come, come ye Saints, no toil nor labor fear . . . and should we die before our journey's through, happy day, all is well."

"Come, Come Ye Saints"—ClaytonChoir
 "Live by my Side"—BachOrgan

Announcer, Richard L. Evans: Ofttimes in the face of some eventuality that has overtaken us, we find ourselves saying regretfully: "If I had only known, I would have done differently." Sometimes this is true, but more often it is not the fact that we do not know that gets us into difficulties, but rather that we choose to ignore what we *do* know. We mix so little wisdom with our knowledge. We know the facts of history. We know what causes have produced what results in the past—but time has a way of making the past seem different from the present. We may believe that Babylon and Rome fell because of their moral and spiritual dissolution. It seems so easy to believe this because it is all far in the past. But it does not seem so easy to believe such probabilities of our own time and our own generation, however true they may be. From history and from scripture it seems quite easy to believe that men have always paid a price for disobedience; that the breaking of a law has always exacted its penalty; that the terrible luxury of over-indebtedness has always brought a day of disastrous reckoning. It seems easy to believe of the past that the Lord God has often permitted evil men to pursue their purposes for a short season before over-ruling their evil works. It seems easy to believe of the past that those who would rather mortgage the future than curtail their appetites, have always been brought low in remorse. But what is not so easy to believe, but is also solemnly true, is that these same causes will still lead to these same results even in our day. We have no charmed immunity from the consequences of our own doing. On this point the Father of the spirits of all men has said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. and C. 82:10.)

Knowledge of the past we have—both of scripture and of history. It would be well to transmit that knowledge into wisdom, by believing of our own generation what we so readily believe of other times.

"Gloria"—Mozart	Choir
"How Great the Wisdom and the Love"—McIntyre.....	Organ
"Abide With Me"—Monk	Choir

The singing was directed by J. Spencer Cornwall. Dr. Frank W. Asper was at the Tabernacle Organ. The spoken word was by Richard L. Evans.

CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the traditional *Tabernacle Choir and Organ Broadcast*, an additional thirty minute period, regularly known as the Columbia Broadcasting System's *Church of the Air* program, was presented from 11:00 to 11:30 a. m. as a part of the proceedings of this session of the Conference, and was also released over nation-wide and international network facilities. The program was conducted by Elder Richard L. Evans; music was by the congregation of more than 10,000 voices and by the Tabernacle Choir and Organ, with J. Spencer Cornwall directing and Dr. Frank W. Asper at the Organ, and Elder Stephen L. Richards of the Council of the Twelve delivered the following address:

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

DESCRIPTION OF THE TABERNACLE

For the benefit of those who listen over the air, perhaps I should first say something about my surroundings at this broadcast. I stand in the historic Tabernacle in Salt Lake City. The vast auditorium is completely filled by the congregation. Thousands are standing in the aisles and in the spacious doorways and more thousands are in the grounds about the building, unable to gain admittance. There are more men than women in the audience, which, I believe, is rather exceptional in church gatherings throughout the country. The people here assembled have come from many parts of the United States, chiefly from the West, from Canada, Mexico, and some islands of the Pacific. War disturbances have prevented travel from Europe and other distant countries.

Behind the upper pulpit where I stand are seated the Tabernacle Choir composed of about 300 singers who serve without pay and who, for more than a decade, have gratuitously furnished weekly programs to the radio listeners of America. You have just heard the voice of their faithful, capable announcer, Richard L. Evans. The great Organ of the Tabernacle towers over the Choir in the background,—its massive, ornamented structure almost presenting the appearance of another building within the main building.

The Tabernacle has unusual acoustical properties, as some of you may have learned. To demonstrate these properties a pin is dropped on a table near the rostrum and those who listen in the other end of the building, 200 or more feet away, are able to hear it. These remarkable

sound effects are obtained largely through the elliptical dome-like roof which was erected by the Pioneers in early days before the railroads came to this section of the country. Steel girders were not available, bolts and even nails were hard to obtain. So the roof is supported by wooden truss-work made of timbers taken from the nearby mountains and in lieu of bolts and metal commonly used in such construction, wooden pins were employed as fasteners and strips of rawhide used to secure the pins and prevent splitting of the timbers.

The Tabernacle is but one of many enterprises undertaken and successfully completed by the Pioneers, during the time they were isolated from production centers. They were of necessity forced to be resourceful and they were not without ambition and skill. They came to this then forbidding land of desert and mountains, driven by a great religious urge and a still greater religious intolerance on the part of others. The story of their persecutions, their drivings and migrations is pretty well known. It is doubtful, however, that their motives and their lives have ever been generally understood. It is from their motivating concepts that I desire to draw the theme of this hour.

RELIGIOUS IDEALS OF THE PIONEERS

These Pioneers, who were the progenitors of many who sit in this audience and others who hear my voice this day, had the idea that religion is the most important and vital thing in the world. They subordinated all things to it. They construed it to be broad and comprehensive enough to cover every aspect of living. They gave to temporal things spiritual significance. They accepted divine law as the standard by which all things are rightly determined. They consecrated themselves to the doing of God's will and the establishment of His Kingdom.

So resolute and intent were they upon this latter objective that they stood ready to devote time, talent and property to the advancement of the Cause in which they believed, often with untold sacrifice to themselves and their families. In response to the call of their leaders they frequently undertook hazardous colonization projects which deprived them of the security and comfort of homes they had built and communities they had helped to establish. Then, too, the menfolk would leave their newly formed homes with the bare subsistence obtained for their families and again at the call of their religious leaders undertake, at their own expense, missions for the Church, frequently retraversing the path of their migration to distant lands from which they had come or to other countries, seeking to carry to others, perhaps their kinsmen, neighbors and friends of the Old World, the message in which they believed; so that in the early days of the settlement of this country there were always two armies on the march,—one made up of men and women coming from the eastern States and from lands across the sea, converts of the new faith, making the long, weary trek across the prairies to the land and people of their adoption,—and the other made up of missionaries, many of whom came from the ranks of these same converts, winding their way back across the prairies to expand the knowledge of the truth they had found. It was

one continuous round from convert to missionary and missionary to convert.

This was the demonstration of the vitality of their religion to these people. No one who knew their sacrifices ever questioned their sincerity. They had been taught to make sacrifices and endure hardships for the Cause they had espoused by their first leader. His devotion, his perseverance, and his loyalty through the unspeakable persecutions heaped upon him, finally resulting in his cruel martyrdom, had served to make the hardships and deprivations of his followers seem small by comparison. So these men and women of the early days did not complain. They welcomed opportunities for service and they counted themselves fortunate to be chosen for great undertakings.

EARLY MISSIONARIES AND THEIR MESSAGE

These missionaries of whom I speak were not trained theologians and preachers. They were almost entirely made up of men from the ordinary walks of life who made their own living by their own work. Not many of them had enjoyed the privilege of extensive schooling because schools were rare in those days, but they were hard-headed men of practical experience who knew the value of industry and who prized education, even though they may not have had much of it. Many of them came from the New England States. Their fathers had fought in the Revolutionary War, so they knew the meaning and the value of freedom and democracy. They believed the Constitution to have been framed by divinely inspired men and they loved their country with a greater love than in some instances it had deserved at their hands. So these missionaries for the most part were loyal, free Americans who went forth with conviction in their hearts to preach a religion and a Gospel which they believed would make all men free. They had no eloquence but the eloquence of their message, but people everywhere listened to them and believed in their sincerity and many thousands embraced the truth which they taught.

Perhaps the principal thing which made them feel that their religion was so vital and their responsibility in it so great was that they believed that Jesus Christ had set in the earth anew His holy Gospel with a new interpretation of it for all mankind. They considered themselves under obligation to present this new interpretation of the Gospel to every person possible for them to reach that he might have the opportunity of accepting or rejecting the message. I think perhaps you might be interested to know what some of these new interpretations which the early missionaries carried to the people of the world are.

They taught that since every man is a son of God, each man is entitled, if he lives worthily, to receive and exercise the power of God in the form of the holy Priesthood. They believed that this divine gift and its bestowal was not reserved merely for a few selected men, but that it was essential for every man who would do Christ's work effectively and prepare himself for eternal life with the Savior of the world. They taught that each one receiving this power should use it to bless

the lives of others by performing the ordinances of the Gospel and by carrying with him the inspiring and comforting spirit which emanates from the Priesthood. They bore witness of the authentic bestowal of the Priesthood in their generation and of innumerable demonstrations of its efficacy. They interpreted the Priesthood as a divine force coming to men on whom it is bestowed to be exercised only in mercy and by persuasive means, without any compulsion whatsoever. They taught that anyone who sought to use his Priesthood for ulterior purposes or self aggrandizement or in any degree of unrighteousness should lose it. It was recognized as a Christ-like endowment, thriving only in Christian virtue.

NEW CONCEPTS IN THE RESTORED GOSPEL

They set forth a new concept of man's body, that it is the tabernacle wherein is housed the spirit of man which is the literal child of God, the Father, and that no man can knowingly take into his body poisons and other deleterious substances without offending God, the Father of his spirit,—so that infractions of the true laws of health have spiritual as well as temporal significance. They endeavored to persuade men to refrain from indulgence in intoxicating liquors, tobacco, coffee, tea and other narcotics, not alone for reasons of health but because they believed that such practices would militate against faith and spiritual growth and consequently against true worship of God. As a health measure, these early teachings of more than a century ago have been amply vindicated by modern science and their spiritual value has likewise been substantiated.

Another new concept which these men taught related to the matrimonial status. They set forth that marital unions, through the performance of proper ordinances under divine authority, may be made to endure not for time and earthly life only, but for all eternity; that a man and woman properly married by the holy Priesthood may establish a home which will be the basis for their exaltation and happiness in the world to come; that all children born to them in this holy compact of marriage shall belong to and be with them hereafter; that death does not break such bonds and that sin only can sever such ties,—the epitome of such teaching being that our heaven is little more than the projection of our home into eternity.

They gave to the world a new idea about salvation. The interpretation which they promulgated was that through the atonement of the Lord Jesus Christ all men would be resurrected from the grave and come forth in a new life hereafter—and this irrespective of the creed they might profess or without belief in or acceptance of any religion whatsoever. They made clear distinction between general salvation or resurrection from the grave and individual salvation or exaltation earned by a man through his compliance with the laws of God. They taught that there are preferential places in heaven as there are on earth and that the highest place or Celestial Kingdom could be attained only by those who faithfully subscribe to and keep all the laws and ordinances of the Gospel

of Jesus Christ and thereby entitle themselves to come into the presence of our God and Jesus Christ, His Son.

They taught, too, that holy Temples dedicated to the Lord are essential for the administration of some of the necessary ordinances of the Gospel to prepare for the highest blessings to which man may aspire and that these Temples are also necessary for the accomplishment of certain vicarious work to be performed for our ancestors who have passed away without knowledge of the Gospel plan, so that ultimately none of God's children will be treated unfairly but that each shall have opportunity to accept the principles of the Gospel and earn our Father's blessings. So confident were these early missionaries as to the necessity and vitality of this Temple work that they and their people made almost incomprehensible sacrifices for the erection of beautiful buildings to be dedicated to the Lord for these holy purposes. One such building built at Nauvoo, Illinois, at a cost of a million dollars, entailing years of labor and untold deprivation to poor people was wantonly destroyed by a mob within sight of the people fleeing from their cruelty in evacuation of the city. Wherever the adherents to the faith have gathered in sufficient numbers they have always caused to be erected as their most expensive establishment a Temple of the Lord for the performance of sacred ordinances and ceremonies.

These missionaries also carried the word that new revelations had come from the Lord, setting forth, among other things, these new concepts of which I have told you and bearing new and additional witness of the divinity of our Lord and Savior, Jesus Christ. They acknowledged these new revelations as additional scripture to the Bible and as the Word of God. They heralded them as a supreme blessing in the resolution of doubt and uncertainty and the acquisition of deep and abiding faith in the Gospel of Christ. In these revelations are such important statements as these:

Truth is knowledge of things as they are, and as they were and as they are to come.

The spirit of truth is of God.

And no man receiveth a fullness unless he keepeth His commandments.

The glory of God is intelligence, or in other words light and truth.

No man can be saved in ignorance. A man is saved no faster than he learns. Whatever knowledge a man acquires in this life he will take with him into the world to come.

On the basis of such statements the doctrine of eternal progression was deduced and taught. Men were given to understand that through obedience to the laws of the Gospel they might continue to grow and develop in knowledge and power until in eternity they would come to divinity itself; that the highest order of intelligence is that intelligence which comprehends the things of God and eternity; that, "It is the glory of God to bring to pass the immortality and eternal life of man," and that "men are that they might have joy." The place of good and evil in the world and their necessity for the exercise of man's free agency were all set forth in this new interpretation of the Gospel of Christ.

A VITAL FAITH THE NEED OF THE WORLD

I have, of course, only outlined very briefly the distinctive doctrines and principles which these early missionaries carried to many countries of the earth. My purpose in telling you of this almost incomparable devotion to a cause is to emphasize the necessity I feel exists in the Christian world for a living, vital faith that truly works. Surely all observers must be convinced that mere protestation of faith in Christ is wholly inadequate to carry forward His work and set up His Kingdom in the earth. "Faith without works is dead." Lip service is futile. No man truly loves Christ unless he obeys the laws of His Gospel. We never have the truth until we adopt it in our lives. No man learns true worship of Christ without truly giving himself to Christian service and I believe that no man is a true disciple of Christ who does not acknowledge Him for what He really is, the Savior and the divine God of this earth.

Equivocation about His divinity not only would rob the Christ of His real power but it likewise robs the professed Christian of the concept and the loyalty which alone make him a true disciple. What the world most needs today is not so much adoration of the attributes of Christ, however beautiful and beneficent they are, as the true worship and acknowledgment of the sovereignty of the Lord and His divine power. When men and nations look to Him as the arbiter of all questions and the principles of His Gospel as the criteria by which all considerations shall be judged, then, and then only, will the world be the beneficiary of the true Christian influence and power.

IRREVERENCE WEAKENS FAITH

This will not come about so long as men mock God and set at naught His holy laws. No man can love God and damn Him. Irreverence expressed in profanity is an all too important factor in weakening Christian influence. I call upon men everywhere, for the most part thoughtless men, to cease taking the name of God and Christ in vain and to seek to establish, among the youth particularly, a sincere reverence for these holy Beings. Why do we have to endure such profanity in our military establishments? I should think the Commander-in-Chief would exercise his great influence to stop it.

I am sure that disrespect for sacred names and sacred things has in large measure contributed to widespread disregard of law, authority and established institutions throughout the land. If a boy is taught to revere God and respect his father, we may be pretty well assured of a loyal, law abiding citizen, whereas those who blaspheme holy names and speak of their parents as "the old man" and "the old woman" are very apt to be a liability rather than an asset to society.

RESPONSIBILITY OF EDUCATORS

I decry the tendency manifest among certain educators who are still greatly in the minority, I am happy to believe, and among other sophisticated people to tear down the faith of youth and their confidence in

eternal verities. I can scarcely think of anything more cruel and mean than for one who has had extended educational opportunities and the advantage of a position in an institution of learning to impose upon the credulity and immaturity of a student and rob the young mind of a faith and confidence that will support him at least until he has had experience sufficient to make wise decisions.

Would not the fathers and mothers of America today take great comfort if they could have the assurance that all their boys in the training camps were fortified and directed by faith in God? I believe they would, and anyone who has robbed them of that faith has cause for regret and repentance.

It is therefore *living faith* in the eternal God and in Jesus Christ, His Son and faith in man, too, as the son of God which is so imperative today in the advancement of Christian civilization. Such faith will clarify and not mystify our thinking, our relationships and our aspirations.

I firmly believe that true science has no quarrel with faith of this order. The scientists who are frank enough to admit the limitations of their fields of research and demonstration will impugn neither the motives nor convictions of the spiritual man of true faith. If they themselves do not share such faith, their very scientific attitude should prompt them to say of the faithful, "They may be right,—we do not know. The province of the spiritual is beyond the scope of our investigations."

Now I realize, my friends, that this is a subject on which the experiences and the convictions of each man determine his attitude and conclusion. Faith is individual. No one can acquire it for another. About all one can do for another is to voice his testimony and substantiate it by consistent living.

THE VALUE OF A LIVING FAITH

I take the liberty, in conclusion, to give to you my humble assurance that the living faith in Jesus Christ which dominated the lives and work of our Pioneer progenitors is alive in the hearts of our people today. I know that there is vitality and power in that faith. I have had ample demonstration of its efficacy in my own life and I commend it with all the power of my soul to men and women of all countries, tongues and creeds the world over. It will resolve doubt and uncertainties. It will give high purpose to living. It will fortify against temptation. It will promote love and charity. It will assuage sorrow, and rob death of its sting. It will bring contentment, peace, enduring happiness, and a spirit that passes understanding.

God grant that such faith may be the portion of men and nations and that divine truth may quickly triumph, I humbly pray in the name of Jesus Christ, the Lord of this earth. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High"—Charles W. Penrose.

An anthem, "Praise Ye the Lord"—Evan Stephens—was sung by the Choir.

(End of *Church of the Air* Program)

PRESIDENT DAVID O. McKAY
Second Counselor in the First Presidency

From among the sublime teachings of the Savior in the Sermon on the Mount I quote the following:

Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.

This admonition and promise I have chosen for my theme this morning because (1) it seems so aptly to epitomize generally the timely instructions given at this Conference. Then, too, it expresses the ideal to which every man who holds the Priesthood has subscribed. Again, if heeded, it will be the greatest and best safeguard to our sons who are called to serve their country. And, finally, I firmly believe that if rulers of nations followed that admonition contention and war would be banished from among men.

What the kingdom of God is, is answered by the Prophet Joseph Smith as follows:

Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God.

Seeking first the Kingdom means subordinating to the principles of the Gospel all other aims and pursuits.

WHAT THE KINGDOM OF GOD IMPLIES

The term implies divine rule in the hearts and wills of men and in society. Man acknowledges a power and authority superior to his own. "It is not the arbitrary rule of a despotic Deity, but is based upon man's voluntary submission of his will to that of God's." On one occasion Jesus said, "The kingdom of God is within you." That is true, for it is in the heart of man that membership in the outward kingdom has its origin. Devotion and loyalty that spring thus from the heart "for the common Father of all mankind is the strongest and only universal bond that can bind all men together." Only such a group looking as one mind to heaven for guidance can eventually transform human society.

The Kingdom of God implies also a universal brotherhood in which all men acknowledge God as their Supreme Ruler and cherish the desire to obey His divine will.

THE PURPOSE OF THE CHURCH

The mission of the Church is to prepare the way for the final establishment of the Kingdom of God on earth. Its purpose is, first, to develop in men's lives Christ-like attributes; and, second, to transform society so that the world may be a better and more peaceful place in which to live.

HOW THE CHURCH CONTRIBUTES TO CHARACTER BUILDING

In the changing of men's lives the Church recognizes certain fundamental factors so essentially important that they are constantly called to

our attention, and have been impressively emphasized by the speakers in this Conference. For example, recognizing the reality of the divine edict "the sins of the fathers will be visited upon the children to the third and fourth generation" the Church emphasizes the necessity of moral and physical fitness for parenthood. Hence the constant plea that young men and women live clean, chaste lives prior to their assuming the responsibility of marriage, and their remaining true to that sacred covenant. Hence is constantly held before us the ideal of Temple marriage, where the sanctity of the marriage covenant is sealed and ratified by the highest divine authority given of God to man. Hence the emphasis laid upon the Word of Wisdom wherein tobacco, stimulants, and narcotics are eschewed, and temperance and obedience to the laws of health encouraged and admonished. Hence the teachings from childhood to be "honest, true, chaste, benevolent, virtuous, and to do good to all men."

The Church, recognizing the potency of other influences besides the home in the growing child's life before he reaches self-determination, offers a religious environment almost from the time of birth. The Sunday School, the Primary, the Mutual Improvement Association arrange suitable instruction, entertainment, and proper guidance from the cradle roll to maturity.

FIVE FATEFUL YEARS

Says one social writer :

The most fateful years in life are the first five, and this is the time when life is subject to its environment, and before self-consciousness and self-direction are aroused. In a large sense man's life has its bent and direction, its color and tone before it has begun to reason and choose.

Believing the adage, "Train up a child in the way he should go, and when he is old he will not depart therefrom," the Church fosters Quorums and Auxiliaries in which over fifty thousand officers and teachers willingly and gratuitously devote their time, ability, and means for the development of character among the children and youth of the Church. Parents who fail to encourage their boys to attend their Quorum duties, who fail to encourage their children to take advantage of the Sunday School, the Primary, and the Mutual are recreant to their duties and to their parental responsibilities.

These are but a few of the aspects of the Church devoted to the phase of character building, and to something which is even more precious—a testimony of the truth of the restored Gospel of Jesus Christ.

The first duty of the citizens of the Kingdom is to live exemplary lives.

TRANSFORMING SOCIETY

But as I have said, the betterment of the individual is only one aim of the Church. The complete ideal of Mormonism is to make upright citizens in an ideal society.

On the night of Gethsemane, in the Upper Room, before Jesus and the Apostles left for the garden, He prayed:

I am now no more in the world, but these are in the world . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

The mission of the Church is to minimize and if possible eliminate these "evils" from the world. The need of such a unifying force is expressed by a leading writer (Samuel Z. Batten) as follows:

The world has many good people in it today, more who are ready to believe than ever before, but these people possess no unifying ideals, no organic principles, no coherent view of life, no synthetic program of action. Society is coming to self-consciousness, and is beginning to take note of its troubles and needs, but it has no clear sense of direction, no organizing impulse, no all-inclusive ideals, no mighty impulsion. . . . Is there anything by which our nature can gain its unity; our race acknowledge its brotherhood, our humanity order its affairs as a whole?

We answer, yes—such a uniting force, such an ideal is the Gospel of Jesus Christ as restored through the Prophet Joseph Smith. It explains man's life and its purpose, and has within it the vital saving elements, noble ideals, and spiritual uplift for which the heart of man today is yearning.

Right thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, poverty, and misery; immorality with all its attendant evils; war, which is literally hell on earth, and which is now devastating Europe and Asia; and threatening our own land.

SOCIAL ATTITUDE

What should be our attitude towards these social conditions? First, see to it that as individuals we do not by our acts contribute to their existence, and, second, put forth every righteous effort to eradicate them from our communities.

The Church of Jesus Christ of Latter-day Saints is seeking through its Welfare Plan, through increased Quorum consciousness and responsibility, to make both home and community environment better and brighter.

Cooperation and mutual helpfulness are virtues characteristic of the Church of Christ. Its watchwords are unity, efficiency, brotherhood—a brotherhood in which justice and mercy prompt the actions of all men.

President Young once said:

Whoever lives to see the Kingdom of God fully established upon the earth, will see a Government that will protect every person in his rights.

And again:

If the Kingdom of God were established on earth . . . one community would not be permitted to array itself in opposition to another to coerce them to their standard. One denomination would not be suffered to persecute another because they differed in religious belief and mode of worship. Everyone would be fully protected in the

enjoyment of all religious and social rights, and no State, no Government, no community, no person would have the privilege of infringing on the rights of another.

HONEST LABOR ENCOURAGED

The arrogance of wealth, and the bitterness of soul that springs from poverty would find no place in a society made up of men and women who truly believed and put forth sincere effort to live in accordance with the Gospel.

The present strife between capital and labor, which in its enmity threatens to undermine the very foundation of the Government, would cease, for the spirit and actions of coercion, intimidation, and violence are contrary to the teachings of Jesus and by Him would be most vehemently denounced. Intimidation and dictatorship are elements foreign to the spirit and government of the Church. The Church encourages and recognizes honest labor whenever and wherever it presents itself, but it must condemn the spirit of oppression, of compulsion, of intimidation wherever it rears its head.

No power or influence can or ought to be maintained by virtue of the Priesthood only by persuasion, by long suffering, by meekness, and by love unfeigned.

Says Beverley Nichols:

Economic problems, racial problems, sexual problems, unemployment problems, war problems, are myths, ugly phantoms created by minds that are not washed with the Spirit of Christ, absurd chimeræ that could only flourish in deserts across which the shadow of the cross has never fallen. I know that our lives have no "problems" as long as we trust in Christ, and the fact that my own life is full of problems at the moment is only a proof of the distance that I still have to travel before reaching perfection.

There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the Kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good-will will prevail on this earth.

The whole purpose of Christ's existence on this earth was to change human nature. And if you deny the possibility, you are saying to him, by implication, "Go back . . . we don't want you . . . you're attempting the impossible." Some brave men have said this, but it was the grey uniform of the atheist that they were wearing, and not the shining robes of the servant of Christ.

HUMAN NATURE

You CAN change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You DO change human nature, your own human nature, if you surrender it to Him. To deny this is to proclaim yourself as an uneducated fool.

Human nature CAN be changed, here and now.

Human nature HAS been changed, in the past.

Human nature MUST be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

And only Christ can change it. . . .

Twelve men did a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created and many of the world's finest minds inspired.

If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, or transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question?

Every true Latter-day Saint will not only whisper but proclaim that "a marvelous work is about to come forth among the children of men." I most sincerely bear witness that the Church of Jesus Christ is that marvelous work.

PRESS EVER ONWARD

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, mind and strength, that ye may stand blameless before God at the last day.

With faith, charity and love in our hearts let us press ever onward inspired by the hope and assurance that—

There shall come a time when brotherhood shows stronger
Than the narrow bonds which now distract the world,
When cannons roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race, which sever
Shall be fused in one humanity forever.

That God may give everyone a desire to help hasten that day by example as well as by precept, I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We are honored this morning by the presence of Dr. James E. West, celebrating his thirtieth year as Chief Scout Executive of the Boy Scouts of America. In his time nine and a half millions of boys have been members; now one and a half million Boy Scouts are enrolled. We have in the L. D. S. Church 25,000 Scouts. Tomorrow at the Hotel Utah there will be a conference of Utah Scout leaders.

The Tabernacle Choir sang "Let the Mountains Shout for Joy"—Evan Stephens.

The benediction was offered by Elder Archie R. Boyack, President of the Big Horn Stake.

Conference adjourned until 2 p. m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened Sunday afternoon, April 6, at 2 o'clock.

Again the great Tabernacle was crowded to capacity; in addition, the Assembly Hall immediately south of the Tabernacle, was filled to capacity, and thousands of others congregated on the Tabernacle grounds, where they listened to the services as they were broadcast from the Tabernacle.

The Tabernacle Choir furnished the music for this session of the Conference—Elder J. Spencer Cornwall, Director; Elder Alexander Schreiner, Organist.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The time has arrived to open the sixth and last session of this General Conference. President Heber J. Grant is presiding and he has asked President Clark to conduct the services.

Again I repeat, through the courtesy of KSL and other stations cooperating, this service is being broadcast to four stations in Idaho, one in Price, and one in Cedar City. The Presidents of Stakes in these localities have arranged meetings in various of their Ward meeting houses. We have already heard from some of them saying they are having a good time. A direct wire from the Tabernacle here to the Los Angeles Tabernacle is also carrying the services to that area.

There are present on the stand this afternoon President Grant and his two Counselors, the full quorum of the Twelve, all of the First Seven Presidents of Seventies, and all of the Presiding Bishopric.

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

Elder J. Percy Goddard, President of the Liberty Stake, offered the opening prayer.

The Tabernacle Choir sang "By Babylon's Wave"—Gounod.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I have been very happy during this Conference, barring the anxiety that I have felt and feel, knowing that I would be expected to speak and to lead in intelligent, profitable thought the many people assembled and those who are on the air listening. The thought of it is almost appalling. If it were not for the faith that I have in the Lord through His Spirit coming to my assistance, I feel that I would wilt.

A MANIFESTATION OF INTEREST

I can say that my feelings have been in perfect accord with the business that has been transacted in this Conference, and with all that has gone before. I rejoice exceedingly in the blessing of the Lord that has been upon us in these various meetings. The attendance at each session, including the Priesthood meeting held in this building last evening, has far exceeded the seating capacity. Many hundreds of people have had to stand. One of the Mission Presidents told me last evening after the meeting that he had to stand all through the Priesthood meeting, that he could not find an unoccupied seat.

This is a glorious condition. It gives great satisfaction to the Presidency of this Church, the General Authorities, and I am sure it is pleasing to the Lord,—a manifestation of interest in the work of the Lord, in which we are engaged.

JOY IN THE MINISTRY

I have enjoyed my labors as much during the last six months in the ministry as at any other period of my life and experience. I rejoice in going out into the Stakes of Zion and the Missions and meeting leaders of the people, and the faithful of the people who attend our conference meetings. I find as I get better acquainted with members of the Church and leaders of the Church, that my love for them increases, and my appreciation for them and for the Gospel, increases also. The only difference between the love that I have for these leaders and the other part of the Church membership is that I do not know the others so well. There are just as good men and women, they are numbered by the thousands in this Church, whose acquaintance I do not have, who are just as good and faithful as those with whom I am acquainted.

I love the Latter-day Saints, and I hope that they can give me their love and support in return. I believe I have the confidence of the people. I am trying to live my religion as a teacher, to set a good example, and to encourage others to live their religion, and to faithfully serve the Lord.

REVELATION BROUGHT TRUE KNOWLEDGE OF GOD

In speaking of the Gospel I have in mind now what the Lord said of ancient Israel:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, or serve them: for I the Lord thy God am a jealous God.

I am sure that it is displeasing to our Heavenly Father that His sons and daughters should worship anything else, or in any other way than that which He has designed and taught. The scriptures are replete with information pertaining to God the eternal Father, His existence,

His attributes, His personality, and qualities, so that there should be no question in the minds of intelligent men and women as to what kind of a being the God of this world is, the God of Abraham, of Isaac and Jacob. Yet the world has been in darkness for ages, with respect to the knowledge of God. In His loving mercy, in the opening of this Gospel dispensation of the fulness of times He revealed Himself anew to the world of mankind, He and His Son Jesus Christ, our Savior, appearing to the boy Joseph Smith, whom He raised up to be a mighty prophet of the last days, for the restoration of the Gospel and the establishment anew of His Church and kingdom here upon the earth, in preparation for the coming of our Lord and Savior Jesus Christ to reign as King of Kings and Lord of Lords.

ONE FATHER OF THE SPIRITS OF MEN

There is a responsibility on the membership of this Church to make known to the people of the world this wonderful revelation of the Father and the Son, as a part of the restored Gospel. We are told by scripture that a belief in God the eternal Father is vitally necessary to all intelligent beings. Their faith is centered in Him, and of necessity they must have a correct understanding of Him, and know Him as He is, a glorified and exalted being in whose image and likeness we are in very deed born sons and daughters of God.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits, and live?

Many fathers of the flesh, but one Father of the spirits of all men, the eternal Father of us all. So every man and every woman under the sound of my voice is either a son of God or a daughter of God. He is our eternal Father. And as things earthly are typical of things heavenly, when we think of Father we naturally think of Mother. We think of being born. So we have been born of our heavenly parents in the spirit, and in our spirit birth have inherited attributes and qualities of a God-like character. What a noble parentage! What a noble ancestry we are of! What manner of men and women ought we to be? In the language of the scripture we might say:

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

The love which our Father in heaven bears for us is divine love, a perfect love. Jesus said:

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

He gave His Son to a life of sorrow and to a death upon the cross. What that meant of sorrow to the Son and to the Father we shall never fully know while we are in mortality. We read how that in the Garden of Gethsemane He sweat great drops of blood, so great was the anguish of His soul because of the wickedness and abominations of the people.

THE GREATEST GIFT

Then we read about His death upon the cross. His was the greatest gift that ever was given. It is a proof of love, divine, the Father for His children, a sacrifice, the greatest ever made; a service, the greatest ever rendered. And as He has loved us and done so much for us in providing for our salvation, He has asked us, in return, to love Him, even with all our heart, soul and mind, and then to love one another, our neighbor as ourselves. If we could obey those two commandments, what peace there would be in the earth. If all mankind could live up to those two principles there would be no more bloodshed, no widows and orphans caused through wars rampant in the nations of the earth. There would be no hatred in our souls, but love would abound.

That is what our Father in heaven would like of us above all other things, that we love Him first, and that we love one another. In our home in heaven there was peace, there was love. After Lucifer was cast out, and those with him, there was no more contention. When we come to earth, though our recollection of the past is withheld, why should we not love one another here?

Do we hate those men in high places responsible for war and bloodshed, killing and maiming and making widows and orphans? If we love them as we should we would not hate them. The mother doesn't hate the wayward son or the wayward daughter. A mother's love, next to the love that our Father in heaven bears for us, is the kind of love that should actuate us, one toward another. Whether we are in the Church or out of the Church, we are our Father's children, all of us, and the Lord loves us, and no doubt sorrows over the sins and the wickedness of some, and rejoices over the righteousness of others.

SACRIFICE REWARDED

I trust and pray, brethren and sisters, that we may live up to the light of the Gospel which has come to us, for it is a glorious truth. It is appealing. There is no question but what the reward in this life and the life to come will amply pay for every sacrifice that we make. And brethren and sisters, if we ever lose out in the end, and meet with disappointment, it will be because we have not done the things which we know that we ought to do, and that we have done things that we know we ought not to do. In other words, if we live up to the light which we have we will not meet with condemnation, but with the favor of heaven.

May the Lord help us to so live and to labor, in return for the love which is extended unto us by our Father in Heaven, and His Son Jesus Christ. May we return love and show by our actions that we do love the Lord, and let us show by our actions that we do love our fellow-men, and that we are going to keep the commandments of God.

May the Lord bless us and help us to this end, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE*Of the Council of the Twelve Apostles*

My brethren and sisters: We welcome with all our hearts Brother Harold B. Lee and the other brethren who have been called to new service in the Church and Kingdom of God.

This has been a profitable and inspiring Conference. The sweet spirit of the Lord has brooded over the sessions of the Conference, from the first when President Grant delivered his remarkably impressive opening address.

I desire to speak to a simple and well worn subject, one which has been touched upon by every speaker at this splendid Conference, and which of necessity is approached in every Stake or Ward Conference. Yet, it bears repetition.

TOLERANCE FOR THE OPINIONS OF OTHERS

I have chosen a theme which seems vital in the lives of Latter-day Saints.

Among the principles of beauty and power which make up the Gospel, none is more conducive to peace than the Mormon doctrine of tolerance. We are taught to give due respect to the opinions and mode of life of our fellow beings. This accepted principle was formulated concisely by the Prophet Joseph Smith:

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. (11th Article of Faith.)

That is, men may believe and act as seems to them good so long as they do not infringe upon our rights or transgress the law. They may cherish false beliefs, yet we mingle with them in friendliness. Thereby the association of mankind is made tolerable.

THE CHURCH HAS SUFFERED FROM INTOLERANCE

We of this Church have reason to be tolerant; for we know the lawless cruelty of intolerance. For over a century we suffered a religious persecution of Satanic fury, unparalleled in modern times, and seldom if ever surpassed in former days. Often helpless in the face of intolerant fury, the Latter-day Saints have only been able to say, "Father, forgive them, for they know not what they do." If the Lord had not been our captain, and truth our chart, men would long since have destroyed the Church. We know that tolerance is of God; intolerance of the devil. We are and must remain a tolerant people.

TRUE MEANING OF TOLERANCE

However, the true meaning of tolerance is often misunderstood. Tolerance has its distinct limits. To allow our neighbors the privilege

to believe and live as they choose, under the law, does not mean that to keep peace we must live as they do.

Tolerance is not conformity to the world's view and practices. We must not surrender our beliefs to get along with people, however beloved or influential they may be. Too high a price may be paid for social standing or even for harmony. Appeasement was recently tried in the world, and the most hideous war of history is the result. The Gospel rests upon eternal truth; and truth can never be deserted safely. Allegiance to truth, as well as tolerance, is of the Lord.

True, there are matters of minor importance to which all may wisely conform. Such are the constantly changing conventions or fashions in dress, speech and etiquette. Whether a woman wears her hair long or short, or a man a soft or a starched collar, are not vital matters. They do not violate the law of God, and no one takes them seriously. Wisdom dictates to all in the words of Pope:

Be not the first on whom the new is tried
Nor yet the last to lay the old aside.

DANGER IN NOT LIVING UP TO STANDARDS

But, deviations, however slight, from the straight Gospel path, become major matters in life. Whatever is contrary to the doctrine or regulations of the Church or in violation of our covenants with the Lord, in baptism, in the Temple, or elsewhere, is of evil and therefore should be spurned. It is dangerous to play fast and loose with truth and our sacred covenants. Spiritual and moral disintegration begins when we sacrifice truth to conform with the way of the crowd. The creeping evil that then sets in begets indifference and often ends in apostasy. It leads to certain unhappiness.

Clearly, in a world of many men of many minds, it requires at times some courage to be true to our convictions. The non-smoker, or non-drinker, or non-card player, may feel alone in a smoking company, or in a cocktail or card or gambling party. The coward within us always shrinks from being a target for observation or criticism. In fact, however, the person who stands by his honest convictions wins the respect of all decent people. Honest courage is always admired. On the contrary, he who is untrue to his professions, to win the favor of the crowd, is held in contempt, often unspoken but equally real, by his associates. Smoking or drinking young men of Latter-day Saint parentage are seldom welcomed by smoking and drinking employers. He who is untrue to his convictions may fail in his business integrity. So reasons the wise man of the world.

THE GOSPEL OF CHRIST FOUNDED IN TRUTH

Latter-day Saints have no reason to forsake their beliefs for the plaudits of the crowd. Rather, there should be a vast gratitude in the hearts of the Latter-day Saints. The Gospel is founded in unshakeable truth; it sheds light upon that which is dark; it is unsurpassed for answering the deep questions of the human soul; its authority to

act, the Priesthood, sets this people apart from all others in their power to perform work for private and public good. Every principle is divinely devised for human good. Experience has shown that men are better off for keeping the Word of Wisdom, or paying tithes to the Lord, or complying with any other Gospel practice. In the midst of the world's philosophies, the Gospel of Jesus Christ stands unconquered. We should be so proud of our membership in the Church of Christ, that we would refuse, with disdain, to disobey, for public acclaim or personal appetite, any principle of action within the Church.

THOSE VALIANT FOR TRUTH ARE CONQUERORS

Latter-day Saints should be thoroughly loyal to the course of life laid out in the Gospel plan. A milk-and-water allegiance kills; while a passionate devotion gives life and soul to any cause and its adherents. The troubles of the world may largely be laid at the doors of those who are neither hot nor cold; who always follow the line of least resistance; whose timid hearts flutter at taking sides for truth. As in the great Council in the heavens, so in the Church of Christ on earth, there can be no neutrality. We are, or we are not, on the side of the Lord. An unrelenting faith, contemptuous of all compromise, will lead the Church and every member of it, to triumph and the achievement of our high destiny.

The final conquerors of the world will be the men and women, few or many matters not, who fearlessly and unflinchingly cling to truth, who are able to say no, as well as yes, on whose lofty banner is inscribed: No compromise with error. At the present moment it is a flaming faith in liberty, a phase of truth, that enables England to withstand her enemies despite the rain of powder and steel.

THE SPIRIT OF EVIL RAMPANT

Our world is sick. Millions of men have surrendered or have been made to surrender to an evil spirit—the spirit of Satan. Those who are attacked with the malady foam with a brutal, snarling ferocity. They have forgotten the kingship of man; they have descended below the beasts. They invoke and use the law of the jungle. The prince of darkness has world-girdling ambitions. The leaders of the nations, stupefied by the incredible prostration of our hard-won civilization, stand helplessly among their bombs, airships and submarines. They know that the issue is not material, but spiritual. They know that the changed heart alone can restore peace to earth. In their inmost selves they are calling for men of truth, who will not sell their birthright for a mess of pottage, who do not know the meaning of compromise. And all the world, the hosts of common men, beckon for such leadership. Humanity does not care to live in, and bring children into, a world ruled by ignorance, hate, perfidy and blasphemy.

BELIEVERS IN CHRIST THE ULTIMATE LEADERS IN THE WORLD

That leadership, the world's prime need, must come, as we know,

from those who accept the Gospel of Jesus Christ, and who, courageously and without apology, cling to its truth and practice. They will be the leaven in the lump; they will be the world's wonder workers; they will be the ultimate conquerors, though they may be but a handful in numbers. Goliath's man-made sword was no match for David's faith-directed pebble.

This places a heavy burden upon us, members of the restored Church of Christ; the authorized holders of the Priesthood; the light-bearers and truth-givers of the world. To assume leadership in pointing the way to peace has always been the high commission, perhaps the highest, of the Church of Christ. In the end, the world's peace depends on us. This seems a stupendous claim; we make it humbly; but, the word of the Lord does not fail. Out of Zion shall issue the power that will change swords into plowshares, and make the earth a happy dwelling place for men.

We, the members of the Church, now far-flung over the earth, must make and keep ourselves fit by obedience for the mission assigned us—the regeneration of the world. It is a call to every member of the Church. As we obey the commandments, so will the strength of the Church be. As we fearlessly live the law, the influence of the Church will cover the earth and prepare it for peace. Delay and vexation, sorrow and bloodshed, will overtake us if we surrender our convictions, and enter into compromise with the world. It is better to observe the law, even in its lesser details. Then we shall have the greater claim for personal satisfaction in the days of our years.

All this was said by our Lord, the Redeemer of mankind. Shortly before His sacrificial death He prayed to His Father for those who should remain after Him, to carry on the work which He had established. The burden of that immortal prayer was, that His disciples should not be taken out of the world, for their message was to the world, but that though they were *in* the world, they should not be *of* the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. (John 17:15, 16.)

That is the problem of every Latter-day Saint, especially as we spread over the earth, and as mankind calls for help: To be in the world, but not of the world! To be ever a unique people, a peculiar people, in the observance of righteousness. They who fail to do so, will suffer cankered souls, will question the value of life, and eventually will face spiritual death.

We all look with trepidation into the future. No land is wholly safe. Disaster may overtake any or all. It is folly to trade the permanent joys of the Gospel for man-made, transient, unsatisfying and often injurious offerings. Israel would show the higher wisdom if all of us laid away the things that are not in harmony with Gospel law, that distract us, take our time, and leave us empty when the day is done; if every man of us would set his house in order until he could say with Joshua of old, "As for me and my house, we will serve the Lord."

Today, as perhaps never before, the battle-cry of modern Israel, the people of the Lord, must be, with respect to the truths of the Gospel: "No Compromise."

May the Lord bless us and give us faith, courage, clearness of vision, and strength of will to live His law, to keep our covenants, and to be wholly acceptable servants in His great cause, I pray in the name of the Lord Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

All of the brethren who have spoken have indicated there are two terrors which we up here suffer. One is the anxiety which runs along until we are called, and the other is the fear which we have when we are called. We cannot relieve Brother Lee of the first, but we will relieve him of the second by calling him now, following Elder John A. Widtsoe of the Council of the Twelve who has just spoken.

Our next speaker will be Elder Harold B. Lee whom we sustained this morning as a member of the Council of the Twelve.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

This morning before I came to the meeting I wound my watch, and when the meeting closed I took it out to look at the time. I discovered that it had stopped at twenty minutes after ten. I was numb and dumb. I am not sure, when I finish here, that I shall not find my watch completely put out of commission.

THOUGHTS STIRRED BY NEW ASSIGNMENT

Since nine o'clock last night I have lived an entire lifetime in retrospect and in prospect. I spent a sleepless night. I never closed my eyes one moment, and neither would you if you had been in my place. Throughout the night, as I thought of this most appalling and soul-stirring assignment, there kept coming to me the words of the Apostle Paul, that he spoke in explanation of the human qualities that were to be found in the Lord and Savior:

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

One could not have listened to the soul-stirring testimony of President Grant, in bearing testimony as to his feelings when he was called to the apostleship, or his experiences in calling others to similar positions, without realizing that he has been close to his Heavenly Father in this experience. Therefore I shall take the word of the Apostle

Paul. I shall come boldly unto the throne of grace, and ask for mercy and His grace to help me in my time of need. With that help I cannot fail. Without it I cannot succeed.

A TRIBUTE TO FATHER, MOTHER, AND WIFE

Since my childhood I have looked upon these men as the greatest men on the face of the earth, and now the contemplation of an intimate association with them, is overwhelming and beyond my comprehension.

I thank God today for my parentage. My father and mother are listening, either in this great assembly or on the radio, if perchance they did not get into this meeting. I think perhaps this is my way of paying tribute to the two family names they gave me at my birth, Bingham and Lee. I trust I shall not disgrace those names. I have been blessed with a splendid father and a grand and lovely mother, one who didn't display often her affection, but showed her love in tangible ways that, as a child, I came early to recognize as true mother love.

As just a high school boy I went away on a high school debating team. We won the debate. I came back and called mother on the telephone only to have her say: "Never mind, Son. I know all about it. I will tell you when you come home at the end of the week." When I came home she took me aside and said: "When I knew it was just time for this performance to start I went out among the willows by the creek side, and there, all by myself, I remembered you and prayed God you would not fail." I have come to know that that kind of love is necessary for every son and daughter who seek to achieve in this world: My tribute to my parents.

Last night, when I left here, as my little family with me knelt down for our family prayers, I tested their faith. I found them true. They have given me their assurance, their strength. They are willing to make the sacrifice and have accepted this as their call, along with me. I have come to know, in these last few years, in my brief service in this Church, that without such help from a lovely, devoted wife, willing to sacrifice and to keep the home, no man can hold a position in this Church and hope to continue to serve as he has been called. To her, likewise, as she listens this afternoon and before you I acknowledge her loveliness, her sweetness, her devotion and sacrifice.

DEVELOPMENT OF THE CHURCH WELFARE PLAN

For the last five glorious, strenuous years, I have labored, under a call from the First Presidency, with a group of men in the development of and the unfolding of what we have called the Church Welfare Plan. I felt that I should bear my testimony to you concerning that work as I close. It was on April 20th, 1935, when I was called to the office of the First Presidency. That was a year before official announcement of the Welfare Plan was made in this Tabernacle. There, after an entire half day session, at which President Grant and President McKay were present, President Clark then being in the East—they had some communications with him, so that all members of the Presidency were in

agreement—I was astounded to learn that for years there had been before them, as a result of their thinking and planning and as the result of the inspiration of Almighty God, the genius of the very plan that is being carried out and was in waiting and in preparation for a time when in their judgment the faith of the Latter-day Saints was such that they were willing to follow the counsel of the men who lead and preside in this Church.

STRENGTHENED THROUGH HUMBLE PRAYER

My humble place in this program at that time was described. I left there about noon-time, feeling quite as I do now. I drove with my car up to the head of City Creek Canyon. I got out, after I had driven as far as I could, and I walked up through the trees. I sought my Heavenly Father. As I sat down to pore over this matter, wondering about an organization to be perfected to carry on this work, I received a testimony, on that beautiful spring afternoon, that God had already revealed the greatest organization that ever could be given to mankind, and that all that was needed now was that that organization be set to work, and the temporal welfare of the Latter-day Saints would be safeguarded.

Yesterday morning in the special Welfare meeting in the Assembly Hall, we saw a portrayal of what can be accomplished in one Ward where the Lord's organization does work according to His plan. With twelve hundred times the kind of demonstration you observed in that Welfare meeting, the present problem would cease to be a problem. We would be living the Lord's way, for unless we are one we are not His.

GOD'S WILL MADE MANIFEST

It was in August of that same year that with Brother Mark Austin of the General Committee, I had driven down to St. George and then back across the mountains to Richfield, for an early morning meeting. At that time there was an upturn in business, so much so that some were questioning the wisdom of this kind of activity, and why hadn't the Church done it before now? There came to me, in that early morning hour, a distinct impression that was as real as though someone had spoken audibly, and this was the impression that came, and has stayed with me through these years: There is no individual in the Church that knows the real purpose for which the program then launched had been intended, but hardly before the Church has made sufficient preparation, that reason will be made manifest, and when it comes it will challenge every resource of the Church to meet it. I trembled at the feeling that came over me. Since that day that feeling has driven me on, night and day, hardly resting, knowing that this is God's will, this is His plan. The only thing necessary today is that the Latter-day Saints everywhere recognize these men, who sit here on the stand, as the fountainheads of truth, through whom God will reveal His will, that His Saints might be preserved through an evil day.

A TESTIMONY OF THE TRUTH OBTAINED THROUGH EXPERIENCE

I bear you my testimony that I know that God lives. I know that He

has spoken in this day. I know that the work that we are now advancing and unfolding has still greater potential possibilities. They will come to the extent that the Latter-day Saints will learn to do what they are told, but not until; and some of the grandest things yet to come can only come if and when we learn to listen to these men who preside as prophets, seers and revelators.

I ask for your faith and prayers, that as the years come and go I may be the witness that one who is called to this position is expected to be. Will you pray that that might be a fruition of my activity among you. I have loved you. I have come to know you intimately. Your problems, thank the Lord, have been my problems, because I know, as you know, what it means to walk when you have not the money to ride. I know what it means to go without meals to buy a book to go to the University. I thank God now for these experiences. I have loved you because of your devotion and faith. God bless you that you won't fail, but that with this Church you and it will go on to a glorious future, I pray, in the name of the Lord Jesus Christ, Amen.

The Tabernacle Choir sang an anthem, "I Waited for the Lord"—Mendelssohn. Soloists: Ruth Jensen Clawson and Dorothy Kimball Keddington.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We shall now have the privilege of hearing a few words from each of the brethren who this morning were sustained as Assistants to the Council of the Twelve. We shall first hear from President Marion G. Romney, now President of the Bonneville Stake.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters, I know I have your sympathy and your interest, and I now earnestly beseech you to give me your active faith that the few moments I stand here shall not be wasted.

I have stood before a General Conference but once before in my life. That was at the opening session in October, 1938. I was called from the audience and had to find my way through the scenery which had been set up for the staging of the oratorio *Elijah*. It seemed as if it took me an eternity but as I came on to the stand, President Grant gave me an understanding smile and I was able to get through that opening prayer.

RESPONSE REGARDING THE NEW CALL TO SERVICE

I respond to this call as I have responded to all calls that have come to me in the Church, although I do not know just what I shall be asked to do. You who were here this morning had the same notice that I had and know just as much about what the call is as I do; but whatever it is, I know as well as did Nephi of old:

....that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them.

I assume that this call will mean some closer association with the leaders of the Church; for that I am very grateful. One of the principal compensations that have come to me as a worker in the Church has been the opportunity to occasionally meet and shake hands with these leaders. I accept them and always have accepted them as prophets of the living God. I have never been very particular to determine when they were speaking as prophets of God and when they were speaking as men. It has never occurred to me that I had the ability to determine that. It has been the rule of my life to find out if I could, by listening closely to what they said and by asking the Lord to help me interpret it, what they had in mind for the Latter-day Saints to do and then do it. I am happy to say, not boastfully but gratefully, that I have never hesitated to follow the counsel of the Authorities of the Church even though it crossed my social, professional or political life. I am very grateful now that I may have some opportunity to associate more closely with them.

SAFETY IN FOLLOWING THE COUNSEL OF OUR LEADERS

Recently I have read biographies of all the past presidents of the Church except President Snow—his I have not had available—as well as biographies of Heber C. Kimball, Parley P. Pratt and other leaders of the Church. In all the experiences of my life, including this reading, I have never learned of a single instance where a person who has followed the advice and counsel of the leaders of the Church suffered therefrom. On the other hand the record of the past is full of instances where men have refused to follow such advice and counsel and as a result have lost the Spirit of the Lord and the companionship of His people. These observations have persuaded me that the Church leaders speak under the inspiration of the Lord regardless of the subject under consideration, and have strengthened my determination not to try too closely to discriminate between when they speak as prophets and when they speak as men. I should like very much to avoid the consequence of making a mistake for it is a terrible thing to lose the Spirit of the Lord. One of the reasons why I have always paid an honest tithing, and a little more, is because in one of the revelations the Lord has said that those who were not tithed should not have place with those who were tithed, and I have desired with all my heart to have a place with the faithful Saints of God. I can understand now why it was that my father could pay tithing in the days of his distress. After we were driven from Mexico I saw the time when he supported a family of seven or eight children—ten at the end—on an income of about \$45.00 a month, and I saw him go to the Bishop every month and pay \$4.50 tithing. I used to wonder why it was, but I know, now that I have the witness of the Gospel in my own heart.

God grant that I may not fail in whatever my responsibilities may be, and that when I have finished this calling I may be worthy to be released honorably and still stand among the faithful of God's servants, I ask in the name of Jesus Christ, Amen,

ELDER THOMAS E. McKAY*Assistant to the Council of the Twelve Apostles*

I feel very humble, my brethren and sisters, in accepting this call to this new position. It is a great honor, but at the same time I realize that it is a tremendous responsibility.

ADVICE OF PARENTS RECALLED

A little over forty years ago I was at the station in Ogden with my parents and a few friends just before I boarded the train leaving for my first mission. My mother kissed me goodbye, and as she did so said, "My boy, come home clean." I have never forgotten that injunction and I hope when I am released from this earthly mission and return to that heavenly home where my angel mother now is I can say, as I can say today, "Mother, I have come home clean."

At that same parting my father placed his hand upon my shoulder and said, "Remember, my son, it doesn't matter so much *where* you work, it is *how* you work. You go where the Lord wants you and try to say what the Lord wants you to say." I am thinking of those parents today, and I wish to express my appreciation for them and for my brothers and sisters and my friends. I wish to express my appreciation for the association of President Grant and his Counselors and the other General Authorities of the Church. I love these men and I am grateful for this position that will give me the opportunity of more intimate association with them.

HAPPINESS IN THE GOSPEL OF JESUS CHRIST

I am more grateful than I can express for the Gospel, for the testimony I have of its truthfulness. I wish to testify to you, my brethren and sisters, that this is the Gospel of Jesus Christ, that every principle of the Gospel has been given to us to make us better and happier here in this life. God is our Father. We are all His children, and He has given us the principles of the Gospel to make us happy here in this life. "Man is that he might have joy." We do not have to wait for the other life, the life beyond, to enjoy true happiness; if we live the principles of the Gospel, we can have heaven here on this earth.

A TRIBUTE TO PRESIDENT GRANT

I desire to testify to you also that I know that Joseph Smith was and is a Prophet of God and that those who have succeeded him have been called of God. I wish to express also that same testimony with reference to President Heber J. Grant. No one can estimate the good that he has accomplished during his Presidency. Think for a minute of the change in the attitude of the world today towards this Church compared to the time he was called and accepted the Presidency. I testify especially to his influence in Europe, which changed prejudice to admiration. How grateful I am today that he visited those good people in the European Mission and that so many of them heard his testimony. What a com-

fort it is to them in their present sufferings and trials that they have seen the President of the Church and spoken to him and heard his testimony. I am thankful to have the opportunity of laboring with them, still keeping in touch with them, trying to encourage them. But their letters are more of an encouragement to me because of their faith, I am sure, than what I can do or say to encourage them in their faith. God bless them. I am grateful that we have a Presidency and other General Authorities who appreciate them and are doing everything they can to help them.

ARMY CHAPLAINS APPOINTED

I am also grateful that we have men at the head who are taking an interest in our soldier boys. God bless these young soldiers. The First Presidency is very much concerned about the kind of Latter-day Saint chaplains that are sent among them, and have been very fortunate to date in having at least eight very fine men appointed; and through the kind cooperation of the Chief of Chaplains of the Army, Col. William R. Arnold, these chaplains have been placed where the majority of our Mormon boys are located. Remember those boys also in your prayers, my brethren and sisters, just as you remember the missionaries and our people abroad.

God bless you, and God bless me that I may be faithful to this added responsibility. I appreciate it with all my heart as I appreciate the Gospel, and may I always be worthy of the Spirit of God to help me in all my work, I pray, in the name of Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

My brethren and sisters, a little over twelve years ago I was surprised, and I might say shocked, to be called to succeed President Stephen L. Chipman as President of the Alpine Stake. I remember well a lesson that he taught me then. In being released he and his counselor, President James H. Clark, who remained in our Stake, came to the new presidency and in assuring us of their support said they wanted to work wherever we wanted them to work. And then President Chipman gave us some counsel which I have always remembered, and that was to find out what was expected of us and then to do it to the best of our ability. I have learned to appreciate that counsel, and while I do not know now what is expected, (this is entirely new as far as I am concerned, and perhaps it is a new departure) I assure my brethren and the Authorities of the Church that I will meet this responsibility to the best of my ability and will give it the best I have. My one prayer is that I may be able to make the right adjustment, that I may not be hampered in any way in doing that which shall be expected of me.

I appreciate my membership in this Church. I am thankful for my parents who implanted in their children faith and confidence in this great work, and I humbly pray that I may not fail in this responsibility, that I may be able to measure up to every requirement and to every expecta-

tion that you and the Brethren who preside have a right to expect. May God help us all to sustain each other and to uphold this work of God I humbly pray in the name of Jesus Christ. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I am sure no one can arise for the first time on an occasion like this without feeling a thrill of emotion. I have spent many hours in the service of our great Church and I want to testify to you this afternoon that the compensation for that service has been very great. I rejoice in the testimony which I have of the Truth. I know God's work has been established on the earth; I know that the Gospel is true; that Joseph Smith was a Prophet of God. I have confidence in the leadership of this Church. If we follow their advice we shall never go astray. May God bless them, and may He bless us that our eyes may be open to appreciate and understand the everlasting things which will not perish.

I accept this responsibility with fear and trembling, but I have confidence in the promises of God. God bless you. Amen.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I come before you in humility this day. This Conference to me has been a thrilling one. Friday morning as I sat and wept as President Grant was giving us his testimony, I was so grateful to my Heavenly Father that my life had come so close to his, that from my infancy I had known him, that I had been permitted to travel with him, to sleep with him, to be in his home, to have him in my home. I love him, and above all other men on earth I owe him most. Each of the General Authorities of the Church I know intimately. I love every one of them, I have never seen one of them do a thing or heard one of them say a thing but what was of an uplifting nature. And I am so grateful for my association with them.

MISSIONARY WORK IN THE NORTHWESTERN STATES

I am grateful to have had the privilege to serve in the mission field, grateful for the opportunity that is mine now to be in the Northwest. I bring you the greetings of one hundred forty missionaries, lovely young men and women, and eleven thousand members of the Church, Latter-day Saints scattered all over the Northwest. It is reported that President Nibley said, "You can walk up to any old bush in the Northwest and give it a kick and out jumps a Jack Mormon." (Laughter.) It is strange how far our people have traveled. We find them everywhere,—way up in Alaska, in Fairbanks, 100 of them. In Anchorage, now that the soldiers are gathering there, there will be many of them. In Ft.

Lewis and Camp Murray there are over a thousand of our boys that have come from Idaho points. We have been holding meetings with them, fine, clean, lovely young men, and it has been a joy to be with them. We have there too the careless ones, but there are the fine ones—true Latter-day Saints. Their example has been glorious and lovely.

EXAMPLE OF LATTER-DAY SAINTS

I had an accident going up into the Northwest with my automobile, and had it fixed, and after the garage man had finished I handed him a check in payment of \$60.00. He took the check and looked at it, on a Salt Lake City bank. He said, "You are a Mormon?" I said, "Yes." He said, "I will take your check." I could not have done that in Salt Lake City. (Laughter.) Why could I do that? Because of the nature of our people who are living in the Northwest—the true Latter-day Saints. They have lived a life that means so much, and this little poem by Whitney Montgomery exemplifies their lives:

I knelt to pray when day was done,
And prayed, "Oh Lord, bless everyone.
Lift from each saddened heart the pain
And let the sick be well again."

And when I woke another day
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye.
I did not try to share the load
Of any brother on my road.
I didn't even go to see
The sick man just next door to me.

Yet once again when day was done,
I prayed, "Oh Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear.
"Pause, hypocrite, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, God, for I have lied.
Let me but live another day
And I will live the way I pray."

Truly that has been the situation in the Northwest. This people love President Nibley and the brethren who have presided there. It is a lovely mission and people.

THE CALL TO NEW DUTIES

Now with respect to this call that has come to me here today—as the others have said, it was a complete surprise. I do not know what it means, but these Brethren have never touched my life but what it has turned into a blessing, and I am grateful to do anything that I can. I do not know just what it means to be an Assistant to the Quorum of the Twelve

Apostles, but I am glad there are twelve men in that Quorum to give me a going over and help me out.

God bless us all to really appreciate what this Church stands for and what it means, that we may be true to it, that we may sustain the General Authorities and each other in our lives, is my prayer in Jesus' name. Amen.

PRESIDENT HEBER J. GRANT

I understand that if my voice is weak, it can be arranged with this amplifying equipment so that it will be strong.

HAPPINESS EXPRESSED IN ATTENDING CONFERENCE

I am very happy indeed to be here to extend to you good people and to all the Latter-day Saints my prayers and love and blessings at the close of this Conference. It seems to me that all during my life since I first became an Apostle, way back when I was twenty-six years of age—so of course I have had almost sixty years of it—that every Conference is a little bit better than the previous one, but it seems to me that this has been the best that we have ever had up to date, and I am grateful for it. We certainly have never had anything to compare with the attendance Friday and Saturday at any other Friday or Saturday session of Conference that I have attended. The people filled this building at each of our sessions.

I was very much disappointed not to have the privilege of attending the Priesthood meeting six months ago, but I was very happy to be here last night, and it was a wonderful sight, and a marvelous portion of the Spirit of the Lord was present with us. I rejoiced in having the opportunity of speaking to the people. I was a little bit afraid that perhaps I got a little bit too anxious when I pounded the stand, and maybe if my doctor were here I would get a scolding, but I want you to know that although my improvement is very slow, each and every day I believe I can say truthfully, when people ask me how I am: "A little better than yesterday."

CONDITION OF HEALTH TRYING

I am perfectly willing to go along as slowly as the Lord wants, but the quicker I get so that I can talk faster and get more accustomed to these false teeth, the better I will like it. (Laughter.)

I am free to confess that I do not like the sound of my own voice worth a cent. (Laughter.)

I am very sorry, after laboring more diligently, I believe, than anybody else ever did to try to learn to sing a song, that I cannot sing any more. But I have been practicing bass sitting next to Brother McKay here today, and I have concluded that I had better join the bass choir, (Laughter) and say goodbye to the lead.

Of course it has been quite a trial to me, spending hours without sleeping every night, that when I am awake in the night I cannot sing to myself, which would help me out a good deal, but I have not been able to

do so. I am inclined to think, knowing from my experience years ago when I suffered intensely from insomnia and was ordered to go to the Coast, or I might go crazy for lack of sleep, that I can always sleep in California and Arizona on the sea level. I think that I shall go away from home now for a short time in the hope of improving more rapidly than I have improved since I came from California.

CAUSES FOR GRATITUDE

I have not the language with which to express my gratitude to the people for their faith and their prayers. I know that some people thought I never would be able to use my arm again or my left leg, but I can use them pretty well. I feel well, and I am very happy in having a couple of Counselors who can do all the work that I ought to do, and all that I have to do is to sign my name and let it go at that. I have Brother Anderson tell me what is in the letter in just a word or two, and then I sign my name.

I have been very, very grateful for the attendance at our meetings, and I wish to leave with the people my faith and my prayers for their welfare. I would like to say to you good people that the Lord never makes any promises but what He fulfills them, and He has promised that when we do His will He will bless us, that He will guide us, that He will help us, and I am anxious always to try to get the Latter-day Saints to do the will of the Lord.

ANTHONY W. IVINS' CALL TO MEXICO

I am going to tell you a little experience. I was one of the committee that recommended my cousin Anthony W. Ivins to go to Mexico, and it was a great shock to me to do so, because I was heavily involved. I was receiving 25 per cent per annum on an investment in a cattle ranch, that I had refused time and again to take \$18,750 for my \$12,500 interest; but you know that little \$12,500 paid interest at 6 per cent on \$50,000 of my debts, and gave me 1 per cent over. I was alarmed about having my cousin go to Mexico, and I had refused, as I say, \$18,750 for my interest in this ranch. When he had to leave the ranch, we could not find anybody who wanted it, and we got 60 cents on the dollar. We made a very handsome sacrifice, but in the kind providences of the Lord, matters pertaining to my affairs changed immediately, and I soon made up the loss, and the Lord blessed him down in Mexico. He made a nice little sale there of a few million acres of land to Mr. McCornick, Mr. Wood, Mr. Hagenbarth and others, and got a nice little commission of \$40,000, and he paid \$2,000 tithing down there, and \$2,000 to Bishop Empey here. He died thinking that I had supposed that all he had made was \$20,000, because he told the Bishop: "You must not say anything about this, I just kind of thought I would like to pay some tithing up here." And so I did not give it away to my cousin. The Bishop had never dreamed of such a thing as that Tone would not tell me about it. Otherwise, I suppose that he would not have told me.

But the Lord blessed him and magnified him, and I want you to

know that as plain as any words that were ever spoken to me in my life I heard, when I was feeling very blue—blue as indigo, as the saying is—about his going, I heard in the Salt Lake Temple: "He is going where the Lord wants him to go, and you shall have the pleasure of welcoming him back into this Temple as an Apostle of the Lord Jesus Christ of this last dispensation." I turned my head so that my companions could not see me, and I shed tears of gratitude for the blessing that was coming to my cousin.

He went there and he made a marvelous record, and that statement to me was fulfilled. Finally my associates, as near as I could judge, were all very anxious for him to be chosen as one of my counselors.

The Lord always rewards us and blesses us.

A PROPHECY FULFILLED

Never but once in all my life have I stood up in a meeting and prophesied in the name of the Lord Jesus Christ, and that once was many, many years ago up in Idaho, at Paris. I was preaching that we should judge things not by the exception but by the general average, and that the most prosperous, the most successful, the best financial men were those that were honest with God. And it seemed as though a voice said to me: "You lie, you lie. You will never live to pay your debts, although you have been an honest tithe-payer." If I had had a bucket of cold water poured over me, it could not have made a greater impression.

I stopped a moment, then I said, "I prophesy in the name of the Lord Jesus Christ that what I have said to you people is true, and that the Lord rewards us when we do our duty, and I prophesy that although I am a ruined man in the estimation of many men, I will yet live to pay my debts." And I was just \$91,000 worse off than nothing, had two wives to support and the children of a dead wife. But from that very day my prophecy was fulfilled. The Lord blessed everything I touched, and in only three short years I was even with the world, financially speaking.

BLESSING AND TESTIMONY

I leave my testimony with you that this is God's work, and that it is by men responding as these five men have done that the work progresses. They say they do not know what they have to do. I will tell them what they have to do: They will have to work right straight along for the Church the way the Apostles work, they will have to make some changes in their lives, and they will have to devote themselves more to the work of God than they have ever done before, and they will have joy in doing so.

I pray God to bless you good people. I bless the honest the world over. I pray you to have no hard feelings in your hearts toward many of the people who are in the war, who are fighting against England, because many of them would give their lives, almost, if they could get out of that kind of fighting. I want you to know that from Holland and Germany some of the choicest and finest men that have ever been members of this Church, came. Karl G. Maeser's name will always live

among us. He was a marvel of spirituality and he impressed and blessed the youth of Zion. I want you not to feel hard toward the Germans, even though they are fighting, because there are many of them that would be grateful and thank the Lord Almighty if they did not have to fight.

Let us do our best to encourage our boys in the army to live the Gospel of Jesus Christ as perfectly as though they were in the mission field, and to seek God for the guidance of His Spirit and its protecting care. Encourage your loved ones. I regret beyond all my powers of expression that we have to send our boys to war, and I feel that we would not have needed to do it if we had been governed properly.

I beg pardon, the doctor will get after me for sure. (Laughter.)

I was going to say some more, but I had better keep still or it will be called politics. You know, I have contempt for politics, because, as I have said for many years, they are like the measles, if you will just take a little saffron tea and keep the measles on the surface, they will not hurt you, but if they set in on you they turn your hide yellow and make you cross-eyed. (Laughter.)

Well now, I would like us to close on time. I want to bless the Latter-day Saints the world over and the honest the world over. I want to thank this choir from the bottom of my heart for what they are doing for us. I want to thank the choir and the orchestra that came from Provo, also the choir that came from Blackfoot. May the Lord bless them all. They are doing a great work, a great missionary work. I am grateful for all the blessings of the Lord to me. I have been blessed more than I could have hoped or expected. All that I have and all that I amount to I owe to my sainted mother.

I pray the people to remember to honor their parents, follow that commandment. It is one of the greatest in all the world. Children, honor your parents.

God bless you. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

May I for President McKay and myself say what I am sure you know must be true, that we make no important decision without consulting President Grant, and his mind is as clear and concise and accurate as it ever was.

The Tabernacle Choir sang "Hallelujah" (*Messiah*)—Handel.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I should like to add my thanks to those expressed by President Grant for this wonderful music by the Choir.

Drive carefully, please, going home; pedestrians walk cautiously.

After the benediction this Conference will stand adjourned sine die.

The benediction was pronounced by Elder M. Howard Randall, President of the Morgan Stake.

Conference adjourned sine die.

The musical exercises at the Friday sessions were furnished by the Brigham Young University Chorus and members of the Provo Duo Stake Choir, Drs. Franklin W. Madsen and Florence Madsen, Directors; at the Saturday sessions, by the Blackfoot Stake Choir, Elder Ronald Bitton, Director; and at the Sunday meetings by the Tabernacle Choir, J. Spencer Cornwall, Director.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ Broadcast, as also the Church of the Air program, Sunday morning, were played by Frank W. Asper.

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

JOSEPH ANDERSON,
Clerk of the Conference.

INDEX

Announcement about Radio Broadcasts—President Clark.....	46
Ashton, Elder Marvin O.	57
A lesson drawn from fishing in Hawaii, 57—Experience broadened by perspective, 58—A tribute to the people in Hawaii, 58—Menace of intoxicants, 60.	
Assistants to the Twelve	94
Auditing Committee, Report of	16
Authorities Present	1
Authorities Sustained	94
Auxiliary Officers Sustained	97
Bennion, Elder Samuel O.	32
Responsibility for opportunities, 32—Earthly life of man, 32—The keys of authority, 33—Evil habits lead men astray, 34—A great promise, 34—The value of Truth, 34.	
Bowen, Elder Albert E.	85
Fundamentals must remain unaltered, 85—Today's test of Gospel message, 85—Humility would wipe out violence, 86—War never ends war, 86—The spirit of reprisal, 87—Defense preparations delayed through greed, 87—The way to industrial peace, 88—Peace is driven from our borders, 88—War settles nothing, 88—The Gospel message must be taught, 89.	
Broadcast, Choir and Organ	97
Broadbent, Elder David A.	89
Callis, Elder Charles A.	41
Mighty works performed by Jesus, 41—The yoke of Christ, 41—Practical Advice to young men, 41—The Lord's advice to rich and poor, 42—Gratitude expressed for leaders, 43.	
Cannon, Elder Sylvester Q.	71
Keys of authority of the Priesthood, 71—Factors affecting human behavior, 71—Everyone has right of choice, 72—Human emotions and reason, 73—Power of the Holy Spirit, 73—Testimony of the truth, 74.	
Changes in Church Officers	13
Church of the Air Broadcast	99
Church Building Program	10
Church Authorities, Presentation of	94
Church Officers, Presentation of	95
Church Welfare Program	8
Clark, President J. Reuben, Jr.	2
Opened First Session of Conference, 2.	
Clark, President J. Reuben, Jr.	3
Gratitude for the presence of President Grant, 3.	
Clark, President J. Reuben, Jr.	7
Expresses feelings in regard to President Grant's testimony, 7.	

Clark, President J. Reuben, Jr.	16
Budget in balance, 16—Urges care in spending, 17—Gratitude expressed for generosity of Saints, 17—Perils of the times, 18—No man sees the end, 18—Our duty to sustain the Constitution, 19—Former predictions repeated, 19—To be peacemakers the destiny of America, 20—A choice land, 20—The Lord's plan will triumph, 21—Prayer for peace, 21.	
Clark, President J. Reuben, Jr.	24
"Drive carefully", 24—Opens second session, 24.	
Clark, President J. Reuben, Jr.	46
Gratitude for Brigham Young University Chorus, 46—"Drive carefully" 46—Opening of third session of conference, 46.	
Clark, President J. Reuben, Jr.	70
"Drive carefully", 70—Commendation to Blackfoot Stake Choir, 70.	
Clark, President J. Reuben, Jr.	70
Opening fourth session, 70.	
Clark, President J. Reuben, Jr.	93
Expresses gratitude again for Blackfoot Stake Choir, 93—Opening of fifth session of Conference, 93.	
Clark, President J. Reuben, Jr.	94
Explains calling of Assistants to the Twelve, 94.	
Clark, President J. Reuben, Jr.	110
Announcement of Dr. James E. West's presence, 110.	
Clark, President J. Reuben, Jr.	111
Opening of the Sixth Session of Conference, 111.	
Clark, President J. Reuben, Jr.	119
Introduces Elder Harold B. Lee, 119.	
Clark, President J. Reuben, Jr.	122
Announcing the Assistants to the Twelve as speakers, 122.	
Clark, President J. Reuben, Jr.	131
No important decisions without consulting President Grant, 131.	
Clark, President J. Reuben, Jr.	131
Expresses thanks to the Tabernacle Choir, 131.	
Clawson, President Rudger	22
A very satisfactory report, 22—Gospel preached by word and example, 22—The message preached at home and abroad, 23—Bears testimony, 23.	
Clayson, Elder Merrill D.	91
European Mission, Report of	12
Evans, Elder Frank	44
Evans, Elder Richard L.	52
The future as it affects youth, 52—The call to arms, 52—A lesson from the life of Jacob, 53—Preparations for life should go forward, 54.	
Evans, Elder Richard L.	97
Announcing the Broadcast, 97.	
Fast Offering Information	10
Financial Statement	7
First Day, Afternoon Meeting	24

First Day, Morning Meeting	2
General Authorities Sustained	94
General Auxiliary Officers Sustained	97
General Officers Sustained	94
Grant, President Heber J.	3
Admonition to soldier boys, 3—Officers and teachers must set example, 3—Responsibility in the Church brings humility, 4—Early experiences as an Apostle, 4—The responsibility of making good, 5—Joy in preaching the Gospel, 6—Work of former Presidents of the Church, 6.	
Grant, President Heber J.	128
Happiness expressed in attending Conference, 128—Condition of health trying, 128—Causes for gratitude, 129—Anthony W. Ivins' call to Mexico, 129—A prophecy fulfilled, 130—Blessing and testimony, 130.	
Hardy, Elder Rufus K.	54
Conference gatherings in the Tabernacle, 55—Preparations for war, 55—Prophecy of warning and of comfort, 55—The promises of the Lord sure of fulfilment, 56—The Stake missionary work, 57.	
Ivins, Elder Antoine R.	29
Love expressed for leaders, 29—Joy in ministry among the Latter-day Saints, 29—Melchizedek Priesthood comparisons, 30—Teaching of marriage in the Temple most desirable, 30—Responsibility of leaders toward the young, 31.	
Lee, Elder Harold B.	119
Thoughts stirred by new assignment, 119—Tribute to father, mother, and wife, 120—Development of Church Welfare Plan, 120—Strengthened through humble prayer, 121—God's will made manifest, 121—A testimony of the truth obtained through experience, 121.	
Lyman, Elder Richard R.	66
Threatening forces, 66—Faith the only remedy, 66—"Seek and ye shall find," 67—Appeal for attendance at Sacrament Meetings, 67—Power in prayer, 67—Two sources of security, 68—War's consequences, 69—Peace through justice and charity, 69.	
McKay, President David O.	7
Impressed with President Grant's testimony, 7—Reads Annual Report, 7.	
McKay, President David O.	106
What the Kingdom of God implies, 106—The purpose of the Church, 106—How the Church contributes to character-building, 106—Five fateful years, 107—Transforming society, 107—Social attitude, 108—Honest labor encouraged, 109—Human nature, 109—Press ever onward, 110.	
McKay, Elder Thomas E.	124
Advice of parents recalled, 124—Happiness in the Gospel of Jesus Christ, 124—A tribute to President Grant, 124—Army chaplains appointed, 125.	
Report of European Missions	12
Richards, Elder George F.	111
Manifestation of interest, 112—Joy in the ministry, 112—Revelation brought true knowledge of God, 112—One Father of the spirits of men, 113—The greatest gift, 114—Sacrifice rewarded, 114.	

Richards, Bishop LeGrand	81
The promises of the Lord sure of fulfilment, 82—A patriarchal blessing and its fulfilment, 83—The Saints standing in holy places, 84—Elements rebuked by faith, 84.	
Richards, Elder Stephen L	99
Description of the tabernacle, 99—Religious ideals of the Pioneers, 100—Early missionaries and their message, 101—New concepts in the restored Gospel, 102—Irreverence wrecks faith, 104—Responsibility of educators, 104—the value of a living faith, 105.	
Romney, Elder Marion G.	122
Response regarding call to service, 122—Safety in following the counsel of leaders, 123.	
Second Day, Afternoon Meeting	70
Second Day, Morning Meeting	46
Smith, Elder George Albert	24
The commandments of the Lord given for our good, 24—Blessings follow keeping of commandments, 25—The Priesthood to be honored, 27—Advice to seek for improvement, 27—Faith shown by good works, 28.	
Smith, Elder Joseph Fielding	35
Keeping the commandments important, 35—Marriage for time not approved, 36—Responsibility of parents, 36—Covenants not of God end with life, 36—Eternal life through keeping God's commandments, 38—President Joseph F. Smith's words, 38.	
Smith, Elder Nicholas G.	126
Missionary work in the Northwestern States, 126—Example of Latter-day Saints, 127—Call to new duties, 127.	
Sonne, Elder Alma	126
Third Day, Afternoon Meeting	111
Third Day, Morning Meeting	93
Wells, Elder Rulon S.	74
Good and evil cannot be done under compulsion, 74—The Savior's plan for mankind, 75—Obedience to the will of God required in all things, 76—The covenant made by God, 77—The Savior's part in the plan of salvation, 78.	
Widtsoe, Elder John A.	115
Tolerance for the opinions of others, 115—The Church has suffered from intolerance, 115—True meaning of tolerance, 115—Danger in not living up to standards, 116—The Gospel of Christ founded in truth, 116—Those valiant for the truth are conquerors, 117—The spirit of evil rampant, 117—Believers in Christ ultimate leaders in the world, 117.	
Wirthlin, Elder Joseph L.	60
The teaching of a good mother, 60—The leaders of the Church servants of God, 61—Obedience a saving principle, 61—Disobedience brings its own punishment, 62—Obedience shown by early Latter-day Saint pioneers, 63—A land blessed of the Lord, 64—Promises of the Lord sure of fulfilment, 64—Our obligation to the world, 65.	
Young, Elder Clifford E.	125
Young, Elder Levi Edgar	79
Associate Mission Presidents praised, 79—Early missionary work in New England, 79—Missionaries making headway, 79—Items of early history in New England, 80—Joseph Smith's own story and the Articles of Faith of great worth, 81.	

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