

One Hundred Fourteenth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 1, 2 and 3, 1943

With Report of Discourses



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The One Hundred Fourteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Fourteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1943.

Sessions of the Conference were held at 2 p.m. Friday, 10 a.m., 2 p.m. and 7 p.m. Saturday, and at 10 a.m. and 2 p.m. Sunday.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Conference, with the exception of the Saturday evening meeting, were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at the Friday afternoon session, also the Saturday morning and Sunday morning sessions. President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at the other sessions in President Grant's absence. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all of the sessions.

Owing to conditions incident to the War emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

The Council of the Twelve Apostles: George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, A. E. Bowen, Harold B. Lee, Spencer W. Kimball, and Ezra T. Benson.*

Patriarch to the Church: Joseph F. Smith.

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

* President Rudger Clawson of the Council of the Twelve passed away June 21, 1943. Elder Sylvester Q. Cannon of the Council of the Twelve passed away May 29, 1943. Elders Spencer W. Kimball and Ezra T. Benson were sustained at this Conference to fill the vacancies in the Council of the Twelve caused by these deaths.

Friday, October 1

First Day

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

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

OTHER AUTHORITIES AND OFFICERS PRESENT

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

Members of the General Committee, Church Welfare Program.

Superintendency and male members of the General Board of the Deseret Sunday School Union.

Superintendency and General Board of the Y.M.M.I.A.

Genealogical Society General Board.

Commissioner, Seminary Supervisors, and members of the Church Board of Education.

Temple Presidencies.

Presidencies of Stakes, former Presidencies of Stakes, former Presidents of Missions, Patriarchs, High Councilmen, Presidencies of High Priests quorums, Presidents of Seventies quorums, Presidencies of Elders quorums, Bishoprics of Wards, Presidencies of Independent Branches in organized Stakes, Presidents of Dependent Branches in organized Stakes, and Presidents of Stake missions.

FIRST DAY

OPENING SESSION

The first session of the Conference was held in the Tabernacle Friday afternoon, October 1, at 2 o'clock.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

We are all happy, at the opening of this Semi-Annual Conference to greet our beloved President who is here on the stand, presiding at this session. At his request I will make the announcements and conduct the exercises.

This is the fourth General Conference of the Church to which, because of war conditions, attendance has been restricted to official representatives of the Priesthood. And still the world-wide struggle continues! Let us pray that when the strength of the enemies of true government is exhausted, and victory crowns the efforts of the Allies, that people throughout all the nations will turn their hearts toward righteous-

ness, and live and direct legislation more nearly than heretofore in conformity with the teachings of the Prince of Peace.

There are present on the stand this afternoon the members of the First Presidency, the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of the Seventy, and the Presiding Bishopric; and in the congregation: stake, ward and quorum officers as heretofore announced in the public press.

Through the courtesy of radio station KSL proceedings of this meeting are being broadcast. It will be necessary, therefore, for the information of the radio audience, to make some announcements which you here assembled might deem unnecessary.

Elder Richard P. Condie will direct the music, and Elder Wade N. Stephens is at the organ.

We shall open this meeting by the congregation singing, "Come All Ye Sons Of Zion."

Following the opening song, President Royal J. Murdock of the Utah Stake, will offer the invocation.

The congregation sang the hymn, "Come All Ye Sons of Zion."

Elder Royal J. Murdock, President of the Utah Stake, offered the invocation.

Singing by the congregation, "Zion Stands With Hills Surrounded."

AUTHORITIES OF THE CHURCH SUSTAINED

The General Authorities and General Officers of the Church were sustained at the opening session of the General Conference this afternoon.

The names were presented to the conference by President David O. McKay and received the unanimous vote of the assembled priesthood leadership, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

GENERAL CONFERENCE

First Day

COUNCIL OF THE TWELVE APOSTLES

George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L. Richards	Harold B. Lee
Richard R. Lyman	Spencer W. Kimball
John A. Widtsoe	Ezra T. Benson

PATRIARCH TO THE CHURCH

Joseph F. Smith

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

ASSISTANTS TO THE TWELVE

Marion G. Romney	Alma Sonne
Thomas E. McKay	Clifford E. Young
Nicholas G. Smith	

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

Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Samuel O. Bennion	Richard L. Evans
Oscar A. Kirkham	

PRESIDING BISHOPRIC

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

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

CHURCH BOARD OF EDUCATION

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

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

M. Lynn Bennion
J. Karl Wood

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	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin
General Presidency of Relief Society	

GENERAL CONFERENCE

First Day

GENERAL COMMITTEE

Henry D. Moyle, Chairman
 Robert L. Judd, Vice-Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director
 Mark Austin Sterling H. Nelson
 William E. Ryberg Stringham A. Stevens
 Clyde C. Edmunds Howard Barker
 Roscoe W. Eardley

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
 Marcia K. Howells, First Counselor
 Belle S. Spafford, Second Counselor
 with all the members of the board as at present constituted

DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent
 George R. Hill, First Assistant Superintendent
 A. Hamer Reiser, 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

Adele Cannon Howells, President
 LaVern W. Parmley, First Counselor
 Dessie G. Boyle, Second Counselor
 with all the members of the board as at present constituted

CHANGES IN CHURCH OFFICERS

Changes in Church officers, in Stake, Ward, Mission and Branch organizations since the last April Conference were presented by Joseph Anderson, Clerk of the Conference.

New Mission Presidents:

Joseph Quinney, Jr., appointed to succeed David A. Smith as president of the Canadian Mission.

Thomas C. Romney, appointed to succeed John F. Bowman as president of the Central States Mission.

David I. Stoddard appointed to succeed Leo J. Muir as president of the Northern States Mission.

Heber Meeks, appointed to succeed William P. Whitaker as president of the Southern States Mission.

Graham H. Doxey, appointed to succeed James P. Jensen as president of the East Central States Mission.

David A. Smith, appointed to succeed John H. Taylor as president of the Temple Block Mission.

New Temple Presidents:

Lewis R. Anderson appointed to succeed Robert D. Young as president of the Manti Temple.

El Ray L. Christiansen appointed to succeed Joseph Quinney, Jr., as president of the Logan Temple.

David Smith appointed president of the Idaho Falls Temple.

Stake Presidents Chosen:

A. Reed Halverson chosen president of the Smithfield Stake, to succeed Alfred W. Chambers.

Thomas M. Wheeler chosen president of the new Sugar House Stake.

Archie Johnson chosen president of the Uintah Stake to succeed Hyrum B. Calder.

Elton L. Taylor chosen president of the Carbon Stake, to succeed George E. Jorgensen.

Abel S. Rich chosen president of the Box Elder Stake, to succeed Hervin Bunderson.

George Harold Holt chosen president of the North Davis Stake, to succeed Arnold D. Miller.

C. Lloyd Walch chosen president of the Union Stake to succeed George Ariel Bean.

Joseph Harold Mitchell chosen president of the Mt. Graham Stake, to succeed Spencer Kimball.

New Stake Organized:

Sugar House Stake, organized May 16, by a division of the Highland Stake, and consists of the Bryan, Edgehill, Emerson, Sugar House, Wasatch and Mountain View wards.

*Friday, October 1**First Day**New Wards Organized:*

Imperial Ward, Highland Stake, formed by a division of the Stratford and Highland Park wards.

Park Avenue Ward, Highland Stake, formed by a division of Stratford Ward.

Granger First Ward, Oquirrh Stake, formed by a division of the Granger Ward.

Granger Second Ward, Oquirrh Stake, formed by a division of the Granger Ward.

Mountain View Ward, Sugar House Stake, formed by a division of the Parleys Ward, Highland Stake, and a portion of the Edgehill Ward, Sugar House Stake.

Fairmont Ward, Granite Stake, formed by a division of the Forest Dale and Nibley Park wards.

Marlborough Ward, Granite Stake, formed by a division of the Richards and Hawthorne wards.

Ogden Twenty-ninth Ward, Ogden Stake, formed by a division of the Ogden Eighth Ward.

Wards Disorganized:

Shumway Ward, Snowflake Stake—made dependent on the Taylor Ward.

Abraham Ward, Deseret Stake—membership annexed to Sutherland Ward.

Adamsville Ward, Beaver Stake—records stored in Stake office.

Independent Branches Organized:

Avondale Branch, Phoenix Stake.

Carmichael Branch, Sacramento Stake.

Terrace Branch, Weber Stake.

Lone Star Branch, Blaine Stake.

Owyhee Branch, Weiser Stake.

Cortez Branch, Young Stake.

Wards Made Independent Branches:

Kline Ward, Young Stake.

Rockport Ward, Summit Stake.

Independent Branch Discontinued:

Ophir Branch, Tooele Stake.

Independent Branch Made Dependent Branch:

Carson City Branch, Reno Stake.

Independent Branches Combined:

Clifton-Morenci Branch, Mt. Graham Stake.

Those Who Have Passed Away While in the Service:

President Rudger Clawson of the Council of the Twelve, died June 21; served as an Apostle since October 10, 1898, and was President of the Council of the Twelve since 1918.

Elder Sylvester Q. Cannon of the Council of the Twelve Apostles since April 14, 1938, and former Presiding Bishop, died May 29, 1943.

May Green Hinckley, General President of the Primary Association since January 1, 1940, died May 2, 1943.

President Joseph Quinney, Jr., of the Canadian Mission and former Logan Temple president, died September 13, 1943.

Robert S. Hillier, Second Counselor in Presidency of the Summit Stake and former Bishop of the Hoytsville Ward, died July 7, 1943.

Bishop Vyvyan B. Clift, Arlington Ward, Los Angeles Stake, died September 4, 1943, after having served about three years.

Bishop B. Franklin Birtcher, Globe Ward, St. Joseph Stake, died September 4, 1943, after having served about 14 years.

President McKay: Up to eleven o'clock this morning we were greatly in hopes that President Grant would give his message in person, but the doctor advises that he refrain from addressing you on this occasion. At President Grant's request, therefore, I now read his message.

PRESIDENT HEBER J. GRANT

It is not thought safe by the doctor for me to make a talk of any length at the conference, so I have decided merely to thank the Saints for their faith and prayers in my behalf, and to assure them I am gaining a little all the time. I hope that by the next conference I may be able to address the Saints at greater length.

ARCHITECTS OF OUR OWN LIVES

I have decided to have read to you what I desire to say, and also to add what I said at a meeting a number of years ago, as follows:

"If you want to know how to be saved, I can tell you: It is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you, or me, or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but what God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows his servants, from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard."

THE SOLDIERS REMEMBERED IN PRAYER

As it was during our meeting last April in our Annual Conference, so today we have thousands of our young men in the armed forces of the warring nations.

Constantly I pray that the Lord will bless each and every one, and that he will help each of them to live in accordance with the principles of the Gospel, so that he may have a claim to the blessings of the Lord to the full extent that accords with his wisdom. I pray that, so far as it accords with the providences of the Lord, each of them may be preserved from accident, sickness, and death, to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end at the earliest possible date.

SYMPATHY EXPRESSED FOR PARENTS

Constantly my heart goes out in the deepest sympathy for the comforting influence of the Lord to be given to the fathers and mothers of the sons who are in the war at the present time. May the comforting influence of the Spirit of the Lord be given to them in carrying their burdens, and to bring solace to their yearning hearts.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and am earnestly praying for the influence of the Spirit of the Lord to be with all who have loved ones in the war.

I pray that the spirit of peace and of increased faith may pervade all the homes of the Latter-day Saints, and with all the power and authority I have to bless, I invoke God's blessing upon the Church as a whole and upon the honest in heart everywhere.

PRESIDENT J. REUBEN CLARK, JR

First Counselor in the First Presidency

My Brethren: With you my heart has rejoiced at the love and the blessings which have just come to us from our respected, honored, loved, and revered president, Heber J. Grant. May the Lord vouchsafe to him for many years to come those blessings of life, strength, vigor of mind and body which he shall require to perform the duties and obligations that rest upon him.

We thought that perhaps at the beginning of the conference before we return to the more highly spiritual levels to which President Grant has raised us, that it might be well for me to make a few observations regarding the temporal affairs of the Church—what one might call its semi-business affairs.

CHURCH FINANCES

I should like in the first place to say that we of the General Authorities return unto the Saints our deepest gratitude for their faithfulness in the payment of tithes. The largest tithing in the history of the Church up to that time came in 1941. In 1942 our tithes increased over fifty percent over 1941. Thus far in 1943 our tithes have increased over 1942 by more than fifty percent.

The Lord has blessed the people in their crops, and he is continuing to bless them. While I do not personally advocate the payment of tithes

on the theory that if you pay your tithes the Lord will give you more money, I do earnestly urge upon you the payment of tithes, and a full tithing, because thereby you will have greater joy than through any other temporal activity in which you may engage.

We thought perhaps you would like to know something about the way in which the tithing is spent.

You will recall that the history of the Church, as far as its financial operations are concerned, may be roughly divided into four periods: That which antedated the great revelation given February 9, 1831; that which went on from then until June of 1834; that which went forward from June, 1834, until July 8, 1838, and then from July 8, 1838, until the present time.

The first period down to February 9, 1831, was not marked by any systematic plan of Church financing. The Church was young and few in numbers, but certain great principles were established at that time regarding the expenditure of the funds, all of them looking to the care of the poor and the building of the Church.

THE UNITED ORDER

On February 9, 1831, at Kirtland, the Prophet received the first great revelation on the United Order. We find other revelations bearing upon that subject, the more important concerning it (though it was touched upon in many of the others) are sections 42, 51, 56, 70, 72, 78, 82, 85, 90, 101, and 105. The United Order has not been generally understood, and I think that I may repeat here again what I said on another occasion: that the United Order was not a communal system. It was an individualistic system. Every man was to own his own property. He was required, however, to give the surplus thereof for the benefit of the poor and for the building up of the Church. The United Order and communism are not synonymous. Communism is Satan's counterfeit for the United Order. There is no mistake about this and those who go about telling us otherwise either do not know or have failed to understand or are wilfully misrepresenting.

The Lord tried us for three years to see if we could not set up the United Order; we could not. So then at Fishing River on June 22, 1834, following the dissolution of Zion's Camp, the Lord told us that we should give up the United Order and that he would not reestablish it until Zion was redeemed, and that time has not yet come.

Between that time, June 22, 1834, and July 8, 1838, we again had no regular financial system.

On July 8, 1838, the Prophet prayed: "Oh Lord! show unto thy servant how much thou requirest of the properties of thy people for a tithing." In response to that prayer the Lord gave the revelations now incorporated in the Doctrine and Covenants as sections 119 and 120. In the revelation printed as section 120, the Lord said:

Verily, thus saith the Lord, the time is now come, that it [the tithing] shall be disposed of by a council, composed of the First Presidency of My Church and the bishop and his council, and by my high council [the Twelve]; and by mine own voice unto them, saith the Lord. Even so. Amen.

TITHING ADMINISTRATION

Accordingly the tithing is now administered in the following way:

Under the direction of the First Presidency a budget is drawn up, as nearly as may be at the first of the year, which includes all of the proposed expenditures of the tithing. This budget is the result of the careful consideration of the departments which are responsible for the expenditure of the funds.

This budget is then taken before the Council on the Expenditure of the Tithing, composed, as the revelation provides, of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This council considers and discusses the budget so submitted, approving or disapproving, as the case may be, individual items, but finally passing the budget.

The approved budget as it comes from that meeting is then turned over for its expenditures to a Committee on Expenditures, composed of the First Presidency, three members of the Council of the Twelve, representing that council, and the Presiding Bishopric. This committee then passes upon and authorizes the expenditures of the tithing. So that there is a complete check upon all of the tithing which is paid into the Church. None of it is expended except upon the approval and authorization of this committee.

WELFARE PROGRAM

I would like to say a little something now about the Welfare program. The first move made by the First Presidency in the Welfare program was made in August of 1933, a little over ten years ago, when the First Presidency asked you presidents of stakes and bishops to make a survey. This you did and your reports came in to the First Presidency. Because of its great importance the matter was then taken under advisement and consideration for three years. Then in 1936, the plan was put into operation.

At the time it was put into operation, we called attention to the fact that while its immediate purpose was the caring for the poor, and only temporarily caring for them so far as the individuals were concerned, yet that back of and behind that service there were other considerations, among them being that we should rehabilitate temporally and spiritually those who received the assistance. It was also determined that the principle of help should be the actual need of the individual or family; there was not to be a fixed, uniform amount for each person. Also, in so far as it was practicable, everyone should work for what he received, if he were well.

That program has gone forward in a very remarkable way, and literally thousands have been helped and many families have been so rehabilitated.

But there was another element involved in it, and that was based upon the Savior's principle announced in the Sermon on the Mount, "It is more blessed to give than to receive." And the history of the Welfare movement shows that there has come into the Church an ever-increasing spirituality because of the giving which has been incident to the carrying on

of the Welfare work. That giving has been not alone a giving of money or provisions or clothing or fuel, but a giving of manual labor, and of all the contributions the latter has perhaps brought the most of a feeling of common brotherhood as men of all training and occupation have worked side by side in a Welfare garden or other project.

Our achievements for this year in the Welfare program and in the activities connected therewith, have been greatly beyond our dreams.

We have now under cultivation in the Church in connection with Welfare projects some 14,578 acres of land. I think all of this is farmed by voluntary, gratuitous labor.

We have established in connection with the Welfare work 90 bishop's storehouses.

We have set up 65 canneries.

There are in the Church, under the Welfare program, 598 livestock projects, and there are under the direction of the quorums 157 such projects. We have established many manufacturing and processing plants, of which Priesthood quorums have established 30 and other establishments 294.

We do not know just how many families have been rehabilitated in the sense that they have been established in business of some sort of farming, but it runs not far short of 1200.

SUPPLEMENTARY CANNING

This year, as you know, we have provided that the canneries should be used by ward groups who might wish to put up fruit. This was done in accordance with the expressed approval of the proper governmental agencies. The figures of what we have done this year through the Welfare plan, through the group canning activities, and through the home processing of fruits and vegetables, are, I think, remarkable.

In group canning we shall have put up during this season 1,253,000 cans. In Welfare canning we shall have put up 849,000 cans, the two together making 2,102,000 cans.

But that is only the beginning. As careful an estimate as we can make indicates that in the wards and stakes, not including the missions, the Church families have put up and have stored in their cellars 42,625,000 cans, or a grand total for the wards and stakes and the Welfare of 44,727,000 cans. We believe that if we included the canning done by Church families in the missions, the total number of cans of fruits and vegetables which we shall have in these three ways brought into storage for the next year, will approximate, if not exceed, 50,000,000 cans. This represents over 1,000,000,000 points.

For this tremendous achievement, the greatest that has come from a unified Church effort in a generation, the most credit and gratitude is due to the sisters of the Church who have done all the home canning as well as the bulk of the canning for the Welfare program and the ward groups. We ask these sisters to receive the heartfelt thanks and congratulations of the whole body of the Church.

Thus we have shown something of what we can do if we set our

minds thereto. Furthermore, it should be understood that the home canning has processed much, if not in greatest part, the products of home and group gardens, and of fruits that would otherwise have been wasted. The public supplies of green vegetables and fruits have not been seriously drawn upon.

In the use of all this material we should remember that it should be used carefully and without waste. Furthermore, in so far as we may be permitted so to do under governmental regulations, we should be prepared to remember during the coming winter our neighbors who may be in need.

I am sure we have now demonstrated in this Welfare program, and in the more or less ancillary home canning, in what has heretofore been more or less on an experiment, what we can do, we of the Church, if we set our minds and our hearts on carrying out the admonition of our prophet in becoming self-sustaining.

SPIRITUAL DIVIDENDS

This group canning has brought to us this blessing which far outweighs any other that is incident thereto. From all over the Church we hear that it has brought into the wards, where it has been carried on, a feeling of unity, a feeling of brotherhood, or respect for our brothers and our sisters—a desire and willingness to help one another, that we have rarely, if ever, equaled in the history of the Church before.

You will remember that the Lord told His disciples, on the evening of the Passover and thereafter, in His great prayer, that they must be one, and that He expected His people to be one. They must be unified. In our day He has said: "Except ye are one ye are not mine." Therefore, this spirit of unity which this work has brought to us has carried us far along the road which the Lord laid down for us to follow.

It is my prayer that the Lord will bless us, that He will help us still further to unify our efforts—help us to live in peace and quiet and contentment as among ourselves. May He give us the power that we may go with Him, as He said we might, and abide with the Father and Him, I humbly pray in the name of Jesus, Amen.

Vocal solo by Albert Eccles, "Fear Not Ye, O Israel," (by Dudley Buck).

President McKay: We shall now hear from Elder Spencer Kimball, one of the two men whom you have sustained as new members of the Council of the Twelve.

We pause at this moment. President Grant has just withdrawn from the meeting.

ELDER SPENCER W. KIMBALL*Of The Council of the Twelve Apostles*

My beloved brethren, this is the great day of my life. I have seen hands raised many times in my life, but never have they meant quite so much as they meant today when you raised your hands to sustain and support me.

EXPERIENCES RELATING TO CALL AS AN APOSTLE

I feel extremely humble in this calling that has come to me. Many people have asked me if I was surprised when it came. That, of course, is a very weak word for this experience. I was completely bewildered and shocked. I did have a premonition that this call was coming, but very brief, however. On the eighth of July, when President Clark called me I was electrified with a strong presentiment that something of this kind was going to happen. As I came home at noon, my boy was answering the telephone and he said, "Daddy, Salt Lake City is calling."

I had had many calls from Salt Lake City. They hadn't ever worried me like this one. I knew that I had no unfinished business in Salt Lake City, and the thought came over me quickly, "You're going to be called to an important position." Then I hurriedly swept it from my mind, because it seemed so unworthy and so presumptuous, and I had convinced myself that such a thing was impossible by the time that I heard President Clark's voice a thousand miles away saying: "Spencer, this is Brother Clark speaking. The brethren have just called you to fill one of the vacancies in the Quorum of the Twelve Apostles."

Like a bolt of lightning it came. I did a great deal of thinking in the brief moments that I was on the wire. There were quite a number of things said about disposing of my business, moving to headquarters, and other things to be expected of me. I couldn't repeat them all, my mind seemed to be traveling many paths all at once—I was dazed, almost numb with the shock; a picture of my life spread out before me. It seemed that I could see all of the people before me whom I had injured, or who had fancied that I had injured them, or to whom I had given offense, and all the small petty things of my life. I sensed immediately my inability and limitations and I cried back, "Not me, Brother Clark! You can't mean that!" I was virtually speechless. My heart pounded fiercely.

I recall two or three years ago, when Brother Lee was giving his maiden address as an Apostle of the Lord Jesus Christ from this stand, he told us of his experience through the night after he had been notified of his call. I think I now know something about the experience he had. I have been going through it for twelve weeks. I believe the brethren were very kind to me in announcing my appointment when they did so that I might make the necessary adjustments in my business affairs, but perhaps they were more inspired to give me the time that I needed of a long period of purification, for in those long days and weeks I did a great deal of thinking and praying, and fasting and praying. There were conflicting thoughts that surged through my mind—seeming voices saying:

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First Day

"You can't do the work. You are not worthy. You have not the ability"—and always finally came the triumphant thought: "You must do the work assigned—you must make yourself able, worthy and qualified." And the battle raged on.

I remember reading that Jacob wrestled all night, "until the breaking of the day," for a blessing; and I want to tell you that for eighty-five nights I have gone through that experience, wrestling for a blessing. Eighty-five times, the breaking of the day has found me on my knees praying to the Lord to help me and strengthen me and make me equal to this great responsibility that has come to me. I have not sought positions nor have I been ambitious. Promotions have continued to come faster than I felt I was prepared for them.

BLESSINGS RECEIVED FROM OBEYING A FORMER CALL

I remember when I was called to be a counselor in the stake presidency. I was in my twenties. President Grant came down to help to bury my father, who was the former stake president, and reorganize the stake. I was the stake clerk. I recall that some of my relatives came to President Grant, unknown to me, after I had been chosen, and said, "President Grant, it's a mistake to call a young man like that to a position of responsibility and make an old man of him and tie him down." Finally, after some discussion, President Grant said very calmly, but firmly, "Well, Spencer has been called to this work, and he can do as he pleases about it," and, of course, when the call came, I accepted it gladly, and I have received great blessings therefrom.

A few days ago one of my well-to-do clients came to me and said, "Spencer, you're going away from us?"

"Yes," I said.

"Well, this is going to ruin you financially," he continued. "You are just getting started well; your business is prospering. You are making a lot of money now and the future looks bright yet. I don't know how you can do this. You don't have to accept the call, do you?"

And I said, "Brother, we do not have to accept any call, but if you understand the Mormon way of life, those of us who have been reared in the Church and understand the discipline of the Church, we just always do accept such calls." And I further said to him: "Do you remember what Luke said, '... for a man's life consisteth not in the abundance of the things which he possesseth' (Luke 12:15), and all the bonds, lands, houses, and livestock are just *things* that mean so little in a person's abundant life."

PREDICTIONS MADE IN PATRIARCHAL BLESSINGS

It is strange how many things can go through one's mind in such a very short period when he is under strain and stress. I have heard of how people, when they were drowning, could see everything that had ever happened to them—especially the errors of their lives—and I have gone through that experience many times during these eighty-five endless days of emotional stress. Each dawn I seemed to expect this—which

seemed such an impossible dream—to dissipate into vague nothingness, as my other dreams have, but reassurance came that it was real.

There are a few things that came to my attention recently which strengthen me and in which you might be interested—particularly with reference to two patriarchal blessings and one prediction or prophecy made by my father. This was made known to me only a week ago. In preface to the first of his statements I will read a line or two from his patriarchal blessing given to him by Patriarch John Smith back in 1898. He said to my father: "Andrew Kimball, . . . thou shalt have the spirit of discernment to foretell future events and thy name shall be handed down with thy posterity in honorable remembrance from generation to generation." And then Brother Hatch, another patriarch said: ". . . for thou art a prophet and came upon earth in this dispensation to be a great leader."

A FATHER'S PROPHECY

Just the other day one of my brethren came into the office to talk to me intimately and confidently. After closing the door, he said, "Spencer, your father was a prophet. He made a prediction that has literally come to pass, and I want to tell you about it." He continued, "Your father talked with me at the corral, one evening. I had brought a load of pumpkins for his pigs. You were just a little boy and you were sitting there, milking the cows, and singing to them as you milked. Your father turned to me and said, 'Brother, that boy, Spencer, is an exceptional boy. He always tries to mind me, whatever I ask him to do. I have dedicated him to be one of the mouthpieces of the Lord—the Lord willing. You will see him some day as a great leader. I have dedicated him to the service of God, and he will become a mighty man in the Church,' "

I say this, not in the sense of boasting, but in humility and appreciation. It came to me as a great surprise when first I heard of it the other day. I knew my father was prophetic, and some day I hope to be able to tell you some of his many prophecies which have been literally fulfilled.

PROMISE MADE TO MOTHER

And then when I was clearing out the files, getting ready to move up to Salt Lake, I came across my mother's patriarchal blessing, given to her by Brother James M. Works when she was a young woman of twenty-four years. She had only one child—and when you remember that this one child passed away and none of her other ten children were born at this time, this prophecy will seem all the more remarkable to you. The patriarch said, among other things, "Sister Olive Woolley, . . . thou shalt be numbered among the mothers in Israel and shall raise up a numerous posterity to the joy of thy husband. They shall grow up to become mighty men and women in the Church and Kingdom of God. Thy sons shall be stars of the first magnitude in thy crown and shall be healthy, strong, and vigorous in helping to direct the purposes of God in this last dispensation."

I have read this many times in my life, but I had never noticed before: "Thy sons shall be stars of the first magnitude." And again, it humbles me exceedingly. I feel that the Lord in calling me to this work has fulfilled the promise of His servant.

COMFORT FOUND IN SCRIPTURES

In these long weeks since July eighth, I can tell you that I have been overwhelmed and have felt that I was unable to carry on this great work; that I was unworthy; that I was incapable because of my weaknesses and my limitations. I have felt many times that I was up against a blank wall. And in that interim I have been out in the desert and in high mountains alone, apart, and have poured out my soul to God. I have taken courage from one or two scriptures which constantly came to my mind and of which people continued to remind me. One was from Paul and as I felt so foolish, small, and weak, I remembered that he said: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence." (I Corinthians 1:25-29.)

When my feeling of incompetence wholly overwhelmed me, I remembered the words of Nephi when he said: ". . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (I Nephi 3:7.) I want to tell you that I lean heavily on these promises, that the Lord will strengthen and give me growth and fit and qualify me for this great work. I have seen the Lord qualify men. In my Church experience I have helped to make many bishops. I have seen them grow and prosper and become great and mighty men in the Church; men who were weak and men who were foolish, and they became strong and confounded the wise, and so I rely upon that promise of the Lord that he will strengthen and empower me that I may be able to do this work to which I have been called.

As I read the scriptures about the Apostles of old, I found them starting out in their ministry with much less strength and they increased in might and power. I found Paul saying toward the end of his career: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." (Romans 1:16.) And though Peter had had many experiences with perhaps some doubts, and misgivings, and he had not always shown the strength of his later years, but after the resurrection of Christ, when asked by Him who He was, Peter, testified, "Thou art the Christ, the Son of the living God." (Matthew 16:16.)

APPRECIATION EXPRESSED

I appreciate deeply the unparalleled honor that has come to me. I

shall do my utmost to show my appreciation to my Lord and my brethren by being a faithful servant. I am grateful for the opportunity of working with these honored and great men of the Authorities toward whom I have always had almost a worshipful devotion. I glory in the opportunity to serve the people of this Church, to share their disappointments and sorrows, and their joys and achievements.

I know that this is the Church and Kingdom of God. It has been a part of me. Whenever it has prospered I have gloried in it. When it was criticized, it has hurt me, for it seemed a part of my very being. Every fibre in my body bears witness that this is the Gospel of Jesus Christ in its fulness. I testify to you that this is the work of God, that Jesus is the Christ, our Redeemer, our Master, our Lord, and I bear testimony to you in all sincerity and in deepest humility, in the name of Jesus Christ. Amen.

President McKay: Elder Ezra T. Benson, whom you have sustained this day as the junior member of the Council of the Twelve, will now speak to you.

ELDER EZRA T. BENSON

Of The Council of the Twelve Apostles

My beloved brethren of the Priesthood, my heart is filled to overflowing with gratitude as I look into your faces this day—a day which I shall never forget.

I am grateful beyond my power of expression for the blessings which have come to me, and particularly for this great honor that has come to one of the weakest of your number. I love this work. All my life I have had a testimony of it and a love for the leaders of the Church and for the Priesthood of God. I know that it is true and no sacrifice is too great for this wonderful work in which we are engaged.

CALL CAME AS SURPRISE

My brethren, I must confess I had no premonition of this call, even of the shortest duration. When passing through Salt Lake and stopping over here, just between trains, enroute to Colorado on the 26th of July, President McKay indicated that the President of the Church wanted to see me a few moments. Even then such a thought as of being called to this high and holy calling never entered my mind. It was only a few minutes later that President Grant took my right hand in both of his and looked into the depths of my very soul and said: "Brother Benson, with all my heart I congratulate you and pray God's blessings to attend you; you have been chosen as the youngest Apostle of the Church."

The whole world seemed to sink. I could hardly believe it was true, that such a thing could happen, and it has been difficult since for me to realize that it is a reality.

APPRECIATION EXPRESSED FOR BLESSINGS

Brethren, I appreciate more than words can tell my membership in this Church, the Priesthood which I bear, and the blessings which have come to me through that Priesthood. I thank the Lord for my heritage, for my parents, my grandparents, and my great-grandparents who have seen fit to give their all to help in the establishment of this the kingdom of God upon the earth.

I am grateful to you, my brethren, for the messages of love and confidence which have come from all parts of the Church, and I am grateful for the hundreds of messages that have come from the friends of the Church outside our membership. They are a testimony to me of the love which the people of the world have for the leaders of this Church. I have received messages even by long-distance telephone, clear across this continent, for no purpose but to extend congratulations and commendations for this high and holy call that has come to one of their friends.

ASSOCIATION WITH PRIESTHOOD

It has been my glorious privilege to be blessed with wonderful opportunities in my life. But my happiest days have been those spent with the Priesthood and the membership of this Church.

They extend back to my boyhood days in my little country ward in southern Idaho, mingling with the Saints there, and then in the mission field, back to the Franklin Stake, and then on into the Boise Stake in Idaho, then for a year in central California, and then to Washington, D. C. My greatest joy and my great happiness have been those hours mingling with the Saints and with the Priesthood of God. Truly I have had precious privileges. The Lord has provided wonderful opportunities for me to associate with people not of our faith. I have sat in the councils of the great and the mighty in the nation's capitol. I have watched them struggle with the problems which face us as a nation. I have the confidence and the love of many men in high places.

I know something of the honors which men can bestow, but I know that there is nothing that can compare with the honors which come to us as servants of the Lord through the Priesthood of God.

A HAPPY ASSOCIATION

May I be pardoned if I refer to a recent trip during which time I passed through this city and during which time this great call was announced. I had been holding a series of meetings with cooperative and agricultural leaders throughout the southwest, in California, and in the intermountain states. While in California, I spent Saturday afternoon and Saturday night at the home of the president of the organization with which I am associated, the National Council of Farmer Cooperatives. This man is a national figure. He was a member of the Federal Farm Board during President Hoover's administration. He is a friend of our people. When my fifteen-year-old son and I bade him and his good wife good-bye on Sunday morning, with one of his men who was driving us to Bakers-

field, he called me to one side and said: "We know you've had opportunities to go elsewhere, but we want you to stay with the cooperative movement. All you need to do is name your figure. Don't become disinterested. We want you to continue." I said, "Mr. Teague, I have no desire to leave the fine group of men with whom I have been associated during the past four years. I love the cooperative movement—I believe in it. It squares with my philosophy of life, my religious philosophy."

Then only a few days later this call came. I called this man on the telephone from Grand Junction, Colorado, and said, "Mr. Teague, the Church has called me to a more important work," and then I indicated what the call was, and this good man said, "With all my heart I congratulate you." From that day until this, there have been nothing but words of praise and congratulations to me personally, but particularly for the Church and its fine ideals and standards and the type of manhood which it turns out into the world.

THE GREATER CALL

I carried in my pocket as I went through Salt Lake a note to call to my attention a matter which I proposed to discuss with some of the Brethren. I had had an opportunity for almost a year to go elsewhere at a figure that shocked me, running into tens of thousands of dollars, an offer to go into the active management of a great cooperative corporation. It would mean leaving the Washington Stake, and I had hoped to have an opportunity to confer with the leaders of the Church. But now there was no need of conferring, for in the meantime this call came, a call greater than any call that can come from men—that can be offered by the men of the world.

My brethren, I am grateful for it. I know my own limitations, my own weaknesses, and I tremble as I contemplate the great responsibilities and obligations which this call entails. But I am grateful to know that I will be associated with the best group of men in all the world. More than anything else, besides my desire to maintain my testimony, I desire the love and confidence of the Priesthood of this Church, and I pray the Lord to give me strength that I may merit that love and confidence.

I leave with you my testimony. I know that God lives. This is His work. He has again spoken from the heavens with a message for the entire world; not for a handful of Latter-day Saints only, but for all our brothers and sisters, both in and out of the Church. May God give us strength to carry that message to the world, to live the Gospel, to maintain the standards of the Church, that we may be entitled to the promised blessings, I humbly pray, in the name of Jesus Christ. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I once heard of a man who put on his tombstone, "I expected this, but not so soon." (Laughter.)

I hope that these brethren who have just spoken won't think for a

minute, speaking of this commodity we term "humility," that they have a monopoly on it. After about eleven or twelve such occasions as today some of us still feel as weak as we did when we gave our maiden conference speech.

APPRECIATION FOR NEW APOSTLES

Seriously speaking, and to be right frank with you, I had something I was going to try to say provided I was called on. We generally expect it. That seems to be the program. After the impression made on all of us by our two new Apostles, I cannot resist laying aside what I was going to say and express appreciation of them. They are splendid men, and I want to sing their praises. I am speaking particularly of their humility. I am sure that when the call came to these two men from those who have a right to call, there went an "Amen" all through this Church. There is a combination here today of decided ability and humility. These are the characteristics that your mother and my mother tried to instil in us since we were old enough to stand bracing ourselves against their knees. I glory in such men, men of initiative, men of vision, and yet humility. I have yet to see a man who excelled at all in leadership—real leadership—that did not have those qualifications.

May the Lord bless these fine men. May we have the good sense to support them not only with our prayers but also in every way that it is our responsibility as members of this Church. And may we so rededicate ourselves always. We have some problems ahead of us and they are going to be big ones. Let us get back of our leaders and say "Amen" to the splendid vision of their leadership. May the Lord bless us. Amen.

ELDER RICHARD R. LYMAN

Of The Council of the Twelve Apostles

The last message of Jesus the Son of God before His ascension into heaven was, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Carrying out this great and important injunction proclaimed by Him who is the Prince of Peace, the King of kings and Lord of lords is the prime business of this, His Church, the Church of Jesus Christ.

And while, because the whole world is at war, we cannot at present continue to carry our gospel message abroad, I am glad to report that the work at home in our stake missions is going forward with ever increasing efficiency and success.

These missions, now a little more than six years old, were in good operating condition before our foreign missions had to be closed. This work is done under the direction of the First Council of the Seventy in accordance with the instructions of that modern revelation which says:

The Seventy are to act in the name of the Lord, under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same. . . . (D. & C. 107:34.)

TWO TASKS

Two tasks have been assigned to our stake missionaries: To bring into activity those Church members who are inactive, and to carry the gospel message to those who are not members of the Church. You Church officials will be glad to know that this stake missionary system, in these six years, has brought more than twenty-four thousand inactive Church members into Church activity. This means an average of four thousand per year, more than three hundred per month, or ten persons per day. And in addition it has brought into the Church by conversion and baptism more than thirteen thousand, an average of more than two thousand per year or nearly two hundred per month.

And these happy results have not been accomplished without genuine missionary effort. About eight thousand missionaries have held more than fifty thousand cottage meetings, they have distributed thirty-nine thousand volumes of the standard works of the Church, and they have spent one and one-half million hours in this unselfish missionary labor. Thus you see our neighbors in the stakes and wards of the Church are opening their doors and their hearts to hear the gospel message we have to present.

TO MAKE FRIENDS

Our aim is to make friends. Our missionaries are told that whenever they make an enemy they have made a mistake. Ours is a gospel of gentleness and love and peace. These workers are instructed not to argue, but with a humble and prayerful heart to discuss, with those only who are interested, the fundamentals of righteous living. By their efforts to teach others, these faithful workers strengthen and fortify themselves in their own high ideals and standards. The constant and earnest teaching of Christian virtues impresses upon them the importance and the value of living in conformity with the ideals and standards of the Church. The high degree of spirituality enjoyed in real missionary work brings into the hearts of the missionaries a reassuring knowledge, testimony, and certainty concerning the restored gospel message which only the light and inspiration of heaven can bestow.

Our missionaries are humble men and women. Except in rare instances they are not trained theological scholars. Their conduct, their ideals, and their standards of living may in many instances be as effective as factors of conversion as are the words which they speak.

MUST ENDURE FOREVER

The simple, straightforward manner in which they live, teach and preach, you must admit, is the method of Christ Himself. And the gospel we teach today is also the same gospel that Christ Himself taught. The message has not changed. Being the truth, it cannot change; it will, it must, endure forever.

However great the joy and the satisfaction which come into the souls of those who are converted, and into the souls of those who are brought into Church activity, these are not greater than is the joy that fills the

hearts of the missionaries themselves, for, as the good book, the Bible, says, they have burning within themselves that "peace of God which passeth all understanding." (Philippians 4:7.)

The aim of the missionaries is to teach their neighbors the great plan of salvation and the restored gospel, the sacredness of human personality, and the brotherhood of man.

APPEAL TO OFFICIALS

I appeal to you stake presidents and bishops and to your counselors also to select as stake missionaries men and women who have strong personalities, pleasant persistence, a thorough knowledge of the gospel, and the fire of a testimony burning in their souls. And I appeal to you not to take these strong characters out of the Seventies quorums or out of your stake missionary force without giving most careful consideration to the effect such changes will have on this the most important activity of the Church.

Two examples will illustrate what I mean by selecting as missionaries those who are able, who are filled with faith, and who are intensely devoted to the work.

A GREAT MISSIONARY

An extremely active and greatly loved patriarch told me that when as a young man he thought his time was too valuable and himself too busy to go into the mission field, at a time in his life when he did not have enough of the unselfish gospel spirit to make the necessary contribution of his time and his money in order to carry the gospel message to others, there came into his life a great missionary.

While thus living a more or less selfish life, he said he was sitting on the porch of his mother's home in southern Utah when out of the dusk and the dust of those early pioneer days came a team and one-seated buggy and stopped in front of that home. Out of the buggy stepped a member of the Council of the Twelve. After instructing the driver to find feed for the horses and to be back at five a.m. to continue the journey, this member of the Council of the Twelve took a seat on that porch by the side of the young man and began to name reason after reason why this able young fellow should make the necessary sacrifices in time and in money in order to make it possible for him to go into the mission field. Reason after reason was given, appeal after appeal was made to the young man as the hours of the night sped on. Ten o'clock came and eleven, and the determined preacher of the gospel continued his labor. One o'clock came and two and three, and four, and finally five, and this mighty converter of men, without having removed his hat or his shoes, told the young man good-bye, walked out to his buggy, and drove away. The persistence, the faith, the testimony, and the pleading of this great missionary, in whose soul was a throbbing testimony of the divinity of the message he was presenting, and the "good-bye and God bless you" that accompanied his final handshake started the young man to thinking so seriously that soon the

real gospel spirit entered into his heart and soul, and he went into the mission field.

A MOST VALUABLE EXPERIENCE

That missionary work, done in the days of his youth, said this gray-haired patriarch, was the greatest and most marvelous and valuable experience that ever came into his life. This patriarch, whose labors on earth were completed some years ago, has left a large family of devoted unselfish workers for righteousness, all of whom might have been indifferent and selfish but for the efforts, continuing all night long, of this intensely interested missionary. The fine and faithful family of this deceased patriarch is a rich reward for the sacrifice he made in time and money to preach the gospel, and to do his utmost to live in accordance with its high ideals.

POVERTY AND CRIME

The other case: In a stake conference recently I quoted the words of the late President Charles W. Eliot of Harvard University to the effect that alcohol is the chief cause of poverty, the crime, and the misery of mankind. And at the close of the conference in which I had appealed to the people to come forward and render missionary service, especially to help those who unfortunately have the liquor habit, a man came forward and enthusiastically extended his hand exclaiming: "Give me the name of a man who has the liquor habit!" This good brother then explained that the gospel had come into his life only a few years before when he himself was a helpless drunkard. It was the gospel of the Master, he said, which so transformed him that he succeeded in overcoming the drinking habit. And with an outburst of enthusiasm he said, "Give me the name of a man who drinks. I'll meet him in the morning before he begins his day's work. I'll go to him at noon and with him I'll eat my lunch. And when his day's work is done, I'll take him by the hand, I'll lead him by the liquor store, and I will take him to his own home a sober man. Gladly will I do this," said he, "with the hope that I can be helpful in teaching the gospel to him, which gospel will enable him to overcome this habit. I stand ready to do my utmost to help to bring into his life the same joy that giving up the liquor habit has brought into mine."

THE GREATEST MESSAGE

You who are here assembled, officers of the Church of Jesus Christ, know that nothing the Church has to do can transcend in importance the preaching of the Gospel of Jesus Christ. Its great message is to be carried to all of the people of the world; it is to be preached to the rich as well as the poor, to the educated as well as to those who have had little opportunity to go to school, to all mankind everywhere in preparation for the coming again of our Lord and Savior Jesus Christ; and this great work can be accomplished successfully only by a generation of unusual men and unusual women. I appeal to you, therefore, to call into this stake missionary service those who are best qualified to present the joyful

message, those who can work effectively, those who are themselves genuinely converted and who have burning in their souls an unceasing testimony of this great work.

YOU ARE CALLED

And as a servant of the Lord, one whose duty it is to assist in this great major work, this mighty missionary undertaking, I say to you in the language of the revelation that came to us through the Prophet Joseph Smith, "You are called to cry repentance unto this people," and do not forget that "if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me," says Jesus, the Son of God, "how great shall be your joy with him in the kingdom of My Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D.&C. 18:14-16.)

For these many reasons I appeal to you officials of the Church, therefore, to do your utmost to get into the stake missionary service and to retain in this missionary service those who are the most able and who are the most genuinely converted, that the preaching of the gospel of charity, of love, of forgiveness, of peace, and of the brotherhood of man may go forward effectively. May you and may we all aim to do this. I pray humbly in the name of Jesus Christ, our Lord. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We wish the radio audience might see this large congregation of members of the Priesthood of the Church assembled here as representatives of the entire membership.

We commend you brethren for your response to the call to attend this great Conference.

All will join in singing, "Creation Speaks With Awful Voice," Song Folder No. 26. At the request of Brother Condie we should like you to sing the two stanzas just as he will lead us and then repeat the last two lines of the second, the fourth and the sixth stanza. This is because we have adopted a tune that will be familiar to you all. Everybody please join in singing, "Creation Speaks With Awful Voice," to the tune "Sweet Hour of Prayer," *Hymn Book*, page 354.

At 7 o'clock this evening there will be a Welfare meeting held in the upper room, second floor of the Young Building, just opposite the Temple East. Those who are invited to this meeting are all Regional Chairmen, all Presidents of Stakes and all affiliated with any Regional groups. Of course all members of the General Committee and the advisors to the Committee and the General Authorities who can, should arrange to attend that meeting. That is at 7 o'clock.

At 7:30 there will be a meeting of the Bishops in the Assembly Hall, Bishops' Counselors, Chairman of Stake Committees for Aaronic Priest-

hood over twenty-one, Stake Presidencies and High Councilmen are invited to attend. You will be admitted by ticket.

After singing, the benediction will be pronounced by President Lorenzo Wright of the Maricopa Stake.

Singing by the congregation, "Creation Speaks With Awful Voice."

Elder Lorenzo Wright, President of the Maricopa Stake, offered the closing prayer.

Conference adjourned until Saturday, October 2, at 10 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 2nd, at 10 o'clock a.m.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This is the second session of the 114th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant who is present and presiding at this meeting has requested that I conduct the exercises. Others of the General Authorities who are present are the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, the Presiding Bishopric and representatives of the Stakes, Wards and quorums as heretofore announced in the public press. Nearly every Stake in the Church is represented.

Through the courtesy of radio station KSL, the proceedings of this meeting are being broadcast. Some of the announcements, therefore, which will be made from the pulpit will seem unnecessary to you present but will be a guide to those who are listening in.

We are pleased to announce to you here this morning that through the courtesy of the City Commission those who are in attendance at this Conference may park their cars today and tomorrow all around this block. There are meters on the south side of the Tabernacle square, but you need not pay attention to them today and tomorrow; in other words, the north side of South Temple Street may be used for parking just the same as the other sides of the Tabernacle.

Elder J. Spencer Cornwall will conduct the music for this session, Elder Frank W. Asper is at the organ.

All will please join in singing, "We Thank Thee, O God, For a Prophet," Song Folder, page No. 13.

The congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

Elder Charles E. Rowan, Jr., President of the Provo Stake, offered the opening prayer.

The congregation joined in singing "Sweet Is The Work."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

And they shall also teach their children to pray, and to walk uprightly before the Lord (D. & C. 68:28.)

This command leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the Church, public schools, and officers of the law.

FOUR ESSENTIAL BULWARKS

In the present worldwide struggle to defeat cruel, ambitious war lords in Europe and in the Far East there are four essential bulwarks, viz.:

1. *The Battle Front* where men in uniform are facing the enemy in death-dealing conflict.

2. *The Essential Industries Front* where men and women are furnishing tanks, airplanes, bombs, bullets, and all necessary war equipment and weapons for their sons, brothers, and sweethearts fighting on land, on sea, and in the air.

3. *The Agricultural Front* upon the success of which depends not only the morale, but the very life of our armed forces, and the subsistence of millions of non-combatants.

4. *The Home Front*—stabilizing force of the world in war and peace.

THE BATTLE FRONT

This morning, as during several months past, the battle fronts seem to be progressing favorably for the Allies. Many lives are being sacrificed it is true. The very flower of young manhood is being crushed under the wheels of the juggernaut of war, but there is now no alternative but to push relentlessly forward until the murderous dictators are apprehended, and their ruthless power and subversive doctrines forever overcome.

WAR INDUSTRIES

The stupendous accomplishments of the United States industries in the short space of two years in building ships and airplanes, manufacturing munitions, and in shipping supplies to allied countries, are little short of miraculous—a record unparalleled in the history of the world!

AGRICULTURISTS

Farmers, horticulturists, and dairymen are putting forth herculean efforts to hold their line. However, man-power has been so depleted on

this front that farmers by the thousands have had to work twelve, fifteen, and even eighteen hours a day to mature and garner the much-needed crops. They have been greatly handicapped, too, by depreciating and non-replaceable machinery. Reinforcements should be sent to this production line. Young men of draft age now in uniform and who know something about farming should be assigned to raise more food. Increased acreage, more products, and better distribution are crying needs of the hour. Yet notwithstanding handicaps, the United States farmer and stockmen are carrying ably and heroically their responsibility in this great struggle.

THE FAMILY

Not so confidently nor so praiseworthy can we speak of the fourth essential bulwark. The Home Front seems to be cracking! It is of this I am going to speak this morning.

Out of the homes of America go the future citizens of the republic. Upon properly ordered households and the uplifting moral atmosphere of home life depends more than upon any other phase of the social life the happiness of the human family. *Home*, not the state, is the natural protector of childhood. *Parents* more than teachers, more than officers of the law, are the molders of children's moral natures.

One of the foreboding indications of the weakening of the Home Line is the waning influence of parenthood as shown in the increasing delinquency among the young. Too many parents seem to be neglecting to teach their children "to walk uprightly before the Lord." A few weeks ago Inspector Rolf T. Harbo of the Federal Bureau of Investigation, told national officers, chairmen, and state presidents of the National Congress of Parents and Teachers that "Delinquency among girls under 21 has risen 64% in the first half of 1943"; and "this increase comes on top of an increase of 95% for the year 1942, and in contrast to a general decrease in juvenile delinquency for boys under 21. They blame the rise of youthful crimes on the breakdown of family ties, the irregular working hours of adults because of the war, with the resultant lack of supervision, the gangs of juveniles formed for unwholesome acts, and a general laxity on the part of adults."

In Utah, as well as throughout the United States, delinquency, particularly among young girls, is increasing. The report of the juvenile court of this city for 1942 shows an increase of 38.5% over 1941. Among young girls sex offenses total up 53.5% in 1942 over 1941, up 95% over last year, and up 200% since Pearl Harbor. Fifty-two percent of the delinquents are from broken homes!

For much of this delinquency, we must hold parents responsible. True, the wisest parents sometimes lose control of one or more of their children. Secret indulgences in sinful practices, false teachings, and ideals inculcated by pseudo-philosophers, sometimes counteract wholesome home influences. Even the Lord Himself had one-third of His family on one occasion reject the divine Plan of Salvation. But after recognizing all this, the fact remains that "Homes are the nursery of all domestic virtues,

and without a becoming home the exercise of those virtues is impossible." McCulloch in *Home, the Savior of Civilization*, says:

During the first twelve years of a child's life he is in school 3,240 hours; in Church and Sunday School 416 hours; in the home, not counting 12 hours for sleep daily, 52,560 hours. In other words, the child, during the first twelve years of his life, spends sixteen times as many waking hours in the home as in school, and puts one hundred twenty-six times as many hours in the home as in the Church.

Since it is during those early years in one's life that character is largely made, it is not difficult to see the relative value of the educative process in school, Church, and home. If the child's home life is neglected or impoverished during this period, it is absolutely impossible for the school or Church, or any other institution to compensate for this fatal loss

Of all the factors that enter into the environment of the child, or of anyone else for that matter, the home is by far the most powerful, so much so that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influences of home, whether good or evil, that he is absolutely helpless to resist them. What a heart-moving responsibility, then, rests upon parents to see to it that the home influences are all that they should be.

How apt, then, the divine admonition, "And they shall teach their children to pray, and to walk uprightly before the Lord."

RESTRICTED FAMILIES

Another and very ominous indication of the cracking up of American homes is the decreasing birth rate. In the *Reader's Digest* for October there is an article which states that "in the United States at large 42% of the married women have no children whatever or only one child."

That in the United States at large "approximately only one-third of the married women have a sufficient number of children to keep the population of the country even at a stationary level."

That in the United States at large "the urban birth rate has fallen so shockingly low that all American cities of one hundred thousand and over would, in three generations, or one hundred years, fall to one-third their present size if left without accessions to their populations outside."

That in the United States at large "the professional classes in American cities are reproducing themselves only sixty percent."

That "in many local areas conditions are even far worse. Note, for instance, the city of Chicago. More than half its families have no children whatever—to be exact 534,125 out of its 842,578 families are without a single child of their own. And there are many American cities that have even a worse birth rate than Chicago

"The one large group of people that remains least affected by the scourge of artificial birth control is our rural population. Were it not for them America would already be headed down the speedy slopes of decline."

Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the household. When the husband and wife are healthy, and free from inherited weaknesses and diseases that might be transmitted with injury to their offspring, the use of contraceptives is to be

condemned. Prime Minister Winston Churchill, March 21, 1942, said in a broadcast to the world:

One of the most sombre anxieties which beset those who look ahead is a dwindling birthrate in thirty years. Unless present trends alter, a smaller working and fighting population will have to support and protect nearly as many old people. In fifty years the position will be still worse. If this country is to keep its high place in the leadership of the world and to survive as a great power that can hold its own against external pressure, our people must be encouraged by every means to have larger families.

Former president of the United States, Theodore Roosevelt, said:

The severest of all condemnations should be that visited upon wilful sterility. The first essential in any civilization is that the man and woman should be the father and mother of healthy children so that the race will increase and not decrease.

The Census Bureau on January 31, 1941, declared:

If the present birth and death rates continue, the non-white population of this country will, in the long run, increase at the rate of about seven percent per generation, while the white population (including the Mexicans) will decrease at the rate of about five percent per generation.

The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die.

DIVORCE INCREASE

Another indication of the weakening of the Home Front is the increasing rate of divorce. At the beginning of this century (1900) there were in the United States 75 divorces per 100,000 population; 41 years later there were 200 per 100,000 population. Today here in the United States there is one divorce out of every 6.37 marriages. Out of every one hundred couples married in this country, twenty are wrecked on the shoals of divorce. It is reported that in about half of these, children are affected by the decree.

It is pleasing, brethren, to note, that the divorce rate in the Church including civil and temple marriages is only one-half that generally throughout the United States. The temple marriages fall way below that.

Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church.

A man who has entered into a sacred covenant in the House of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to consummate his second marriage in the temple. A separation because of infidelity is another matter.

When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the

sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word, and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united, as two dew-drops that slip into one, become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought. But divorce is not the proper solution, especially if there are children concerned. Far better to follow the wise admonition of William George Jordan:

Life is too short and love too great to sacrifice one hour through pettiness. What matters it whose the fault or whose the forgiveness? It is a very poor brand of personal dignity that dares to throw its desecrating shadow between them and the joy of reconciliation and new bonds of love.

When the realization of the waning of love comes, the two should seek to forget for a moment the differences, the saddening changes, the cemetery of dead memories and buried emotions, and try to get back somehow to some common ground of unity and understanding. They should seek to gather together the trifles of sacred things not yet lost. In the thought of these there may be a vitalizing flame of old love flashing out from the dull gray of the ashes that will burn away the dross of discord and misunderstanding.

Love is the most valuable cargo on the ship of life. It is the greatest thing in this world, and the only thing that will make the next worthy of the living. The ebb-tide of love is the saddest thing in a true individual life. It is a life's folly to let love die if aught we can do will keep it real and living.

WHAT SHOULD BE DONE TO STABILIZE HOME LIFE

1. Instruct the youth of both sexes that the foundation of a happy home is laid during pre-marital days. Keep the spring of life pure by conforming their youthful lives to the single standard of morality. When that is done, the bride comes to the man she loves a stainless, priceless jewel. He in turn receives her not as a cheat, but as a man who can meet his bride on the high plane of moral integrity.

I know there are people in the world, some perhaps who are listening to what I am saying, who consider such an ideal old-fashioned, behind the times! They dub those who entertain such ideas as "reactionaries," "stand-patters," and "anti-progressives," etc. Well, all I can say is that nature herself is "old-fashioned," as old as love itself; for since history began man has wanted the woman he loved to be his and his alone. But aside from this, the couple who come to each other in the eyes of the Creator, as true lovers should, have no hidden secrets to break forth at a future time to cause embarrassment and perhaps to destroy the temple of love that has been in process of building for years.

2. Teach the young people that marriage is not merely a man-made institution, but that it is ordained of God, and is a sacred ceremony, and should receive their gravest consideration before they enter upon a contract that involves either happiness or misery for the rest of their lives. Marriage is not something which should be entered into lightly, terminated at pleasure, or ended at the first little difficulty that might arise. The least young people can do is to approach it with honest intentions of building a home that will contribute to the bulwark of a noble society.

3. The ceremony should be consummated not in secret but in the presence of friends and loved ones. Let the marriage be solemnized as far as possible at the place of residence, which will minimize the evils of runaway marriages. For members of the Church, the temple should be the chosen place in which this sacred obligation is assumed. For the future of Latter-day Saint homes, young men and young women should so live that they will be worthy to consummate their union for time and all eternity in the House of the Lord. Regarding this any intelligent person who believes in the persistence of personality after death, in the immortality of the soul, will recognize at once that love, the divinest attribute of the soul, will also persist. Death cannot dissolve the union founded by love when that union is sealed by the power of the holy Priesthood. Couples having sealed upon them the blessings of the new and everlasting covenant may continue in joy and exaltation throughout the eternities to come.

Under the present stress and commotion of social and political groups today, because of the exigencies and horrors of war, the Home Front may seem to be somewhat unstable, but the divine institution of marriage must and shall be saved.

CONCLUSION

Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—lessen the number of broken homes. It is time that civilized peoples realize that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents, and of the nation.

One of our boys in Australia who was in those terrible battles in North Africa writes of his feelings upon returning home as follows:

It was the most joyful experience I can ever recall. Hours before we sighted the Australian coast, the ship's decks were crowded by returning soldiers looking for that first glimpse. I shall never forget that great thrill which came over us all when dimly through the distance we first saw land and home. Gosh! how we did roar and cheer! There were about 22,000 troops in the convoy and you could hear the cheering coming across the distance which separated our ships. My!—after three and one-half years of roaming about the battlefields, living like nothing on earth, it was really good to be home again! As we neared land I couldn't help getting a lump in my throat. I think almost every hard-bitten soldier felt the same as I did, especially as we realized that we were the lucky ones to return. There were many of our fine boys who stayed behind forever!

There are a million men and more on the battle fronts offering their lives in defense of the ideals of liberty vouchsafed by the constitution of the United States. They are praying and fighting for the preservation and permanency of the homes they left behind.

It is the duty of everyone to strive to make it possible that no soldier now dreaming of a happy homecoming may return only to find a broken home or its ideals shattered by the sinful indulgences of a member of the family.

One of the highest ideals of life is to keep secure and free from sorrow the homes of the Church and of the nation.

ELDER OSCAR A. KIRKHAM*Of the First Council of the Seventy*

With the inspiration of the past and of the present and facing the greatest opportunity for missionary work in the history of the Church, it becomes our duty to think seriously, make definite preparations, and be ready to accept and enjoy the call of tomorrow which will soon come to many to take the revealed word of the Lord to a weary and sorrowing world where men's very souls are being tried.

METHODS OF EARLY MISSIONARIES OF THE CHURCH

Our early missionaries thrill us with their stories of faith, courage, sacrifice, and devotion.

It has been revealing to me to know that the gospel word and the story of the Prophet Joseph Smith has been told by our missionaries in Iceland, Finland, India, Malta, West Indies, China, Siam, Russia, and in many of the far-away islands of the seas as well as in the well-known countries of the world.

Here are words from a few of the old diaries of the missionaries of yesterday:

I quote, "The law of God to us was to go without purse or scrip. We put some Books of Mormon and some clothing into our valises, strapped these on our backs, and started on foot, relying on the Lord for preservation and blessing."

"Our way," said another, "was miraculously opened, that we might have means to pursue our voyage."

And another: "In the name of Jesus Christ we went forth healing the sick, restoring the lame, and opening the eyes of the blind. The honest in heart flocked by hundreds to the standard we reared."

"We were hailed with songs and shouting and other tokens of joy."

"After a long and hard voyage," said another, "the first thing we did was to ascend a mountain and offer prayers of thankfulness and ask for guidance in our work."

"I resolved," said one brother, "to start on my mission to England, which seemed a painful duty for me to perform—to have my family go into the wilderness westward, and I turn and go the other way. Later, however, in England, I learned they were one hundred and twenty miles out of Nauvoo, all well and rejoicing in the gospel."

"And then," said one, "the cholera had broken out on the boat. Henry went on the upper deck, called upon the Lord in the name of Jesus Christ and in the power of the Priesthood rebuked the destroyer. The one person that had the disease died, but no other people on the boat were afflicted."

These and many like stories which you might tell give us the inspiration of the missionaries of yesterday.

COMMENT OF A MILITARY LEADER

Today their grandsons and great-grandsons in foxholes, on battlefields, in hospitals, and in army camps and on the seas are bringing to their

companions and friends the same story of comfort and inspiration.

"Give me the soldier," said one of our military leaders, "who has faith in God. He has no fear. Once he knows the cause is just, then all hell can't stop him . . . What we need here," said he, "is more Mormon missionaries and better mechanics."

But tomorrow when this terrible conflict is over, then we shall have our greatest challenge. For our Lord has said, "Blessed are the peace makers, for they shall be called the children of God." And the only peace that shall endure will be that built in the hearts of men.

FAITH IN GOD BRINGS PEACE

In the Gospel of St. John, 14th chapter, verse 27, we find this promise: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

To have faith in God and a testimony of the divine mission of the Prophet Joseph Smith—these great truths hold the secret of abiding peace.

How humble, prayerful, and thoughtful we should be as we face this great task, this opportunity to do so much good.

One has said:

Lord, make me a channel of thy peace
That where there is wrong I may bring the
spirit of forgiveness,
That where there is doubt I may bring faith,
That where there is sadness I may bring joy,
For it is by giving that one receives;
It is by self-forgetting that one finds.

FUTURE MISSIONARY WORK

Begin now for your mission tomorrow. The Lord is blessing many of you with greatly increased incomes. Set aside a definite amount for missionary service, and then if you are worthy and the call comes, you will be ready to enjoy the greatest experience of your life—an ambassador of the Gospel of Jesus Christ. Let us be humble, and prayerful, and study the word of the Lord. Tomorrow will soon be here.

May the Lord add his blessings I humbly pray, in the name of Jesus. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I made a call at President McKay's office yesterday morning to assure him that I would be grateful if he would consider the broadcast tomorrow morning as my share of the time of this conference, but President McKay, as you know, is a man of firm resolution, and so here I am this morning.

ADVICE REGARDING GOING TO LAW

I have appreciated very greatly this morning, President McKay's remarks concerning the home front. That which I have in mind concerns the home front also, very closely. I have had in my files of broadcast prospect material for the past two years or more, a text from First Corinthians out of which I have been trying to evolve a broadcast comment. Part of it was presented last Sunday, and part of it hasn't evolved as yet. The text is from Paul:

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:5-8.)

This seemed to tie in with another statement which, among others, was more recently invited to my attention by Dr. G. Homer Durham from the utterances of President John Taylor:

If people could live without going to law, society would be greatly benefitted, and individual pockets suffer less.

That comes from the *Nauvoo Neighbor*, July 2, 1845. Somehow or other the two seem to tie in together with another statement from Corinthians:

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. (II Corinthians 11:26.)

And another one from Proverbs:

Debate thy cause with thy neighbor himself; and discover not a secret to another. (Proverbs 25:9.)

INSTRUCTIONS ON HOW TO SETTLE DIFFICULTIES

These are all by way of preface, brethren, to a plea that if we have differences that we settle them among ourselves through the various agencies and organizations and procedures which the Lord has given us. I quote again from John Taylor:

Then the teachers, who are helps to the priests, whose duty it is to go among the people and talk to them on their duties—not like so many parrots, but full of the spirit of God—and where there may be difficulties to settle, and it is not within the power of the teachers to satisfactorily adjust them, report them to the bishop, who sits as a common judge in Israel and to adjudicate all such matters. If thy brother offend thee, go and say to him, "Brother, you have done so and so, and if he will not listen to you nor ask forgiveness for the offense he has given you, take another man with you—one whom you think has influence with him, and one whom you think he will listen to—and let him talk. And if the offending person will not listen to him, report him, to be dealt with according to the order of the Church. And if he continues obdurate and stubborn, then he does not belong to us.

Let us always feel like operating together for the good of each other and for the kingdom we are identified with. (*Journal of Discourses*, 19:142.)

If men have differences, they should try to settle them amicably among themselves. But if they cannot do this, let them take the first steps as directed in the Church covenants; let them come together as brethren having a claim upon the Spirit and power of God which would attend them if they lived their religion, and then, provided the priests and teachers did their duty and were filled with wisdom and the spirit of their office and calling, so ninety-nine cases out of every hundred might be satisfactorily settled without either troubling the bishop's court or the high council. (*Journal of Discourses*, 19:53-54.)

The organization of the Church is after the plan that exists in heaven and according to the principles that God has revealed in the interest of His Church upon the earth and for the advancement and rolling forth of His kingdom. We start in with the teacher and with the priest, whose duty it is to know the position of all the members in their several districts. If they do their duty they will know really and truly the position of all those who come under their charge. Their duty is very simple. What is it? They are to see that there is no hard feeling existing in the breasts of the Saints one towards another; that there are no dishonest or fraudulent acts, no lasciviousness or corruption, no lying, false accusations, profanity, or drunkenness; and that the people call upon God in prayer in their various households—the father and mother and children, and that all perform their various duties and do right . . .

And while God has organized His Church upon the earth after the plan that exists in the heavens, it is for the various officers in the Church to fulfill the duties devolving upon them, acting in all kindness, long-suffering, and mercy before the Lord, yet with justice and judgment that the law of God may be honored, that the principles of righteousness may be exalted, that the workers of iniquity may be ashamed, that the meek may increase their joy in the Lord, and the poor among men may rejoice in the Holy One of Israel; that righteousness and truth may prevail among the people of God; and we may act not in name only, but in reality as the Saints of God without rebuke in the midst of a crooked and perverse generation. (*Journal of Discourses*, 23:216-218.)

If I violate any law of the Church, bring me up for it. If anyone else does, bring him up for it. But don't go sneaking around backbiting and misrepresenting. Let us act as men, at least, if we won't be Saints. But we should be true to our calling and profession and honor our God. (*Journal of Discourses* 24:233-35.)

The further a difficulty spreads, brethren, the more bitterly intrenched does it become, and the greater is the cost in time and in money and in feelings—sometimes even in the disaffection of our families, which is an experience that has been repeated altogether too many times. In the words of Paul—in the words of John Taylor—settle your difficulties among yourselves, if you have them. Don't worry about the lawyers. They have plenty to do without becoming embroiled in differences among brethren, and the court dockets are crowded. Settle your differences among yourselves. I hope we haven't any Zeezroms in the Church, of whose kind it was said:

. . . because they received their wages according to their employ, therefore, they did stir up the people . . . that they might have more employ, that they might get money according to the suits which were brought before them. (*Book of Mormon*. Alma 11:20.)

If we have any such I hope they are not making a living at their profession.

INCIDENTS REGARDING PRESIDENT JOHN TAYLOR

Speaking of John Taylor, I would like to digress a moment to give you one or two other statements of his, one particularly to show the uses to which he put humor.

A smart young man had just returned from college, and at the table he wished to show his parents what extraordinary advancement he had made. "Why, father," says he, "You can hardly conceive of the advance I have made."

"Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man."

There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness.

"Now," he says, "You see there are only two ducks, don't you?"

"Yes," answered the father.

"Well, I can prove to you that there are three ducks."

"Can you," says the father, "that's quite extraordinary, really. How can you do it?"

"Well," says the son, "I will show you. That's one?"

"Yes."

"That's two?"

"Yes."

"Well, two and one make three, don't they?"

"Quite so," says the father. "It is very extraordinary, and to show you how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you." (Laughter.)

And then, says John Taylor, speaking out of the nineteenth century:

Some of our "financiers" have made this kind of discovery, but when it comes to the practical thing, they, like the boy, have got to fall back on father's duck or mother's duck! (*Journal of Discourses*, 20:164, 165.)

"Do I talk plainly?" says John Taylor. "God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth."

I have spent many hours the last year and a half with the lofty thought and strong language of John Taylor. I am sure that you are going to enjoy studying him in the priesthood quorums of this Church in the year to come.

In conclusion a thought of great comfort from the same source:

There may be circumstances arise in this world to prevent for a season the order of God, to change the designs of the Most High, apparently, for the time being. Yet they will ultimately roll back into their proper place—justice will have its place and so will mercy, and every man and woman will yet stand in their true position before God . . . (*Journal of Discourses*, 1:222-223.)

PRESIDENT GRANT'S LENGTHENED SERVICE

We have had great leaders, brethren. We have the President of the Church with us today. I was reminded last night that he has served longer among the General Authorities than any other man who has served since the restoration. On the sixteenth of October of this year, as I recall, President Grant will have served as one of the General Authorities for sixty-one years. The longest term of service prior to this, I believe, was

that of Wilford Woodruff, fifty-nine years. From Joseph Smith to Heber J. Grant, such wisdom and counsel as has been read here, and as is found in each of the utterances of these brethren, are a safe guide to the current conduct of our lives.

May God be with President Grant, and help us to appreciate the privilege of a living leadership with divine authority and inspiration to direct us through all the difficulties of our day, and help us to be wise enough to live in accordance with those counsels, I ask in the name of the Lord Jesus Christ. Amen.

Elder William Harper Stoneman sang a solo, "Calvary" (Rodney).

ELDER MARION G. ROMNEY

Assistant to the Council of Twelve Apostles

Brethren, I have been greatly impressed with a passage of very modern scripture. You will find it on page thirty of the *Message of the First Presidency*, delivered in this tabernacle on October 3, 1942. It follows a survey of Satan's present efforts to destroy the people of the earth, and reads:

STRENGTH IN UNITY

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting Gospel of Christ and the rights and powers of the Priesthood of Almighty God. We of this Church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind.

It seems to me that standing thus as God's representatives in the earth, charged with the responsibility of carrying the banner of righteousness in the mighty conflict now raging between truth and error, we are under great responsibility to be one, for we fight against tremendous odds, and we need all the strength we can get.

United we are strong. We have great strength as a unit. The programs we have undertaken as a Church have been accomplished magnificently.

EVIDENCES OF UNITED EFFORT

I call to mind the building of the Nauvoo Temple. The Saints were poor. The securing of the money for the purchase of the materials they used required sacrifices beyond any that we have been asked to make in recent times. They knew that as soon as the building was completed and they had received their endowments therein, they would have to abandon it. Still they held to their purpose, though they had to complete the construction with a sword in one hand and a trowel in the other. That building is gone, but the monument erected in the hearts of the builders shall live forever as a testimony to their faith and unity.

The missionary work of the Church is another example of what can be done when the people are united. It is one of the marvels of the age to all who are acquainted with it. Today, one foreign mission is being manned by a single small stake.

The erection of the grain elevator on Welfare Square in this city is a further evidence of what can be done with united effort. When the erection of that structure was in contemplation, it was stated by one of the consulting engineers that the building could not be erected without a skilled crew, and that it would take such a crew between fourteen and fifteen days to pour the cement for the bins. The cement was poured in eight and one-half days, almost wholly by an unskilled force of volunteer Welfare workers.

The production of the annual Church Welfare budget is another demonstration of what this Church can do.

It is my conviction that since we are engaged in the Lord's work, we can accomplish everything He wants us to do if we will but be united.

Can we not be so in all things? The answer is obvious and certain. We can, but there is only one way, and that is for each one of us to find out what the Lord wants done, and then for all of us to proceed together with energy to do it.

Unity never comes while each man charts his own course and walks in his own way. The Lord made this very clear in the first section of the Doctrine and Covenants, when He marked such a practice as one of the reasons for the calamities which he saw coming upon the inhabitants of the earth. He said:

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (D. & C. 1:13-16.) [Italics author's.]

This message was intended for all the world, as the Lord says, and now for nearly one hundred and twelve years the Lord's servants have been carrying it to the world, explaining that the cause of all this strife, trouble, and wickedness is that men rely upon the counsel of their fellow men and trust in the arm of flesh and walk in their own ways after the image of their own gods, rather than seek the true and living God to establish His righteousness.

I repeat that the only path to unity is to find out the will of the Lord, and then follow it. The way to find it out is, first, to be humble. We must not be hard of heart. We must assume our proper relationship to our Father in heaven, recognizing that in His infinite wisdom He knows what

ought to be done. Therefore, we should be willing to subject our personal opinions and actions to His will.

UNDERSTANDING OF THE GOSPEL COMES THROUGH STUDY AND PRAYER

In this attitude, we should learn what His will is by a study of His word, as given in the standard works of the Church and through the living prophets. This study must be made in faith, and prayerfully. We should ask the Lord to help us comprehend the Prophet's words and understand their application to us.

As an illustration of this approach, I call your attention to some Book of Mormon history. You will recall that Father Lehi had a dream, in which he saw the tree of life, the fountain of water, the iron rod, and the large and spacious building, and that when he told his sons about it, they did not understand its meaning. Nephi had such a desire to know what it meant, and such faith that the Lord could make it known unto him, that he was caught away into a high mountain and given its interpretation. When he returned to the tent of his father, he found his brothers disputing as to the meaning of the words of their father, and they were hard to understand in the wisdom of men, for Nephi says that his father spoke "many great things unto them which were hard to be understood, save a man should inquire of the Lord." His brothers, being hard in their hearts, had not inquired of the Lord, saying that the Lord "maketh no such things known unto us." Then Nephi said:

... How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said? If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Nephi 15:10-11.)

INDEPENDENCE THE AIM OF THE WELFARE PLAN

One of the activities of the Church which is being given great emphasis at this time is the Welfare work. If I understand the counsel of the brethren correctly in connection with this program, we must become a self-sustaining, independent people. This means that the Church members, individually and as a body, must become independent of direct public relief of all kinds.

We have done a magnificent work in our production program and in many other Welfare activities. What we need to do now is to become united as one man in our determination to accomplish this great objective of independence. This we can do by understanding and following the advice of the brethren and the instructions issued from the headquarters of the Church.

It seems to me that there is no greater threat today against our fundamental institutions than that of losing our independence. It is a sad fact that in Utah in 1942, when industrial payrolls were up 270% over 1936, the public welfare expenditures were up 282% over 1936. It is possible, in the Church Welfare way, to free every member of the Church of Christ

from the necessity of accepting direct relief from any public agency and to make all, except the permanently disabled, self-sustaining.

I accept this Church as the way of life, not only in the interpretation of theology, but in the social and economic phases of our lives, and I expect that through this Welfare program the Church shall point the way to the solution of economic problems, so that in the future a falling world can point to it as a light on the hill which has solved its economic problems in the midst of chaos.

God help us to become united in our understanding and in our efforts to accomplish this great objective, I humbly pray in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

President of the Council of the Twelve Apostles

I trust that I may be favored of the Lord in what I shall say, to the end that you may be edified and that the time that I occupy may be profitably spent. It is a remarkable experience to stand here and face an army of men, and realize that each of these men possesses divine authority. No other place in the world, no other group in the world, holds the authority of the holy Priesthood as you do.

CAUSES OF PRESENT CONDITION OF THE WORLD

It is oftentimes a source of exceeding distress to me to know that our brothers and our sisters are in the world, many of them, seeking to destroy those who are opposing them on the field of battle. It seems that at different periods of the world's history, those who have been faithful in keeping the commandments of God have been compelled to defend the ideals that they have received from our Heavenly Father. Today those who have gone out from among us are not only representatives of the government of the United States but they go out also believing that it is their religious duty to defend the liberties of the nation that our Heavenly Father established for us to enjoy.

It does seem strange that after hundreds of years of access to the holy scriptures comparatively few people are familiar with the fact that what is occurring now is in fulfillment of predictions of men who, like you, have held the Priesthood. The philosophies of men vary and change. The truths of God are fundamental and never change. Today this world is facing destruction because after not only hundreds of years but thousands of years the sons and daughters of the living God have failed to conform their lives to His kind advice.

One of the prophets told us that the Lord God would do nothing but He would reveal His secrets to His servants the prophets. In other words, the world would not be taken by surprise if they paid attention to the leadership that the Lord provided. So we look down over the vista of time, to the days of Noah when the Lord warned the people of what would occur, and they apparently paid no attention, for out of the seeming mul-

titudes that dwelt upon the earth, only eight souls were saved from destruction, yet all had been told how they might be preserved.

WARNINGS OF ANCIENT PROPHETS

The Lord warned Tyre and Nineveh and Jerusalem and Babylon, and other cities, that unless they repented and turned to him they would be destroyed, and of those cities, Nineveh was the only one that turned immediately to the Lord when the Prophet Jonah warned them of impending danger. The king and people clothed in sackcloth and sat in ashes without delay, and the Lord permitted the destruction that was promised to pass by.

The Lord told Abraham that his seed should go into a strange land, that after four hundred years they would return with great possessions. He did not tell him how it was going to be brought about. He did not tell him that Joseph, one of his descendants, should be sold into slavery in Egypt and because he kept the commandments of God should have communication with the heavens and preserve the great nation where he was living at the time. **Abraham was not told that.** He was not told that the great Pharaoh would recognize a humble Hebrew who was taken out of prison to interpret his dream. Abraham was not told that the family of Joseph would be brought to Egypt in order to be preserved, that they should become a mighty multitude, and after a period of time, four hundred years, six hundred thousand people, approximately, came out of Egypt and wended their way through the wilderness into the Promised Land. It was not a matter of guessing. It was a matter of knowledge on the part of God and He gave the information to Abraham.

Think how anxious the Lord was to save the cities of the plains, Sodom and Gomorrah. Abraham pleaded repeatedly with the Lord, asking that they be spared for the sake of the righteous. He kept reducing the number until he came down from fifty to ten righteous people. The Lord said that if in these cities ten righteous could be found, the cities would be saved. But not ten righteous persons could be found and the cities were destroyed, as they had been warned by a servant of the Lord that they would be because of wickedness.

It was a strange thing that in the days of Isaiah the Lord revealed to him that the greatest of all the nations in the earth should be humbled, and He gave the name of the man, Cyrus, whom the Lord referred to as His anointed, and told Isaiah that Cyrus would overthrow Babylon and rebuild Jerusalem. The prophet had said that Jerusalem would be in bondage seventy years. It was just seventy years when Cyrus gathered together and took back to Jerusalem the Jews who had been taken captive to Babylon. Cyrus took artisans and skilled men and the vessels that had been stolen from the temple by those who had lived in Babylon and went back to rebuild Jerusalem.

It was not very long after that until the Jews who would not repent were punished because they would not listen to the Lord. And then again, after the coming of our Lord and Master, Jesus Christ, they would not

receive His Gospel and they would not repent. This time Jerusalem was not only overthrown but was destroyed and her temple was razed until not one stone was left upon another.

All these things were revealed to the prophets of God. And so we might go on now speaking of Babylon, and how the Lord told of the establishment of the various kingdoms that should succeed, by giving the king, Nebuchadnezzar, a dream, and then by using Daniel, who was there as a captive to interpret the dream of the king. The prediction had been made that certain things would occur, and one kingdom should follow after another, and it was so fulfilled. It took hundreds of years to fulfil the prediction. One of the remarkable parts of the interpretation was that in the days of the kingdoms that should grow out of the Roman Empire, the God of heaven should set up a kingdom. A little stone was to be cut out of the mountain without hands, and the God of heaven would set up a kingdom.

Daniel was a prophet of God, and he was a prophet because he kept the commandments of God. I would like you brethren who are here today to take this message with you. Daniel observed the teachings of God with his companions, with reference to the kind of food and drink they should have, and refused to accept the food that was served upon the king's table. He kept the Word of Wisdom, and the result was that he, with his three associates, who also kept the Word of Wisdom, of all those that were captives, received the inspiration of the Almighty and their own lives were not only preserved, but they were also permitted to tell what should occur.

THE PROMISES OF THE LORD FULFILLED

Now, in the days of the kings that grew out of the Roman Empire, the kingdoms were partly strong and partly broken, and the God of Heaven did set up a kingdom, for in the year 1830 he established His Church here upon the earth. That did not come by accident—it did not come by surprise. It had all been predicted—all these things that are contained in the Old and New Testaments, and many others that I am not trying to mention. I am trying to call your attention to the fact that when the Lord speaks, what He promises has always been fulfilled.

Well, now, has He promised us anything today? Read your scriptures. Not only the Old and New Testaments, but turn to your Book of Mormon. See how the Lord has fulfilled His promises—how the Nephites, because they refused to accept the teachings of God—refused to sustain those who presided over them by authority—were wiped from the face of the earth. That was not done without a warning; they knew it would come, and they were told, across the mighty ocean, of the coming of the Savior, what would occur when He came, and what would happen when He was crucified. The Lord kept these things in the minds of His people who were prophets and who paid attention. All over this land there was destruction because the people were not righteous.

You may follow the record, and you will discover that such things have never happened to a people who were keeping the commandments

of God. The destruction has come to those who were failing to pay attention to what the Lord desired. This nation was raised up in order that men might worship God according to the dictates of their conscience—this nation of which we are a part. God raised up the very men who prepared the Constitution to declare to us our privileges and our liberties. It was not an accident. Those things were recorded beforehand. In the Book of Mormon He announced the coming of Columbus, and of the Pilgrim fathers, from the old world, those who came here to worship God.

PREDICTIONS OF A MODERN PROPHET

All these things had been made known beforehand, and then, in the case of the Latter-day Saints, when they were in distress in Nauvoo and were being harassed by their enemies, the Prophet of God told them that they would be driven from their homes—and that they would come to the tops of the Rocky Mountains where they would become a mighty people. What did they know about the Rocky Mountains? What was there in the Rocky Mountains that they should come to? Not anything but what God had prepared. That prophecy was fulfilled, and you are my witnesses that it was fulfilled in that the Latter-day Saints today are a mighty people in the midst of these great mountain valleys.

Another prediction of our times that was fulfilled, was when the Lord revealed to the Prophet Joseph Smith that there would be a civil war in this country and told him exactly where it would begin, at the rebellion of South Carolina. How did the Prophet Joseph know, nearly thirty years before it occurred, that it would start in South Carolina? He knew because the Lord knew and told him so. So from the beginning, through Noah, and all down through the line of prophets the power to communicate with the heavens has been with those whom God has raised up and prepared. The people have been taught, and they have been warned, and most of them have been recreant to the warning, the result being that great destruction has come upon the children of men.

Now, in our day we are warned, in a revelation to the Prophet Joseph Smith, that unless we are more righteous than those who are receiving destruction at the present time in many parts of the world, we, too, must lose our birthright and our opportunity and be destroyed here in the flesh. We will not be justified by saying we are living as well as other people. That is not sufficient, my brethren. We have a special destiny if we live for it. That destiny is to live here upon this earth when it becomes the Celestial Kingdom, where God our Heavenly Father and His Son Jesus Christ will be our King and our Lawgiver. We know these things, and the world does not know them. So it is not sufficient that we are doing as well as most of the people in the nation. Unless we are keeping the commandments of God and living worthy of the blessings of our Heavenly Father, we will not receive those blessings.

SALVATION THROUGH KEEPING THE COMMANDMENTS

Now that is not said with any feeling of unkindness and harshness.

From the depths of my soul I wish that we ourselves could see our own danger. There are many people among us who are pleasing to our Heavenly Father because they are keeping the commandments of God. There are many people who are not members of the Church who are seeking to keep the commandments of God as they understand them. All these will receive blessings in proportion to their faithfulness. But in preparation for the Celestial Kingdom, to obtain an inheritance here when this shall be that kingdom, the Lord Himself has given the rules and regulations. Yet, I fear there are some among us who are so thoughtless as to have the idea that they will decide for themselves, contrary to the Lord's advice, what they will do and yet expect to receive an inheritance in the Celestial Kingdom, but they are doomed to disappointment. The Master said:

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. (Matt. 7:21.)

Why are we prevented at the present time from doing as we have done for years, to bring all our people who can come to the tabernacle? Because the people of the world have transgressed the laws of God; because the people of our nation have disappointed the Lord and have refused His blessings, so many of them.

Then, right here among us, in our own homes, in the organized stakes of Zion, there are those who have had the hands of the servants of God laid upon their heads and been confirmed members of the Church, and many of them have received divine authority, and today what would they do if the Savior were to come? What would we do? Are we prepared for the coming of our Lord? I hope we are preparing, because we need to be prepared.

And so today, as one of the humblest among you, I feel with all my heart to invoke upon you the blessing of our Heavenly Father. You who are leaders in the organized wards and stakes of Zion, and some in the mission fields, I pray that you may have the wisdom to see the truth and to understand it and to live as the Lord intends that we should live. I say to you, destruction is not far away and only on the condition that we will observe the laws of God and keep His commandments have we the promise that He will preserve us. It is in our power to repent as it was in the power of the people of the city of Nineveh. When they were about to be destroyed, they repented and were preserved. Unless the people of this land that we live in, repent of their infidelity and wickedness and turn to the Lord, his judgments will overtake them. I do not say that with harshness or unkindness, but because the Lord Himself has said it, and it is your duty and mine to let our light so shine that all these people that we can contact will know and understand that God lives and that this is His footstool, and our title to an inheritance here shall only be obtained by honoring Him and observing His laws, and keeping His commandments. All these things are made plain to Latter-day Saints. It is our duty to divide the information with others of our Father's children.

ADVICE OF PRESIDENT GRANT UNHEEDED

We are fortunate today to have the servant of the Lord who presides over the Church, the mouthpiece of the Lord to us, sitting in our midst. There are thousands of people who would walk any distance they were able, in order that they might see the face and touch the hand of the Prophet of the Lord, and yet there are many of our own people who disregard his council. From this very stand he pleaded with us not to repeal the Eighteenth Amendment to the constitution of the United States. He didn't speak as Heber J. Grant, the man. He spoke as the President of the Church and the representative of our Heavenly Father. And yet in a state where we could have retained what we had, there were enough Latter-day Saints, so-called (some of them hold positions in the Church, or did at that time), who paid no attention to what the Lord wanted, ignored what He had said through his prophet, and what is the result? Such delinquency as we have never known is in our own community today, and the sons and daughters and grandchildren, and in many cases the fathers and mothers, who defied the advice of our Heavenly Father and said "We will do as we please," are paying the penalty and will continue to do so until they turn away from their foolishness and desire with all their hearts to do what our Heavenly Father desires us to do.

Now, I hope that I am not saying things in a way that might make you feel that I am angry with anybody. I have no such feelings. My heart is warm and tender toward the sons and daughters of God; I am grateful to have such companions as I have in this Church and some wonderful friends outside of it—men and women with whom we are seeking to share the Gospel of Jesus Christ.

TESTIMONY AND ADVICE

Today I stand here as one of the humblest among you, grateful for the blessings that have been bestowed upon me, thankful for the knowledge that this is God's work, and in conclusion I would like to bear my testimony that I know, as I know that I live, that the God of Abraham, Isaac and Jacob is at the helm. This is the true Church and it bears the name of His Beloved Son who named it. His servants have the power, and they have bestowed upon you, my brethren, a portion of divine authority with the belief that you will qualify, with the hope that you will measure up, and when I say "you" I mean all of us. Are we going to disappoint our Heavenly Father? Are we going to let our own homes go to pieces and our families forsake the truth while we trifle with our opportunity? Are we going to live like the world, because it is popular? Or are we going to do as the people of Nineveh did—turn from the foolishness of man to the wisdom of God and prepare ourselves for eternal life in the Celestial Kingdom? That is what He offers us. That is what each of us may enjoy if we will, and I bear you witness that this is true and pray that our Heavenly Father will help us to cleave to the truth that insures exaltation and eternal happiness, in the name of Jesus Christ, our Lord. Amen.

ELDER W. AIRD MACDONALD*(Former President of the California Mission)*

I feel very humble, my brethren, in occupying this brief moment in this great Conference. I am thrilled to be present again with President Grant. It was my great opportunity while serving in California to be closely associated with him during his visits there and I want to bear testimony here that he is the prophet of the Lord. At a time when he was stricken and when medical science said there was no hope for him, and as he lay in the hospital he detected our anxiety and concern. I recall the morning when we visited him there when in that calm assurance of faith he said: "Don't worry, the Lord has made manifest to me that I shall recover and I shall walk out of this hospital." It has been three years since that time and we are privileged to still enjoy his inspired leadership. I am grateful for this opportunity this morning to see him again and to witness before you our loyalty and appreciation of his great leadership of the Church.

I want to bring you the testimony of the outside world: Recently the President of the College of the Pacific at Stockton, California, paid a visit to your city and for two weeks he mingled among you. He returned amazed at the great work that is being accomplished here by the great Church that has set up an ensign to the world, and when talking to a minister of another protestant church said, "I was absolutely flabbergasted at what I found in Salt Lake City. You know, Dr. Long, there were seventy-three churches, and they all held services on Sunday evening—Seventy-three churches in one city, and we can't get one church filled in our city here."

That is the testimony of those who come among you. I appeal, to you, my brethren, to continue to keep the commandments of the Lord, for you are an ensign to the world, and the world is coming here to learn the ways of the Lord.

I am grateful for the opportunity that has come to me to serve in this Church, and I am thrilled with the new call that has come to me to serve with the men in the Service who I believe have a great heritage come to them through being the men who shall go before and make preparation for the coming of the Son of Man. I believe I see out of this great conflict, that this great army of freedom shall go in the might of the Lord and shall prepare the way so that the world might be ready to receive the King of Kings when He shall come. These young men who shall wear the uniform of this great army of righteousness that shall prepare the way like John the Baptist in the Meridian of Time, have a great responsibility and a great honor. I believe they go out as missionaries, these few, forty thousand among seven million, to be the light to the world and to prepare the way; and, by their lives, living among their buddies, to preach the gospel of Jesus Christ. I see a greater opportunity before them to preach the gospel than the missionaries have had in the mission field, who have spent most of their time trying to find men who would listen to them. Now, in the privacy of their own barracks, to their own buddies they can

preach the gospel many times without even saying a word. And so I appeal to you brethren who stand in responsible positions in the stakes and wards of Zion from whence our young men have gone into the Service, to let it be a distinct honor to your ward and stake that these are your representatives in the great army of righteousness. See to it that your membership and your families and the parents of these boys do not bother them with the petty things on the home front. They have all they can do in learning the great problems they have in their great work. I appeal to the parents to write encouraging letters to their boys and not to trouble them with the petty things at home.

I bear testimony to you that this is the work of the Lord, and I pray that we as a people may be worthy of the great responsibility that is ours in being a light to the world, and so living our religion and so being faithful to our teachings that our lives may be exemplary and that other men, seeing our good works, may be led to glorify our Father in Heaven. I pray God to bless us and to bless our beloved President that his life may be prolonged upon the earth and that we may enjoy his inspired leadership. Help us all to be faithful and true, I pray in the name of Jesus. Amen.

The congregation joined in singing the hymn, "Lord Dismiss Us." Elder Silas L. Wright, President of the Montpelier Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

The third session of the Conference convened at 2 o'clock p.m., Saturday, October 2nd.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We are now ready to begin the third session of the 114th Semi-Annual Conference of the Church.

All of the General Authorities are present, except President Grant, who feels that it is not wise to be here this afternoon. He was here all the morning as you know. He has the love and faith and prayers of the Priesthood here assembled, for his continued health and improvement.

The other General Authorities are present, also the Officers of Stakes, Quorums and Wards as heretofore announced. Attendance is restricted as it has been heretofore during the last three Conferences because of the exigencies of war.

The proceedings of this meeting will be broadcast over station KSL. We will make only such announcements as may be necessary for the audience listening in to keep in touch with the procedure.

Elder J. Spencer Cornwall will conduct the music, and Elder Frank W. Asper is at the organ.

The congregation will now join in singing, "Come Listen to a Prophet's Voice," number 27 in the Song Folder, 68 in the *Hymn Book*, 166 in your small books.

The congregation sang the hymn, "Come Listen To A Prophet's Voice."

President Heber Moon of the Duchesne Stake offered the invocation.

The hymn, "Jehovah, Lord of Heaven and Earth" was sung by the congregation.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Dear brethren: For some time I have anticipated this experience and with a great deal of anxiety. I have seen in my mind a large congregation of intelligent leading men of the Church, men holding the Priesthood and important offices in the Church, whom I would be expected to lead in intelligent and profitable thought in matters pertaining to our eternal welfare. In thinking what I might say that would be appropriate I have thought that, as this is a General Conference of the Priesthood of the Church, I might speak on the importance of the Priesthood in the great scheme of man's salvation with the hope that it might lead to greater faithfulness in magnifying the Priesthood.

THE IMPORTANCE OF THE PRIESTHOOD IN THE CHURCH

Priesthood is power and authority of God delegated to man to speak and act for Him in the work of salvation. We are all candidates for the blessing of eternal life and exaltation and have been from the beginning, and in the end I am sure we will be satisfied with nothing less than a fullness of glory, but these blessings cannot come to us without the exercise of Priesthood. It matters not how much faith we may have, how sincere our repentance, we can enter the Kingdom only by baptism and confirmation, and these ordinances have to be administered by the Priesthood. This really places the Priesthood on a par in importance with our membership in the Church. We might ask, do we fully appreciate our membership in the Church, and do we fully appreciate the Priesthood? There are other ordinances of supreme importance that we must receive if we would obtain eternal life and exaltation, for example, the endowments as ministered in the house of the Lord. In these endowments we are informed that they are to prepare us to enter the Celestial Kingdom. There we receive knowledge and information which with faithfulness on our part are intended to

admit us into the kingdom, knowledge that is received from no other source and without which we may never enter the Celestial Kingdom. Those ordinances are administered in the power and authority of the holy Priesthood. Do we see the importance of the Priesthood which we have received?

There are other blessings—the new and everlasting covenant of marriage, administered by the authority of the holy Priesthood entitling faithful men and women to receive that covenant, if they are true and faithful, to some of the highest and most glorious blessings that our Father has for His faithful children. A man may not attain to the goal of his existence, eternal life and exaltation, without himself bearing the Melchizedek Priesthood. He may not receive the endowments until he has first received the Priesthood. Nor can he have a wife sealed to him for time and eternity without his first having received the Priesthood. These facts make the Priesthood of equal importance with all these other ordinances of the Gospel and with salvation itself.

OBLIGATION RESTING UPON THE PRIESTHOOD

Every man that has received the Melchizedek Priesthood has received the oath and covenant of the Priesthood which the Lord has revealed and which is recorded in the eighty-fourth section of the Doctrine and Covenants by which He covenants with the Lord that He will magnify that Priesthood. You and I, all of us, have received that oath and covenant, and the Lord on His part covenants to give to us all that He hath.

If by bearing this Priesthood and magnifying it before the Lord, we may have all that our Father possesses, eternal life and exaltation in the Celestial Kingdom, what more can He offer as inducement and reward for magnifying the Priesthood?

Brethren, these important offices which we hold that grow out of the Priesthood, afford us an opportunity to magnify the Priesthood. I may say that when we magnify these offices, we magnify the Priesthood, and if we fail to magnify these offices we have accepted, we fail to magnify the Priesthood.

OPPORTUNITIES NEGLECTED

There are in the Church today, according to statistics, something like thirty-five thousand men over twenty-one years of age who hold some office in the Aaronic Priesthood who have never received the Melchizedek Priesthood. Some of these men may have become disgruntled over some little thing that might be overcome if we would take up a labor with them, inquire into their feelings, manifest a little love toward them and an interest in their eternal welfare.

Some seem never to have appreciated the Gospel which they have received. They have gone as far as they care to go, apparently, lying down on the job. This we do know, that these men never having received the Melchizedek Priesthood, have not received their endowments. They have not been married according to the new and everlasting covenant.

They are living with their wives and rearing their children outside of that covenant, having married their wives for the duration of their mortal lives. Such men are in danger of losing their wives, their children, and their salvation. The Prophet Joseph Smith has left of record this statement that when God offers a man knowledge, or a blessing, and he rejects it, that man is damned. We have here shown that the Priesthood is a blessing of the highest type and degree, and the Lord offers it unto the men of his Church if they will qualify, through faithfulness, to receive it. Our boys are taken when twelve years of age and are given an office in the Aaronic Priesthood and ordained deacons that they might assist the Church, that they might learn to appreciate and magnify the Priesthood, that they might prove themselves worthy of advancement, and at the age of fifteen, if they have been worthy, they are entitled to a further ordination in that Priesthood to that of a teacher, and after two years of experience as a teacher, at seventeen they are entitled to receive the ordination of a priest. And then, at nineteen years, if the boy has proved himself all along the line to be true and faithful, he is entitled to the ordination of an elder in the Melchizedek Priesthood. Here lies a great responsibility, one of many resting upon the bishopric of this Church, to see that that boy be not neglected and allowed to go on to be more than twenty-one years of age without his having the privilege of receiving the Melchizedek Priesthood and its attendant blessings.

COVENANTS ENTERED INTO ARE SACRED

There is another class of people in this Church. We have no statistics, so far as I know, to determine how many, but I am sure a great many who have gone a little farther than these adult members of the Aaronic Priesthood in that they have received the Melchizedek Priesthood. They have been privileged to go to the temple and get their endowments and have a wife sealed to them and then they have neglected all their religious duties and responsibilities, disregarded their vows and covenants that they have entered into in a most sacred way and in sacred places, and seem to have no interest in their religion. The wives of these men, notwithstanding they have been sealed to their husbands for time and eternity, do not always remain with them through time and eternity. Sometimes divorcements follow because a man has not kept his covenants, is not living his religion which, to his wife, is the dearest thing in the world, and complications arise, and she secures a divorce. Another good man comes along later and courts her, wants her for eternity as well as for time. She, knowing that he is a worthy man, wants him for eternity also, and she applies to the President of the Church for a cancellation of the sealing to her husband that she may be sealed to this man, and that is often given. I suppose that the President of the Church has the evidence in each case that justifies rendering a decision in favor of the woman. If the children are old enough to decide for themselves and they elect to be sealed to their mother and their stepfather, it is permitted and the dead man loses his wife, and his children. And where there is no divorcement in a case of this kind, if the man is altogether unworthy of the woman, and of the Priesthood

and blessings that have been sealed upon him, and he should die, that woman may get a cancellation of the sealing and be sealed to another man. Now, there are some of these adult members of the Aaronic Priesthood, and some of these who have received the Priesthood endowments and sealings and have been unworthy. Now this, by way of warning to these people. I do not wish to censure. That is not my prerogative, but to indicate the way of life and salvation and what the remedy is for these men, whether they have received the Priesthood and temple blessings or not, to live happily in their homes and make their wives and families happy, and live their religion, and then if a man has had a wife sealed to him and dies under those conditions the President of the Church is under obligation to protect his rights in the matter.

SEEKING AFTER THE NEGLIGENT

Now brethren of the Priesthood, do we seek work that may be done? Do we really love these, our brethren, who are among the unfortunate as members of this Church, so as to go out after them in love, in humility, kindness, pleading, helping them to see the better way of life? Elder Lyman, in his talk here yesterday made very impressive the work that is being done in the stakes of Zion by the stake missionary work. He reported thousands of men who had been inactive who had been brought into activity. May the good work go on as well as the conversions being made of good men and women who have not been members of the Church because they have not been taught and invited to become such.

The ward teaching work is another means by which these men might be reached, and toward those who have received the Priesthood, the quorum of the Priesthood to which they belong, and the presidencies thereof have a great responsibility. With all these agencies and the individual effort which the Lord requires of us, every man to his neighbor, he that is warned to warn his neighbor, is it possible that we cannot bring these members of the Church into activity that the Lord may have their help? He needs it. The conversions made here in the stakes of Zion in recent years are greater in number than have been made in the mission fields in the same period of time. They are here to be converted. Would that all these inactive members were brought into activity. Something for us to do, brethren of the Priesthood. May the Lord help us to do it well and faithfully, I pray in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I trust, my brethren that the Lord will bless me so that I may contribute at least a bit to the thoughtfulness of this conference.

THE HERITAGE LEFT BY THE PIONEERS

The other day a man came into the office, we began to talk about the Gospel of Jesus Christ and our families. This man's grandfather and his parents were among the early pioneers of the Church. They had made

every necessary sacrifice in order to come to this country in the early pioneer days. In talking with the man I found that he hadn't been doing the things that ought to be done. He had not been quite faithful to the principles of the Gospel of Jesus Christ, nor had he lived up to the privileges that were his as a member of the Church of Jesus Christ.

After talking with him, this thought came to me: These pioneers of ours, our fathers and mothers and grandparents, have been gathered from all the nations of the earth. It was not such an easy thing to leave the advantages of their homes and their country. They had made considerable sacrifice in order to come. Many of them had abandoned good positions and wealth, and all that they owned, in order that they might come to the valleys of the mountains to worship the Lord. They were honest people. They had the characteristic of playing fair with all men. They taught that it was necessary to be good citizens and to keep the laws of our government which would enable them to live more righteously and help them to enjoy freedom in this great land of ours. They had an abiding sense of modesty and decency, and protected themselves and their own and everyone else, that out of life might come the finest things possible. They were willing, when arriving here, to be sent out in the various places to build up other sections. They were obedient not only to the laws of their land but obedient to the laws of their Church. They had the loyalty that made them steadfast to the prophets, seers, and revelators, and the men who presided over them. In every way, they seemed to be willing to do the things that ought to be done. I am quite sure that they had faults, but they were few compared to their many splendid qualities.

Their love of the Gospel, their desire to be obedient, their desire to go to Church, their desire to honor the Priesthood which had been given to them has been handed down to us as a heritage. The pioneers measure their success in life by their ability to give to their children a heritage that eventually, if cherished, would lead them back into the presence of God, the Eternal Father.

I wondered as I talked to the man and after he left me, just what we as Latter-day Saints are doing with our precious heritage, a heritage paid for with so much toil, service, faithfulness, and in many instances sacrifice of life that those who followed after might live just a bit finer and better.

OBLIGATION OF PRESENT DAY LATTER-DAY SAINTS

I am wondering whether we are feeling that it is quite as necessary to follow the heritage that has to do with the Gospel of Jesus Christ as we do the heritage that has come to us, to succeed in a material way, and to make money. While this ability is a valuable and important one to receive from our parents, it is not worth while if we lose the other heritage of being splendid and decent and kind and honest. There is no higher compliment that we can pay to those who gave us our heritage than in using it in establishing ourselves upon the earth in righteousness and laying up treasures in heaven and thus becoming worthy to be with our parents after we have finished our lives here upon the earth.

We know the story of Jacob and Esau. The birthright didn't seem to be so important to Esau, and so the birthright came to another. Sometimes it seems to me we get the idea that because we have been born in the Church all the blessings that God can give to us, such as good health and good brains and many other fine things naturally belong to us. But these gifts are valuable and helpful only as we make use of them. It seems to me, brethren, that as fathers we are responsible for laying such a splendid foundation and getting into the hearts of our children in such a way that after we pass on, they will consider the Gospel of Jesus Christ the finest heritage that we could have left them to enable them to be helpful as they labor here on the earth and to keep them safe until they find their way back into the presence of God, their Eternal Father.

As we live our lives, I hope and pray that all of us will not be satisfied to be merely born in the Church. There is no royal road to learning, neither is there a royal road into the presence of God, the Eternal Father. Whether they be our children or somebody else's children, gaining salvation and attaining God's kingdom is totally dependent on the type of life each one lives as he spends his time here upon the earth.

May we not lose our parents because of our unfaithfulness. May the Lord be good enough to us that we shall not lose our children because of our lack of teaching or training or love or sympathy or tolerance; but may they remember us because of our good works, and the principles of righteousness which we have placed in their hearts, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

God of our fathers, known of old—
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!

PATRIOTISM COMMENDED

With you I am very much gratified that Utah went over the top in the bond sale, and that the nation over-subscribed the government loan. This shows that patriotism is not dead and that the love of pleasure does not predominate the spirit of sacrifice. Every American should do all he can to frustrate the wicked ambition of those who would rather rule in hell than serve in heaven. Brethren, we must not boast: we are not yet out of the woods. Our hope is in Jehovah, the Lord of Heaven and earth. He will not fail us. With God we can do everything that is right; for if he be with us who can be against us?

A LESSON FROM THE BEES

Now, may I turn your attention for a moment to some other matters. In the morning paper, a day or two ago, Mr. Belliston, the head of the

honey industry of this state, requested the people to sow clover in the barrow pits, and on the sides of the road, that the honeybees might be provided with the proper food and consequently make better honey. This is excellent advice.

I was in Miami years ago. The president of the branch had several beehives. I said, "Brother Newbeck, have you a lot of honey now?" He said, "Yes." "Is it good honey?" "No," he said, "it is not." "Why?" "Look over yonder," he said. And I beheld a bottling plant; there were scores of boxes covered with syrup. The bees had become lazy. Instead of flying out into the fields and extracting the nectar from the flowers, they lighted upon these boxes and fed upon this syrup; consequently the honey wasn't much good.

I am wondering if we are sowing clover. Are we providing the proper food for our children? I do not mean physical food. We are a well-fed nation; but we are not grateful enough to the Almighty. In the careful rearing of children we are building a mighty republic.

HOLDING COTTAGE MEETINGS SUGGESTED

Alexander Cairns said that there was such a thing as "wasting our sorrows." We have been deprived of some Church privileges, we think, because of this war. It seems that there are wards in Zion where Sunday evening meetings are dispensed with because of the inconveniences caused by shortage of gas, etc.

In each of such wards the bishop could have at least twenty or twenty-five cottage meetings on Sabbath evenings. This would provide for young and old rich spiritual food. In attending such meetings they would not be in places to feed on stuff that does not form character nor develop the qualities of true manhood and womanhood. If we would hold these cottage meetings and praise the Lord in worship and in song, behold there would be manifested in the lives of the young people increased Church activity and more spirituality.

The Sunday School is the most powerful—it is the greatest spiritual auxiliary organization in the Church. Fathers and mothers would do well to go with their children to Sunday School. There, in that divinely founded institution, the children are given proper spiritual food to develop a nobility of character, manhood, and womanhood which will endure forever.

Sometimes we think that in counseling our boys and girls, it is like pouring water on a duck's back.

ALMA'S CONVERSION

We read in the Book of Mormon the story of Alma. He and the sons of Mosiah were going around trying to destroy the Church. An angel stopped them by the way. For three days and three nights Alma suffered the pain of a damned soul. He was racked with the pains of hell. While he was praying, while he was in this distress, this agony, for he seemed to have touched the bottom of hell, he remembered the words of his father, the father who prophesied that Jesus Christ would come into the

world and redeem mankind. And as Alma thought of this holy being (no man can think of the Lord Jesus Christ without being a better man) he pleaded with Jesus, and prayed to Him. Then his pain, his torment, his guilty conscience subsided, and into his life there came an exquisite feeling of peace and love and joy.

HOME INFLUENCE POTENT

In the home a father's voice and counsel, the mother's law will be more effective than if they were given outside the home. I plead for a greater parental control, benevolent of course, persuasive, kind, and loving, because, "Come along, come along, is the call that will win." If the homes are provided with this parental control, with good reading matter, with the magazines of the Church placed on the table where the boys and girls can read them, I want to say to you that parents are going to have much more ease of heart, much less concern. I plead with you all to see what food your children are feeding upon. Provide them with that nourishment which will make them faithful members of the Church, good members of society, and great citizens of this glorious republic.

In the mission field young men have come to me and said: "Brother Callis, the words and counsel of my father, which I had forgotten before I came on a mission, have come to me in times of peril and distress, and they have built me up and steadied me and made me a better missionary.

God help us all, my dear brethren, to see that our children are fed the words of God, to go with them to Sunday School, for our faith is refreshed, renewed, stimulated by observing the external ordinances of the Gospel, such as the sacrament and other holy things.

I bear you my testimony, the youth of Zion will respond to example. Bid them go with you, love them, you fathers. Keep close to your boys, be chummy with them, associate with them. Mothers, make your daughters feel that you are their best friend on earth and teach them to come and confide in you.

God help us all to fulfil our righteous obligations and to be worthy earthly parents of that immortal soul which God has trusted to your care and of which you have charge, I humbly pray in the name of Jesus Christ. Amen.

A vocal solo, "My Hope is in the Everlasting"—Stainer, was sung by Elder Richard P. Condie.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

As always, I stand before this Church in these great gatherings with a sense of adoration, realizing, as I do, through the study of its history from its commencement, God's blessings upon it.

LABOR IN THE CHURCH BRINGS COMPENSATION

I think frequently as I meet with groups of the Priesthood, and particularly today, that this is like unto the great organized corporations, and you the governing body in its Priesthood are the directors thereof.

I reflect upon the temporal remuneration which you receive, and in contrast to this the great results which come from your untiring efforts. I am reminded also of the sacrifice which so many of you have made and are making; you men whom I associate with and know, you who have walked virtually barefooted for the advancement of God's work in your mission fields and yet, out of it all you come home, go into business, and devote thereafter a good portion of your profits and earnings back into this Church, to this great institution which God has established, never again to be taken from the earth. So, I marvel and constantly give praise and homage to each member of the Priesthood of this Church.

I am grateful indeed for the kindness and consideration which you fine presidents of stakes have given to me as I come into your midst.

I am fully aware that we perhaps are the best paid board of directors that God has on earth, and if each one of us were asked, nothing could be given Him which in the slightest degree could compare with the compensation which God has given him for the unselfish labor and interest he has shown in God's great work.

INSTRUCTIONS TO EARLY DAY MISSIONARIES

You know that in the beginning when this Church was young, extremely young, nearly all the membership of it had a great urge to proclaim its message, and a very restless feeling to go out to do something. They could not remain inactive, and, so, they kept the Prophet Joseph Smith very busy answering their questions, particularly the question which arose in the hearts of so many men:

For many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:4-5-6.)

You will find as you read the Doctrine and Covenants say from, I think, the 12th Section on throughout this great volume of scripture that in almost every instance the answer was the same.

Leave thy house and home, except when thou shalt desire to see thy family;

And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing. (D. & C. 19:36-37.)

One after another of the brethren received that answer, and they all went forth to do God's bidding and to receive God's commendation, and from that start, to the present time, the Church has grown through this great and marvelous system of missionary activity unequalled anywhere.

A LABOR TO BE PERFORMED AT HOME

Now, we find in our own midst here at home situations which call for additional help, situations which have been so eloquently and beautifully spoken of today. The touching of the hearts of the young, and turning of the minds of those who are innocent and free into channels which will bring back the results which we here desire in the Church.

You all have had the experience of meeting these situations. It was my experience to contact recently on one of our unfrequented streets a very little child, perhaps three years of age, with streaks down its face where the teardrops had run, who couldn't talk plainly, with another child but a year or two older, left to guard it. I had gone to ask for a certain person. No one was home. The parents were at work and these children left alone. You will understand what I mean when I say that this little one came and hugged me by the knees, and looked at me with the most intelligent and imploring gaze, hungering for parental love and attention. I can't forget, and never shall, but I do remember God's words which I have written here to quote accurately:

But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;

For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. (D. & C. 29:46-48.)

I think these things which God requires at our hands can't be fully realized until we have performed our duty and come with clean hands concerning this younger generation which is here among us.

Francis Thompson wrote this about a child:

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism. It is to believe in love, to believe in loveliness. It is to believe in belief. It is to be so little that the elves can reach and whisper in your ear. It is to turn pumpkins into coaches and mice into horses, lowness into loftiness and nothing into everything, for each child has its fairy godmother.

CHANGING CONDITIONS IN HOME LIFE

Well, in our day, we see many changes. We have relegated to the scrapheap the sayings of yesterday. We make fun of the old horse and buggy days.

We have more or less gone from that most beautiful commodious home with a few acres of choice land around it where we played as boys, where there came joyous gatherings in the evening to that house, and where the hospitality of parents and children made it a blessed joyful place of dwelling and retreat. We live now in apartment houses where five hundred live in the same house, and yet we don't know any of them. God says this:

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:38-40.)

And again, inasmuch as parents have children in Zion [where we are] or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. (D. & C. 68:25-26.)

DUTY OF STAKE MISSIONARIES

I am acquainted with this great body of men who go forth to teach the beautiful Gospel of Jesus Christ—I speak now of our stake missionaries, and I do earnestly plead with them that they will put forth an extra effort, not alone to those who belong to this Church, but to those with whom they constantly come in contact who are not members of the Church; to devote some of their time and attention to the children, those choice diamonds from heaven which God has given us, that they may be taught in the truth, for in this generation of which I speak the coming glory and grandeur of this nation must be through the growth and development of the children, in paths of virtue and righteousness, and that their hearts and energies be centered in “light and truth.”

God bless us, I pray, and give us this understanding that the children may be helped by our efforts and I ask it in Jesus’ name. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

While at luncheon today with my family, there was a lull in the conversation, and one of my daughters remarked that she hoped daddy would be called upon in this afternoon’s session, so he could quit worrying and “join with us in conversation.” [Laughter.]

APPRECIATION FOR CONFERENCE MEETINGS

I trust, my brethren, that I shall be inspired and guided in what I say this afternoon. It seems to me that at each general or stake conference that I attend I sense more keenly the great responsibility resting upon those who are called upon to speak, and I confess that I do worry, and the habit, I fear, is getting worse instead of better as time goes on.

I appreciate the opportunity, however, of meeting you fine brethren here and especially in your stakes, and am very thankful that we can still meet in this great historic building, even if it is under some restrictions. I hope with you that the time will soon come when these restrictions will be removed, that natural conditions will prevail and we can again have our wives, mothers, and sisters meet with us.

EUROPEAN MISSION CONDITIONS

I am very happy for the privilege of again reporting briefly on conditions existing in the European missions. As far as we can learn, our members are still carrying on in each of the twelve missions that comprise the European group. There are now about thirty-two thousand members. We are still able to correspond with the British, the Palestine-Syrian, the South African, the Swedish, and the Swiss missions. However, our letters to Switzerland are all returned stamped "Service suspended—returned to sender." But we do get mail from Switzerland. We were very happily surprised a few weeks ago to receive several copies of a new book from Basel, Switzerland. Brother Max Zimmer, the acting mission president of the Swiss mission has translated the series of lectures by Elder Joseph Fielding Smith, given about two years ago. These were printed in the Church section of *The Deseret News*, and Brother Zimmer has translated them into the German language and had them printed.

We still get letters and reports regularly from the French-Swiss district. A very successful district conference was held at la Chaux de Fonds, May 16, where special tribute was paid to Brother Henry Chappuis, president of the Lausanne Branch for many years, who died February 18. He is the father of our Brother Gaston Chappuis, and another son is at present presiding over the Basel Branch in the Swiss Mission; another son is a major in the Swiss army. A fine new hall has been secured for the Geneva Branch.

By way of Switzerland, we also received rather surprising news, that a member of our Paris Branch, a young lady, is singing leading opera roles in France and Switzerland. So they are still carrying on in Paris.

We received, also via Switzerland, the sad news of the recent death of Sister Aurore Horbach, of Liege. All the missionaries who have labored in Liege will remember her and her husband who was president of that branch for years, and also mission translator until the time of his death in 1935. He translated the *Articles of Faith* into French, and also many of our hymns.

Letters and reports continue to come quite regularly from the Palestine-Syrian and the South African missions. *Cumorah's Southern Messenger*, the sixteen-page monthly publication of the South African Mission would be a credit to any mission.

Through the assistance of the Red Cross correspondence department we have heard recently from Denmark—Copenhagen. This message came just last week. It was dated June 24th:

Dear President McKay:

We send greetings to you and the Church. We are all well and safe. Write, if possible.

Sincerely,

Orson B. West

A similar message has also been received from the Netherlands Mission. When we left Europe, the headquarters were at The Hague, but

Saturday, October 2

Second Day

this message just received last week comes from Utrecht, and was dated April 12, 1943:

Holland Church all well. Live in beautiful home at Utrecht.

(Signed) Jacob Schipaanboard

EXCERPTS FROM LETTERS FROM SWEDEN AND DENMARK

Very interesting letters and very complete reports are still received from the Swedish Mission although they are censored by both the English and the Germans; from these letters we hear indirectly from the Norwegian and the Danish missions. The following are excerpts from the last letter dated August 5, 1943:

I hereby forward the statistical and financial reports for the months of June and July. We read with interest about the conferences you have held and happy that they were so blessed in results. I am particularly thankful to our Heavenly Father that we also, in our country, have been able to hold our meetings and conferences. June 23-27 we held our great M.I.A. conference in Goteborg, with participants, both old and young, from many different places in our land, thus further fortifying the singular unity and love existing among the Saints in the mission.

Participants from Finland and Norway in our midsummer conference had been announced, but permission to travel abroad was refused them, which we very much regretted.

This is interesting:

The Danish mission has published a book entitled *The Truth About Mormonism*, by Reed Smoot, in the reviews of which many newspapers have printed a great deal about the Church, a copy of the picture of the Prophet Joseph Smith in the book having even accompanied some of the write-ups.

It has come to my knowledge that relatives of a former missionary to Denmark, by name of Homer P. Andersen, had received information that in a raid over Germany, Andersen had been forced to make a landing, and was interned. He was well and not suffering for anything. He had asked his relatives in Norway to forward greetings to the parents, which commission I carried out by sending a letter to Hans P. Andersen, 326 West First South Street, Logan, Utah. I hope that that communication has reached them.

I have received deplorable information from Norway that their mission periodical, *Lys Over Norge*, which under normal conditions was issued semi-monthly and later was retrenched to a monthly issue, has by order of the trade department been discontinued altogether. It is also now clear to me that a great need of provisions exists and that the aged, especially, are hard hit. I have therefore decided to go to Oslo, if permission can be had for traveling abroad, to personally find out what can be done. Presumably the Church here in our country must try to organize some source whereby our members in the Norwegian mission can be assisted. I believe President McKay will agree with me that we must try to do something to help them.

BRITISH ANNUAL DISTRICT CONFERENCES

In the British Mission they have just concluded their annual district conferences, and I quote:

Never have we experienced a greater evidence of unity and faith among our members, and the Spirit of the Lord has been present in rich abundance at every conference. An annual missionwide Priesthood conference has also been held. The sixty brethren present will never forget the three-day conference attended by the marvelous manifestation of the Spirit of the Lord.

MESSAGE FROM BOY OVERSEAS

May I also take this opportunity of reading just two paragraphs from a letter from one of our boys in the service received by his parents. He has been overseas nearly three years, much of the time in countries belonging to the European Mission:

When we joined up I resolved to come back the same way I left. I have been away nearly three years, and I am still going to return home the same. I have no difficulty in keeping the Word of Wisdom. I do not swear and have never had any need to do so. I still say my prayers and have had them answered many times. I have been lucky to always have companions and friends who are clean in habits; some smoke but know that it is not good for them and try to quit. You have always taught me at home to have clean habits, read good literature, associate with people who have high standards. You have always shown me the way (not just told). My ambition has always been to live so that you would be proud to call me your son, as I have always been proud of you, my parents.

I miss the Church a great deal. The principles taught in the Church have always been a great source of comfort and satisfaction to me. I always know that I have a Higher Aid as long as I live in accordance with His teachings. I know that the Church of Jesus Christ of Latter-day Saints is the true Church. I have always endeavored to show to others by my actions, as well as by my teachings, my sincerity.

That letter, brethren, is typical of thousands of others that are received by parents whose sons are in all parts of the world serving their country, fighting for the perpetuation of "man's free agency"—the same principle for which we fought in our pre-existent state. The leader of that rebellion and his followers were defeated and cast out of heaven and they are here on earth still fighting truth, determined to deprive us of our free agency. We here at home must not let our boys down—forty thousand of them in all parts of the world. Let us wholeheartedly get behind every movement that would hasten the victory in this "war against wickedness."

A PLEA FOR LOVE IN THE HOME

And may I suggest in closing that during these unsettled, uncertain conditions, where all—not only those in uniform, but also those of us at home, are under a strain, that we be more tolerant, show a little more kindness and tenderness, and consideration towards our wives and children, and our neighbors. We are liable if we are not careful in an unguarded moment to say or do things that we otherwise would not do or say. So let us guard our tongues, never say an unkind word to our loved ones in the home. When I speak of *unkind* words I am reminded of "The Old Settler's Story," written around the theme contained in these words:

Boys flying kites haul in their white winged
birds,

But you can't do that when you're flying
words.

...

Thoughts, unexpressed, may sometimes fall
back dead,

But God Himself can't kill them when they're
said.

So let us never say unkind words. "Kind words are sweet tones of the heart." I love that song very much.

Let us oft speak kind words to each other,
At home or where'er we may be,
Like the warbling of birds on the heather,
The tones will be welcome and free;
They'll gladden the heart that's repining,
Give courage and hope from above;
And where the dark clouds hide the shining
Let in the bright sunlight of love.

Oh, the kind words we give
Shall in memory live—

(And so will unkind words in memory live—do not forget that.)

And sunshine forever impart;
Let us oft speak kind words to each other,
Kind words are sweet tones of the heart.

May the Lord help us, brethren, to carry out in our lives the thoughts expressed in those words, and follow the admonition of our Savior to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself," I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Brother Wilford W. Emery will be our concluding speaker. He recently returned from presiding over the Samoan Mission. He was told by a physician several months before he left that he should leave that climate, or the affliction that had come upon him might become permanent. The Authorities of the Church sent him a cable for him to leave on the first boat, but he answered: "My duty is here, I will leave after the work is properly turned over to my successor." I repeat, that is an illustration of the faith and stability of our missionaries.

ELDER WILFORD W. EMERY

(Former President of the Samoan Mission)

My brethren: I am happy with you to be here in this session of our great Conference. I bring you greetings from Samoa. The saints in that mission are vitally interested in the work of the Lord. They love God. They try to the best of their ability to keep His commandments.

In 1940 Sister Emery and I went to Samoa at the call of the First Presidency to preside over that mission. One of the first instructions received after arriving in the mission field was to send all the missionaries home; send them home in as large groups as possible; send them home on American boats; use my own discretion as to whether I send my family home or not, but for the present the mission president was to remain.

It was quite a shock to all the elders. They didn't want to go home. They wanted to stay in the mission field. They had learned to love the

people. They loved the work that they were engaged in and they wished to stay the full length of time, but we also desired to obey the counsel and advice of our Authorities, and so the elders were sent home. The way was opened up to send them home. In the beginning there were no boats to send them over to American Samoa where they could catch a large steamer for America. The boats that were running were filled up with passengers but when I made my wants known to those in charge they gladly pulled off passengers to make room for our missionaries to return home. After that was done I received word from the Tongan Mission, from President Dunn, asking me to arrange for passage for ten elders from the Tongan Mission. I again went to the authorities in charge of the boats and they again were kind and pulled off ten more passengers from their boats to make room for these ten Elders from Tonga. I thought it was quite wonderful for them to do this. If they had not done so, our elders would not have been able to return when they did.

There was a lot of fear felt at that time. The Saints mourned, they felt bad, they felt that the work of the Lord was going to die out. They said, "We can't possibly carry on without Elders from Zion." I told them in meetings that we held with the Saints that they could carry on with the help of the Lord, they could do everything. I said to them, "I believe that this in a way will be a great blessing to you. You will not rely so much upon the Elders but you will rely more upon the Lord." They agreed to try to do the best they could.

We have three districts in the mission, fifty-five branches all presided over by native elders, and they are carrying on the work of the Lord. In every branch there is a Sunday School established, also a Relief Society organization, and those people are carrying on the work of the Lord just as well today as they were when the white elders were there with them to assist them. They are relying more upon the Lord and are seeking His advice and counsel and His assistance. Baptisms have kept up just the same I believe in the last three years we were there. Four hundred seventy-five people were baptized into the Church. Tithes increased. In 1940 seventeen hundred and some odd dollars was paid as tithing. In 1941 the tithing more than doubled that of 1940, and in 1942 the tithing reached ninety-nine hundred and some odd dollars. Almost ten thousand dollars was paid by the Saints in that mission as tithing in 1942, greater than in any other four years of the history of the mission, showing that those people have faith in the work of the Lord.

The Saints are doing their best to keep the Word of Wisdom. They have many trials at the present time. I don't think it is news to you, but there are thousands and tens of thousands of Marines in Samoa, and those Marines taught the natives how to use tobacco and cigarettes. Boys and girls and little tots were smoking who never smoked before. So, in a way the Marines have taught the people bad habits. In another way it has been a blessing to the people. It has brought much money into the country, and our people have been obtaining some of it and are putting it aside so that after the war they will be able to go to Laie and enter the temple there and receive their blessings and their anointings. The people are

full of faith. They have great faith in the healing ordinances of the gospel. Whenever there are any sick among them they call in the Elders. The Elders anoint them and pray over them and they are healed.

I don't know whether it would be wise for me to take up a moment of time to relate one or two instances, but I would like to. There was a young man very, very sick, I don't know what his affliction was, but he became as it were possessed. He became raving mad, so that he had to be held down, night and day, by strong men. Three and four men at a time had to hold him, and that continued for at least three weeks. I didn't know a thing about this until a certain day a couple came in and said, "President Emery there is a young man who is very sick. We have raised him since he was a little child. After he married he has been living in a village where his wife's folks live. They are not members of the Church, but this young man is. We are interested in him, and we know that if you will go and give him a blessing he will become well. He is a raving maniac at the present time."

I agreed to go and visit him and give him a blessing. I took a native elder with me and we anointed him and blessed him, and he immediately became well. He sat up and talked to us rationally, the first rational words he had spoken in three weeks. The people were amazed and they were also very, very happy and thankful for they had been nursing him night and day for these three weeks.

One afternoon a telephone message came from the hospital, asking me to come to the hospital and give a young woman a blessing. She was in great pain and great suffering. I went to the hospital. I tried first to obtain a native elder to go with me, but none was available. They were all at their work. I went to the hospital and entered a large ward, apparently a maternity ward. There were many beds in the room, all occupied by women who had recently become mothers. There was one bed there occupied by a young woman. They told me then that she had been suffering for four days. She had been in labor pains for four days, but did not seem to have strength to give birth to her child. They asked if I would give her a blessing. I did so, then immediately excused myself and went out, got in my car and drove home. The next day one of our good Relief Society women came in and said, "President Emery, I was present yesterday when you gave that young woman a blessing. You didn't see me, but I was there. I want to tell you that before you reached your car, the young woman gave birth to her baby. All is well with the baby and with the mother, and the people there in that room marveled and they said, 'Well, what kind of power is it that President Emery has, that all he has to do is to come in here, lay his hands on a woman's head and she has strength to bring forth her baby?'" They marveled greatly.

Now, I could go on and tell many stories of this kind. The gospel is true, brethren, and the work of the Lord is progressing in those far-off islands

I pray that God's choicest blessings will be with you. God bless you. Your souls are precious in his sight. May we ever keep this in mind. May we do our full duty always, I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This is probably the only opportunity we shall have to call attention to a special drive that the Government is now making in the collection of scrap salvage from October 1st to November 15th. This scrap is vitally needed and will be moved when placed in piles. The necessity of having such a drive at this time was brought about by a shrinkage of scrap inventory in the nation. Seven million tons of scrap is the healthy inventory that must be maintained in order to guarantee steel mills and production lines to continue uninterruptedly. In the last two months this inventory has fallen from the desired seven million tons down to some five and one-quarter million tons. Almost fifty times as much steel is needed in this war as compared with the last war, and at the present time scrap salvage is furnishing 55% of the finished steel product, 45% coming from the virgin ore. The largest factor in not being able to make steel out of 100% iron ore is the time factor. Fifty percent of the time necessary to fabricate the finished steel product from iron ore is saved by the use of salvage. If we had to depend upon iron ore alone for steel, it would require twice as many blast and open hearth furnaces and twice as many men to load and unload and work in the mills. We do not have these facilities available, so, therefore, the job of furnishing 55% scrap salvage to help make the finished steel product is the responsibility of all volunteer salvage committees throughout the State and Nation. This is merely a matter of thrift and economy and gathering the things that are going to waste.

Here are two items which those listening to the radio should properly take note of: Used household fats, a critical war material due to the glycerine content which is needed in explosives and medicines.

Only five States have reached their quota since the collection started eighteen months ago. Utah has reached its quota of 80,500 pounds in May, June, and August; in July they ranked first place on the number of pounds contributed per dwelling.

Another item: Tin cans. One of the most effective methods of collecting tin cans set up in any State is now operating in Utah through co-operation of the merchants, trucking and beverage and bottling companies who are collecting many tons per month.

The other day there was placed in the office of the First Presidency a little thing called a "syrette." It is now designated as "Angels of Mercy," for they help save the lives of thousands of our fighting men. This is a tiny morphine hypodermic syringe about the size of the first joint of one's little finger, as big around as a lead pencil. At one end is a hollow needle covered with plastic, to be torn off when used. It looks like a baby toothpaste tube, with a needle at one end. The infinitesimal pouch is made of soft tin, and when the needle is inserted near a wound and the tube pressed, a single dose of pain-relieving morphine is injected. A wounded soldier can make bearable the hours before arrival of any help by use of the "syrette" in his kit. The tin reclaimed from two tin cans is needed to make one "syrette."

I think it is appropriate to call the attention of the people to this present drive, so that your waste material hanging around the farms and out in the streets may be piled up and properly taken care of as herein outlined.

Tomorrow morning will the former Mission Presidents who are in attendance kindly occupy these seats at the left of the rostrum. Some of you may be asked to occupy a few moments, giving us a picture of conditions in the country in which you have been laboring recently.

The congregation will now join in singing, "I'll Go Where You Want Me To Go," Song Folder, number 23.

After the benediction this conference will be adjourned until 7 o'clock this evening in this building.

The congregation joined in singing the hymn "I'll Go Where You Want Me To Go."

Elder Edwin L. Murphy, President of the Moon Lake Stake, offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

SECOND DAY

EVENING MEETING

Conference reconvened at 7 o'clock p.m., Saturday, October 2nd.

The Tabernacle Choir male chorus was in attendance and furnished special musical numbers.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We will open this meeting by singing, "O Say, What Is Truth?" page 2 in the Song Folder, page 71 in the small *Hymn Book*.

Brother Spencer Cornwall will direct the music, and Elder Alexander Schreiner is at the organ.

Many of you brethren will be pleased to know that though we are not on the air tonight, KSL has been thoughtful enough to extend a direct wire to President Grant's home, and he is listening in to these exercises.

The congregation and Tabernacle Choir male chorus joined in singing the hymn, "O Say, What Is Truth?" (John Jaques).

Elder Arthur C. Brown, President of the Millard Stake, offered the invocation.

The Tabernacle Choir male chorus sang "Pilgrim's Song" (by Tschalkowsky).

BISHOP LEGRAND RICHARDS*Presiding Bishop of the Church*

It is a real pleasure to have the privilege of attending this conference. Last night most of you were present at the bishops' meeting in the Assembly Hall, and while we were together two and a half hours, we only covered a very small portion of the program in which you bishops, particularly, are as much interested as are we.

THE AARONIC PRIESTHOOD PROGRAM

I thought tonight I would like to say a few words about the Aaronic Priesthood program of the Church. I am very grateful for my assignment to labor with the young men and for the fine work that is being done by the bishops and their associates in their behalf. I feel we have a program that really is effective.

I have no thought of criticism for the past, but in trying to follow our program of a record of every boy, and a monthly boys' leadership meeting, where the bishopric sit at the head and with them those who are interested in the care of the Aaronic Priesthood in the wards—the Mutual, and Sunday School officers, who also are charged with the responsibility of working with the same age group—it seems to me that we have been able to keep closer in touch with the boys.

For instance, through this program we found in one ward thirty-three boys between the ages of twelve and twenty-one who held no Priesthood. Another ward had twenty. When the bishop discovered this, he was as much surprised as anyone could be. He had never checked before.

When visiting a stake recently, it was reported to me that a son of one of our recent General Authorities had never been ordained, even to the office of a deacon. When his own son was to be ordained, the bishop asked him if he held such Priesthood that he could officiate, and he had to apologize and tell the bishop that he had never even been ordained a deacon. A time had been set, but for some reason he could not come, and no one followed the matter up to find out why.

Only this week I learned that one of our present General Authorities was not baptized until he was fifteen, because there was no checkup in the ward. We now have a program whereby every boy is being looked after—and we are trying to consider the boys more individually rather than in groups. It is my impression that we will come to a day in the Church when our greatest achievements will be through individual work.

INDIVIDUAL WORK WITH BOYS

In our work this winter with the Aaronic Priesthood, we are studying in the teachers' training course, Dr. Stott's book, *How to Win Boys*, and the author paraphrases a statement of the Master as he went along the Sea of Galilee and gathered to himself the fishermen, saying, "Come, and I will make you fishers of men"; Dr. Stott says, "Come, and I will make you fishers of boys."

Then he indicates that all over the world there are literally thousands and tens of thousands of boys, waiting to be caught, if we only use the right kind of bait.

In a demonstration of a boys' monthly leadership meeting in a stake recently, one of the brethren in reporting a visit he had made to a home said: "You'll never get John into his Priesthood meeting on Sunday morning so long as there is snow on the mountain so he can go skiing." After the discussion was ended and no solution was offered to get John off the mountain, I said to the bishop, "Bishop, are you going to leave John out on the mountain skiing on Sunday mornings?"

We have a feeling that there should be sufficient genius of leadership in this group with the bishopric at the head assisted by their helpers in the Aaronic Priesthood, the M.I.A., and Sunday School workers, that when they pool their wisdom, certainly they can find the kind of bait that will bring John off the mountain on Sunday morning.

There are some of us, I fear, who have the feeling that there are only a few that will be saved. I am not unmindful of the fact that the Savior said, "Strait is the gate and narrow is the way," but I also remembered that in the 76th section of the Doctrine and Covenants, the Lord indicates that He will save all the works of His hands, except the Sons of Perdition, and I have never been able to feel that the sons of Latter-day Saint fathers and mothers born under the covenant, are likely to be so classified. They are born heirs of all the gifts and blessings of the Gospel of Jesus Christ. So, as far as I am concerned, I believe if we will do our duty, with the help of the Almighty, we need not fear that any of our boys will be lost.

Now, when we gather them in, it is very important that we have something for them. They want to be fed, and I think besides teaching them their duties in the Priesthood, one of the greatest things we ought to have in mind is to try to plant in their hearts a testimony of the Gospel of the Lord Jesus Christ.

A TESTIMONY OF THE GOSPEL OF GREAT WORTH

My experience in the Church has taught me that the most powerful motivating thing I know of in this world is a testimony of the Gospel. Possessing it, men and women will do anything; they will make any sacrifice. When we listened here yesterday to the testimonies of Brother Kimball and Brother Benson, whom we sustained as new members of the Quorum of the Twelve, both indicated that they were making financial sacrifices. I had the privilege of attending Washington Stake conference a week ago last Sunday with President Benson, and he told me of some of the financial offers that had been made to him. I took occasion before the people of the stake to compliment them on the honor that had come to them in the call of their stake president, but I assured them that Brother Benson would make great financial sacrifices, but God granted unto the children of men blessings that were worth far more than money, and reminded them of when Peter and John went to the temple and at the gate thereof found a man who had been a cripple from his youth, and when he asked alms at their hands, Peter said: "Silver and gold have I

none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And immediately the cripple's feet and ankle bones received strength, and he walked into the temple with Peter and John.

You do not buy gifts like that with money. They are the riches of heaven, that come through faith and a testimony of the Gospel of the Lord Jesus Christ.

Recently I read the new book by Brother Hinckley on the life of President Daniel H. Wells, and I was greatly impressed with the power of his testimony. When he saw the Saints move toward the West, although he was not a member of the Church and at that time possessed much property and a wife who was opposed to the Church, and a son, he had to make a choice to cast his lot with the Saints or remain with his wife and son and his property. He left his property to her, and left her and the boy behind, going on with the Saints; and the Lord multiplied unto him because of his sacrifice, and that because of his testimony of the Gospel.

You and I know, as we have witnessed on every side, particularly in our ministry in this Church, how marvelously people sacrifice, and how willingly they do it when their souls are touched with a testimony of the Gospel.

WILLING SACRIFICES

I think of a little woman in our ward. We as a bishopric approached her and her husband, who was not a member of the Church, and asked them if they were in a position to send their son on a mission. We said, "We don't know whether you have any rich relatives who can help you"—we knew they were of meager circumstances—but we said, "The boy is worthy to go, and we would be proud to have him represent our ward."

By that time tears were trickling down the little mother's face, and she said, "Bishop, if you will send my boy on a mission, I'll see that he has the money if I have to work every day he is gone to keep him in the mission field."

When living in California, I passed a bakery night after night on my way home from work and saw one of our good sisters in her little bakery uniform clerking while she kept two of her sons in the mission field.

I would like to see this testimony planted in the hearts of our boys and our girls, and I want you to know that I know boys can have a testimony of the Gospel, even in their youth.

THE PROMISE OF SPIRITUAL GIFTS

A statement reached us at the Presiding Bishop's office a few days ago from one of our educators who in teaching a Sunday School class made this statement: "I don't know whether it would be proper for us to teach our young people to read *Leaves from My Journal*, by Wilford Woodruff, for fear they might expect similar spiritual experiences, and be disappointed."

I wonder if there are really very many Latter-day Saints who would

be afraid to promise unto the youth of Zion the spiritual gifts and blessings that God, the Eternal Father Himself, has promised.

We cannot offer our young people the Bible as the word of God, or the standard Church works, and believe only a small portion of that which is written therein.

After the Savior was resurrected, He commissioned His disciples to go into all the world and preach the Gospel to every creature, and then he promised them spiritual gifts and blessings as a result of their faith. I find nowhere in all Holy Writ where the Savior ever rescinded the promises He made unto those who would accept His Gospel.

On the day of Pentecost, the Spirit of God was poured out like cloven tongues of fire, and Peter, representing the apostles, spoke until men were moved upon and smitten in their hearts, and said: "Men and brethren, what shall we do?" And Peter, the mouthpiece of God upon the earth, replied:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38, 39.)

I want you to know that as far as I am concerned, that promise has been made good in my life, and I have faith it will be made good in the lives of my children and their children, unto the latest generation, if they have faith in God and are willing to keep His commandments.

Then I remind you that in the last chapter of the Book of Mormon, Moroni writes at some length on this subject. He tells of the marvelous gifts of the Holy Ghost, and says that by the power of the Holy Ghost might we know the truth of the words contained in that book, for "by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) Then he warns us that we deny not the gifts of God, and enumerates them and then adds that these gifts shall never be taken away as long as the world shall stand, except according to the unbelief of the children of men.

Closing that historic record with that promise, I feel we ought to live to anticipate and expect the gifts of the Spirit of God. . . . I was in this tabernacle when Wilford Woodruff told—and I think it was his last public address—how marvelously the Lord had led and guided and inspired him, and how we would not have Bishop So-and-So, if he had not heeded the promptings of the Spirit of God not to take the company of emigrants on the boat down in New Orleans, how that by the inspiration of the Spirit he arose in the night and moved his team and wagon just in time to escape the falling oak that had stood there all those years, etc.

That made an impression upon my life. I would like my children impressed with that kind of inspiration, spiritual power, spiritual gifts. Now, as I look back over my life, I want to bear testimony to you, my brethren, here this night, that the Lord has been kind to me, and I have had evidences enough all through my ministry to know that the sweetest thing in this world that I know anything about is the companionship of the Spirit of God, and the gifts and blessings that come by virtue of the same.

A KNOWLEDGE OF GOD COMES THROUGH HIS SPIRIT

It is my testimony that when you read the words of the Master that "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent," (John 17:3) you are not going to know Him just because you read about Him in books; you are going to know Him because you have partaken of His Spirit and of his power, and you have been lifted up until you know there is a power in this world so much greater than yours that it leaves no room for doubt.

We should remember the words of Paul when he said that the things of God are understood by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man understandeth not the things of God, for they are foolishness unto him. We do not want natural men teaching our boys in the Aaronic Priesthood; we want men of God, who have faith in God and faith in His promises, and faith in spiritual gifts and spiritual power.

You brethren do not need to be afraid to promise your children or the youth of Zion that the blessings and gifts of the Holy Ghost will be theirs if they will live for them. You do not have to fulfill these promises. God, the Eternal Father, who made them, will fulfill them. And when they have a testimony and spiritual conviction in their souls, you do not need to worry about your boys or your girls, no matter where they go.

God bless you, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I am delighted, my brethren, to be in your midst tonight, and to have attended the Conference today and yesterday. It has been a great pleasure, for many years, to attend these Conferences, and to listen to the instructions of the Lord's servants. In our organizations, both of men and women, I am sure we have leaders who are divinely called, and I have heard their testimonies many times; they have strengthened mine, that this, beyond any question, is the work of the Lord.

ADMINISTRATION AND RESULTANT THOUGHTS

There are a good many things in the plan of salvation that have not yet been made clear, but which some day will be revealed. I had an experience this past summer, of administering to a child six days old, in a hospital. I had never before administered to a child; I have blessed many children, but never had administered to any. This child had to undergo an operation, so the doctor had sent it to the hospital. The mother had asked that I should be called to administer to it.

I could find no one in the hospital at that time to go with me, and so it became necessary to perform the ordinance alone. I saw that little infant lying there, just six days old; it had never taken any food, it could not digest it, and something had to be done. So I administered to the child. And this remarkable thing happened: it was unable to cry, it was

so weak, yet it opened its eyes when I administered to it, and looked at me with as much intelligence as any person I have ever seen in my life. Now, this is the truth I desire to point out: I do not know just how the transition is made, but I knew this much as I administered to that child, that six days before it had been a fully grown spiritual man, and that it was fully grown when this earth was made. And I remembered, too, that the Savior of the world, Jesus Christ our Lord, was born as was that child, with a fully matured spiritual body but in the physical form of a babe.

This vital truth is made plain in the incident recorded in Third Nephi. That great prophet was crying unto the Lord for help to control and lead those rebellious people who had turned away from the promises of their fathers. He was wondering when the time of the Messiah's coming should be—that event which Samuel the Lamanite had predicted should take place, and he was crying unto the Lord in mighty faith, when a voice came unto him saying: "Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world . . ." (III Nephi 1:13.)

On the morrow he was born in that stable in Judea, and cradled in a manger, even as I saw this little infant that I administered to lying in the hospital.

CHRIST'S PRE-MORTAL POSITION

This is one of the things we do not fully understand. But the Christ made this world, there is no question about that. It was he who established his Father's work in the days of Adam; who gave the Law unto Moses; who brought the children of men, anciently, to a realization of His divine plan; and it was He who established His people in this land upon which we live, long before He came into the world, in the Meridian of Time.

I do not know how this earth was made, only I know it was not made of nothing; it was made of material substances. In a revelation to Joseph Smith the Prophet, we are given to understand that to those who are faithful at the Lord's coming, He will show how He made the world. That is one of the things that will come to our knowledge if we keep the commandments of God—this and many other great and marvelous truths.

RESPONSIBILITY OF LEADERSHIP

This congregation of men here are representatives of our Eternal Father in the earth. You hold positions of trust, spiritually and financially. You uphold the leadership and are the leadership of the Church. You are the men who establish faith in the hearts of the children of men, and I know that you have a testimony of the gospel. This work is growing and the work of God is being built more firmly than ever before. I do not know just what the end of the present conflict will be, or how far it will reach, but in the end I know that the democracy established in this land will survive, and it will govern and rule, for the Lord established His Church here, nevermore to be thrown down, nevermore to be disorganized, but to be in the earth when He should come in the day of His

wrath and in the day of his fulfilment of His promises and His pledges unto the children of men.

He will come to His own; He will come to His people, unto the men who hold His Priesthood, the power to act in His name.

COURAGE OF THE PIONEERS

Now, we are facing problems, I think, that we have never faced before, at least in the history of my time. I have been actively engaged for the past thirty-nine years, and I have never seen conditions that confront us as they do now. When our pioneer fathers came down these canyons in 1847 and later, they came into this barren country, a country most forbidding. It was no wonder that some of the women folk cried, as my grandmother cried when she saw the land that she had to live in after the pilgrimage across the plains. She had left her home in England, where she had enjoyed life; she did not join the Church until she came to this country, but she came with her husband or she would have been left behind. That was the mandate.

She wept when she saw this country, and I want to tell you, my brethren, the men and women who came into this country found it a hard place in which to live. They struggled day and night and all the time, to gather something to eat and clothing to wear. Many of them went hungry. But they weathered the storm of adversity and they established in the valleys of the mountains the greatest commonwealth that can be found in America. They were courageous men and women.

PERILS FACING YOUTH OF THE PRESENT

Now then, the thing that confronts us all is the conditions that exist today. What changes have come! Today our boys and girls can secure employment at salaries they have never before heard of. Many of them, who have been reared in homes where they have been taught to pray, where they have had wise guidance by parents who loved them, and where they listened to them because they had not seen the outside world—these boys and girls, today, many of them, have left their homes and have come to the larger centers by the hundreds, yes, by the thousands. They are getting more money than they had ever dreamed of, and they are spending it. There are hundreds of young people in this country right now, who, because of this increase in wealth, are not able to control themselves, and are drinking and using tobacco and ruining their lives.

To save them is the duty that confronts the Priesthood of this Church at the present time and most seriously, in my opinion. There should be nothing left undone. You have to persuade these boys and girls; you cannot drive them. Dictators try to do that, but those who follow our Lord and Savior's example must lead men and persuade them by kindness and love unfeigned. We must hold our youth—thousands of them born under the eternal covenants of our Eternal Father. They are the ones we must reclaim. We must not allow them, if it is possible, to be led away.

OUR DUTY TO MAKE KNOWN THE TRUTH

This work with our youth is closely allied to our larger obligation—missionary work. There is nothing like it in all the world. As the blood is the life of the flesh, so is missionary work the life of this Church, and if you take it away, there is no Church.

This is the Church and Kingdom of God that was established by the Savior who came to this earth in the Meridian of Time, who performed His mission and died that we might live. It is the work of God; I know that our Eternal Father appeared to Joseph Smith, His son, and said unto him, "Joseph, this is my beloved Son. Hear Him."

As a result of that visitation came this great organization, the Church, which will go on to perfection until the Christ comes again. There will never be a time when you and I will have so big a part to play as we do today. This is your day, it is my day, it is the time for men to prepare to meet their God, and to establish the principles of eternal truth in the hearts of the children of men.

I pray the Lord to bless you, in the name of Jesus. Amen.

ELDER JOSEPH F. SMITH

Patriarch to the Church

In humility and with full appreciation of my immediate responsibility, and with complete awareness of my own weakness, I call upon my Father in Heaven to direct my thinking for a few moments and to grant me profitable utterance.

THE BINDING POWER OF TESTIMONY

In the past thirty-six hours we have had eloquent evidence of the power of Mormonism. As I have sat through these sessions, considering the personnel of the General Authorities, I have been greatly impressed with the wealth of background and secular training that they bring to this work, men who, before their calling, were bankers, business men, farmers, laborers, engineers, chemists, dentists, attorneys-at-law, schoolteachers. All of them with varying secular background, yet all of them unitedly bound together with one thing—a tremendous testimony of the truth of Mormonism! Every one of us was moved with the testimonies of Brother Kimball and Brother Benson yesterday.

I have been impressed with how many times the necessity for loving one another has been mentioned in these sessions.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22:37, 38.)

DIVINE GUIDANCE NECESSARY IN CIVIL GOVERNMENT

There is a certain disposition among a good many people, and some of our own faith are not entirely free from it, to criticize any pulpit ut-

terance which dwells on major current issues. There are those among us who suspect insidious political intent, if, from the pulpit, even so much as mention of government is made, but religion is of no value whatsoever if it deals only in platitudinous generalities.

We are the children of God, literally. That being the case, God's word should be uppermost in our minds in trying to bring about worthwhile government. Until we as a people in particular, and the sons and daughters of God in general, realize that our civil governments will be failures so long as they are not based upon divine guidance, so long will we continue to have strife, conflict, and bloodshed.

THE KINGDOM OF GOD BASED UPON LOVE

We are facing a time when, unless men repent and accept in very deed the Gospel of Christ, we shall see revolution in our own country. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets."

Until we can be big enough, individually, to love our neighbors, and together love each other, we shall fail. That has some pretty practical and definite applications. It means, for one thing, that men who call themselves employers and men who call themselves laborers must get together and work together and love one another, literally. So long as we have on the one hand employers who are motivated only by profit, and who, for their profit, are willing to exploit labor at any cost, and so long as on the other side of the fence we have men who call themselves laborers, and who band themselves together, and make unjust demands at any cost, so long as we have groups like these fighting each other, we have no hope for establishing the kingdom of God upon the earth.

Class hatred is growing, even within the confines of our own country. While many were inclined, a while ago, to laugh at the "zoot suit" riots, they were but symptoms of basic social disease. We must learn to love one another. Successful government will be impossible without it.

This body of Priesthood, together with all others holding the Priesthood, has a tremendous responsibility in persuading men to work together. The magnificent material accomplishment of fifty million cans of food, that President Clark has told us about, is of less importance in my estimation than the brotherhood, the increased love for one another, that has resulted from people getting together and working shoulder to shoulder.

PRIESTHOOD GIVEN BECAUSE OF WORTHINESS

Not long ago in one of our council meetings, President Clark called attention to the fact that there had just been called to the office of the Patriarch in a certain stake a man who was a janitor. President Clark pointed out that there was an evidence of the strength of Mormonism—a job that is looked upon by the world as a lowly job, and yet among the Latter-day Saints a man so employed, because of his righteousness and his integrity, could receive the patriarchal Priesthood, and even the men and women who enjoyed the cleanliness of the building which he cared

for would go to him in reverence and respect for their patriarchal blessings.

JUST CRITICISM HELPFUL

When we can love one another, we will be well on our way to the solution of our problems. It is well for us not to be led astray by words. Calling a government democratic, does not make it so, any more than calling a man a villain makes him a scoundrel. We need vision. It is so easy to denounce without judgment.

The other day one of our young men, in most vitriolic language, was denouncing the bureaucracy of our present government, and someone asked him, to his great embarrassment, what a bureaucrat was, and he did not have the slightest idea, but in his home he had heard bureaucrats denounced. Now, that sort of uncritical denunciation is foolish.

It behooves us, as men holding the Priesthood, to examine governmental procedures and if those procedures result in the general good, if those procedures are compatible with the Gospel, the Lord's word, it is our business to foster them, and if necessary fight for them, just as it is our business to examine governmental procedures, and where we find them out of harmony with the Lord's word, to fight against them, no matter what high-sounding names those procedures may be given.

Brethren, let us not be discouraged because we are what is called a minority. What is a minority? The Latin has a motto, *multum in parvo*: "Much in small space." In the field of biochemistry it has been proved that one part of adrenalin—one of the endocrine secretions—in 100,000 parts of water, will cause certain live tissue to react. In statistical terms that one part in 100,000 is a minority.

Jesus of Nazareth, in terms of the census, was a pitiful, almost a ridiculous, minority; but Jesus the Christ, the Son of God, is the greatest power we know, before whom ultimately every knee shall bow. Let us not be discouraged by the specious argument that we are of relatively little moment because we are a minority.

POWER IN THE PRIESTHOOD

We have the Priesthood of Almighty God, and if we are righteous and magnify it, and exercise it, there is no limit to what we can accomplish in the way of good, no matter how great are the mere numbers arrayed against us.

I pray that we may magnify the Priesthood, that we may have vision, that we may not be led astray by mere names, that we shall be able intelligently to examine governmental procedures, and that bringing our judgment to the matter of government, we shall have wisdom and unusual discernment in selecting men for office who will stand for government that is compatible with the gospel.

I have not heard of it, but I hope that in some of our international conferences the men who are our leaders are big enough to get down on their knees and ask for divine guidance. I have not heard that it was done at Casablanca; I have not heard that it was done at Washington; I have

not heard that it was done in Quebec. It may have been. I hope it was. But when we can have men who realize that the solution to our problems must be in terms of the word of the Lord, then shall we have just government; then can we fight a just battle.

We can exercise great influence. This little numerical minority must be the leaven which leavens the lump of the world. It is our responsibility. Where much is given, much is expected. God grant that we can live up to our responsibility, I pray, in the name of Jesus Christ. Amen.

Selection by the Tabernacle Choir male chorus, "Discovery" (by

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

As I have looked over this audience, and all of the congregations that have been present in this great tabernacle the past two days, my feeling has been that some people are not far from the kingdom of God.

GRATITUDE EXPRESSED FOR LOCAL MISSIONARY WORK

We have heard, and heard rightly and beautifully, about the missionary effort that is being put forth to teach the people of the world something new, something deep, something of truth about the kingdom of God, and I want to take this opportunity to thank the presidents of stakes, and all the bishops of wards for their faithful support and help in spirit and in prayer for the work that is being undertaken by all the missionaries of the stakes of Zion. It is a great work in which they are engaged, and they are unafraid. You missionaries who are present at this conference, remember, please, that you are in the service of God; and all the sacred scriptures—and the scriptures are great and many—have been entrusted to you to study, to think about, and to teach.

A SACRED CALLING

Yesterday we heard beautifully expressed the admonition of Jesus Christ to His disciples to go forth and preach the Gospel unto all people, and that causes us to recall the words of the Lord that have been written by the Prophet Joseph Smith:

And the voice of warning shall be unto all people, by the mouths of My disciples, whom I have chosen in these last days. (D. & C. 1:4.)

You are called to go forth to learn, and to teach, and to bear your testimonies, which are sacred. And when you do bear your testimonies, it is the depths speaking unto the depths of people's souls.

Above the door of the School of Music at Harvard University are these words: "To charm, to strengthen, and to teach, these are the three great cords of might." Remember, my fellow missionaries, the words of a prophet of old when he said:

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old . . . For they got not the

land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. (Psalm 44.)

You must awaken, strengthen, teach all people, and with your faith in the Lord securely fixed, you will be able to reach the hearts of those people with whom you speak. It is truth and sincerity that are called for today, and you have the power to say: "In the name of Jesus Christ of Nazareth, rise up and walk." You are called to do service. You are servants of the Lord.

What a great thing it is to say to people, "We believe in God, the Eternal Father." Think of it! The Creator of heaven and earth and the stars, the Father of all things, our Father and our God. "And in Jesus Christ," the Redeemer of the world, Christ the King, our Lord, who died for us that we might have life eternal if we will but work out our own destinies by Him. "And in the Holy Ghost." What a sacred message you and I carry to the world!

VISITORS AT TEMPLE SQUARE IMPRESSED

Before any of you were admitted to these grounds this morning, I met a lady and gentleman just outside the gate and because of their desire to see the flowers, trees, and buildings, I had them admitted with me, when I explained something of the history of the temple and tabernacle, the sea gull monument, and the monuments of Joseph and Hyrum Smith. The conversation was soon over, when the gentleman said: "I take it that you are a Mormon. We are Lutherans. I have often wondered what you people believe."

You see, there was a family with certain ideals of life, as I had my ideals of life. The very spirit of the surroundings gave them a feeling of reverence, for they so expressed themselves. Said the lady: "What noble buildings to be created by the pioneers of your state. Only good people could build such houses of worship."

Now, my brother missionaries before we can teach, we must get on common ground, with that love that has just been spoken about, with that genuineness of understanding of the human heart. This man said, "I am a Lutheran."

I had the pleasure of saying to him, "I remember what Luther taught his people when he said: 'I believe it takes the truth of the heart and soul to understand the truths of God.'"

He replied: "I believe that." And continuing, he said, "You are a great admirer of Luther?"

"Yes, very much so." I will not go into detail, for my time is up, but when he went through the gate he turned to me and said: "And I want to say to you, friend, that I am an admirer now of Joseph Smith, who, you say, is a prophet of God."

You see, we came on common ground, and he felt happy that we found something good in his belief, and I felt happier that he found something noble in mine.

God bless you, and let us all remember that we are missionaries of God, declaring the Gospel of His kingdom, that it may be lodged in the hearts of men. I have a humble testimony of this great work of God that has been revealed in these the last days through prophecy, of those servants who have been near to God and have spoken for him and His holy word. God bless you all, I ask, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of The Council of The Twelve Apostles

We talk about a great many of the departments of the Church, of its various organizations, and quorums, but we have often neglected to mention one of the very important and influential departments that it sustains. I refer to the Department of Education.

LIVING OF GOSPEL BRINGS BETTER TEMPORAL CONDITIONS

This people has always been a people that believed in the enlightenment of its members. Wherever the gospel has been carried by the missionaries of this Church, there has been an endeavor to raise the level of knowledge and understanding of its members. When our emissaries have gone to the islands of the seas, they have built schoolhouses, they have taught the natives, they have tried to let light into their minds, and have tried to make them better. In every way they have tried to improve the spiritual, mental, and temporal conditions of peoples they have gone among.

We could not be satisfied, as a people, with our ideals, to remain unacquainted with the learning of the day. We could not be satisfied to be classed among the ignorant, and neither would it conduce to our general temporal welfare if we did that.

The farmer is a better farmer if he knows something about the science of agriculture. We have conquered pests; we have saved millions through the learning that our people have acquired. You men sitting here do not have to think back very far to remember the day when your sugar factories could not run because a little insect destroyed the beets. Those insects were conquered because men came to learn how to produce a seed that would yield a beet that could resist the onslaught of this little pest.

Great acres of the land of this state have been brought into fertility and have produced the wherewithal to sustain life, because certain chemists studied in their laboratories and learned the secret of making these lands productive, and of producing the kinds of seeds that would thrive in our climate.

IMPORTANT OBJECTIVES IN EDUCATION

We believe in learning. Every time I have to do anything, I know that I could do it better if I only knew more. The limit of my power is the

limit of my knowledge and understanding; if I can extend the scope of these, I can grow in power, because truly, knowledge is power.

But we would not at this time have set up schools in the Church to teach some of these things that I have been talking about. There were times in our earlier history when all the educational advantages offered were those that were fostered by the Church. With the growth of the state in population and wealth, it has assumed the responsibility now for a great deal of that kind of instruction.

But there are other things that ought to go side by side with these elements of learning that I have been talking about. It is an interesting observation, the cycle through which our thoughts have run and the way the pendulum has swung from one end of the arc to the other, respecting what constitutes a proper education. We have the old scholastics, who dealt in the classics, and who spent their time in philosophical discussion, dealing with the meaning and purpose of life and man's relationship to the universe, rather than with what we have in this day come to regard as the more practical training.

Then we came upon a period when we thought it was more important in our educational system to prepare men to make a living and so education came to be supposed to have as its purpose the training of men in the art of making a living. We gave training in the crafts, in the trades, and now a good many of our educators are looking over the field and are saying: "We have lost something." They suspect that we have laid too much emphasis upon these so-called practical things. And so we are veering around again now to the notion that the classics should be taught, that men should be concerned more with the intangibles; that education is a business of cultivating the heart and soul of man, rather than training him in the mere business of providing food.

EDUCATION AS A TEACHER OF MAN'S RELATIONSHIP TO GOD

While the pendulum has been swinging from one extreme of educational theory to the other, the Church has had a fairly stabilized view combining the virtues of both. The basic conception upon which our system is elaborated is found in section 88 of the Doctrine and Covenants, from which I now read:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. . . . (D. & C. 88:78, 79.)

As I interpret that scripture, it admonishes us in our educational system, first to make sure that we do the things for which the classicists have so strongly contended, namely to teach men in the art of living,

and particularly living the highest philosophy rather than to make education the mere instrumentality for getting their bread and butter. The first business of education is to establish a proper understanding of man's relationship to the universe in which he lives, and to the God who created it. Those are the things which are essentially laid down here, in the first verse that I have read.

Following upon that is given us a latitude wide enough to accommodate the most vaulting ambition. There is nothing from which we are barred. The whole wide world of knowledge is open to us, and we are invited to enter in and make it our own. It is this combination of purpose and attainments which the educational system fostered by the Church is intended to carry out.

We have scores of teachers in our seminaries and our institutes, carrying on the teaching of the eternal values to supplement what is taught in the other schools alongside of which they are placed. And at Brigham Young University at Provo, standing at the head of the system, we hope we may train the men that will be the peers of any men who come out from any institutions of learning in all this broad land.

INFLUENCE OF GOOD TEACHERS NEEDED

Something has been said of the sacrifices which the Authorities of the Church make in accepting the positions that come to them. These teachers make their sacrifices, too. The amount of time and energy which they devote, and the intelligent effort they put forth in order to qualify themselves, would, turned into other channels, be vastly more remunerative.

Anyone who has the intelligence to make a good teacher has enough intelligence, if he wanted to direct it in commercial channels, to become vastly more successful financially. I cannot develop the ideas here, for want of time, that I would like to develop, but I would like to make this plea to you leaders in the wards and stakes of the Church: That you induce the parents of the children to make use of these opportunities that are afforded them in the seminary system and the institute system of the Church and, for those qualified, in its university.

There is no use of our building buildings and manning them with teachers, unless students fill the halls. We are living in a day when the influence and power of those men, specialized in their training and understanding, is needed to assist in the matter of development of character and the nurturing of a living faith in our boys and girls, if we will just put them under the influences that are provided for their convenience. Above all a conviction concerning the purpose of life and their own eternal destiny realizable through righteous living and conformance to laws of God should be given to the youth of our time.

May God bless these teachers in their unselfish efforts, their earnest devotion, and their untiring endeavors to make the kind of men and women of our boys and girls that we would like to have them be, I pray in the name of Jesus. Amen.

ELDER JOSEPH F. MERRILL

Of The Council of The Twelve Apostles

Brethren, we were informed that these meetings, except this one, would be on the air, so I prepared accordingly. But since this meeting is off the air I shall speak extemporaneously rather than from notes prepared on another topic.

A number of thoughts have passed through my mind during the sessions of this conference. There are two or three of them that I would like to speak about, extemporaneously. They have been suggested by things that were said here. When I attend a conference out in the stakes, and am the senior authority, I always ask to speak last; then I do not have to think about what I am going to say, because there have been so many good things and so many inspiring things said, that all I need to do is to say amen to what has preceded, and perhaps proceed to elaborate a little on some phase of what has gone before.

So I am doing that at this meeting. I can say a hearty amen to what has preceded. But the thought I have in mind is that we have had called to our attention the teaching of the gospel. I think the teaching of the gospel as we proclaim it goes forward under two great divisions, precept and example. Our missionaries go out into the world. They represent both divisions. They teach by precept, they teach by example.

MYSTERIES DEFINED

Now as to precept, I believe it is extremely important to confine our teaching to fundamentals. On this matter may I say I am strongly influenced, have been influenced for a considerable number of years, by the attitude of the late President A. W. Ivins. When we teach by precept, he said, we should confine our attention to things that are fundamental and leave mysteries alone. And, on asking what he would call a mystery, he said:

Suppose I read a passage of scripture; suppose you read it; suppose other brethren read it, and then we are asked what we think it means?

If our understanding is not essentially in agreement, that passage belongs to the realm of the mysteries. We should leave it alone, because the Lord has not revealed it in sufficient clearness and detail that we all understand it alike.

And therefore, it is your duty, the First Presidency ask you to make it your duty, to see that in our Church system of education, within the field of religion, at any rate, that mysteries be left alone.

He used to give me these admonitions when I was in the office of Commissioner of Education.

So in our meetings, in our circulars, and whenever we had opportunity to contact our teachers, we delivered that message. And in our lessons also we tried to confine them to those things that were fundamental, those things that are necessary for us to understand while here, in order that we may properly govern our lives to comply with the commandments of the Lord, as they effect us, both in our faith and in our daily conduct.

I have carried that message ever since, to all the teaching groups that

I have contacted, and to the missionaries in the field. I never meet a group of missionaries engaged in any religious teaching without in some form or another conveying that message to them.

President Ivins said, with respect to mysteries :

You know, as I know, that even our high priests' classes sometimes get to the hairpulling stage because each insists that his particular interpretation is the right interpretation. The result is that by delving into the realm of mysteries an immense amount of damage is done in this Church all the time.

I think I know something about the truth of that, because I have known cases where such has been true. It is something that has been, I think, a handicap to the development of our faith, and it is still a handicap.

TEACHING OF FUNDAMENTALS ESSENTIAL

Now, of course we have many classes in the Church. We have a number of organizations that carry forward classwork, and that classwork relates to our principles, to our doctrine, and to our practices. We are inclined, greatly inclined, my brethren, to leave the fundamental things, the essential things alone, or pass over them lightly because we think if we have an opportunity to exhibit some type of superior intelligence, or superior wisdom, or we have a clearer insight than our brethren, it is therefore a privilege for us to enlighten these brethren from our points of view. Well, those points of view, I tell the missionaries, are not applicable in teaching the gospel to the world.

I am asked a question: "What does this mean? How do you interpret it?" And I proceed, if I do as some of our people attempt to do, to tell what I think, and the questioner is not satisfied. He then asks another missionary and still another elder. But he is not satisfied with the answers because they do not agree. So he comes to the conclusion, "None of you know what you are talking about," and instead of having his faith developed in the fundamentals and essentials of our religion, he is cooled toward us.

I am a strong believer and advocate of the admonition that in our classwork, in our quorums, in our Sunday Schools, in our M. I. A. classes, and in all other gospel teaching classes, we confine our teachings to the essential things, the things that we understand, because the Lord has revealed them, either in our standard works, or through the mouths of the First Presidency of this Church, so plainly and clearly that we can accept and understand them alike. These things we may call fundamentals. But when we get beyond them I think we are getting on dangerous ground.

IMMORTALITY FOLLOWING PRESENT LIFE

Now, brethren, we are going to live a long, long time. We are not born to die. Of course in this state of our existence we shall not tarry long, but we are going beyond. We are immortal. We came from an immortal parentage, and we shall continue on and on and on.

In this connection, I remember something that President William R. Harper of the University of Chicago said at one of the commencement

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exercises—though there they call them convocations—in the month of June, 1897. I do not know what led him to say it, but I remember that in effect he said:

I do not want to go to the Christian heaven. I do not want to sit around the throne of grace with a crown on my head and sing praises forever to my Redeemer. I want to go to a sphere where I can continue my work, where I can continue to grow in knowledge and understanding and intelligence.

"Well," I thought, "brother, you want to go to the Mormon heaven."

Well, yes, we are going to live a long, long time, and many of the things, that we would like to know, we will have an opportunity to learn, when we pass beyond this sphere, if we are willing to comply with the conditions for advancement. Now, of course, we are not going to come into the possession of knowledge and greater wisdom and understanding without effort. We are not made that way. That is not the way the Lord has planned. Yet we are taught that "as God now is, man may become." How may man become like God? By working, advancing, growing, increasing, by his efforts, and he will have a long, long time in which he can continue those efforts.

So, we needn't be discouraged if we don't learn everything here. It is impossible, of course.

TEACHING BY EXAMPLE

Now, there is another phase of this teaching I want to speak about, and that is the teaching by example. So far as we are concerned—those of us who are in this meeting—I think we ought to hold that method of teaching constantly in our minds: We teach by example.

You know it is said, and I think truthfully by many people, "I'd rather see a sermon any day than hear one." I think that is true, and we are called upon to teach—and that is what I tell nearly every returned missionary whom I interview in my office—we are called upon to teach every day of our lives by this method of example. I tell the returned missionaries whom I interview that they are released for the moment from the precept method. When will they be released from the method of example? Of course they say, "Never." That is true, not as long as they are fellowshipped in this Church, at any rate.

For most of us, I think, the example method is a far more effective teacher than our precept method. We are called upon, therefore, to live in harmony with our faith, with the principles of the gospel, with the teachings that the Lord has revealed to our understanding, which, if we will follow, will eventually lead us back into His presence.

Yes, brethren, we do know that we should love one another, we do know that we should teach the two great commandments by example as well as by precept, and we cannot effectively teach the second great commandment unless we live the Golden Rule. We must do unto others as we would have others do unto us. And a test of whether we are doing it or not, is just to imagine that we are in the other fellow's shoes and he is in ours. When we are in his shoes, how would we like to be treated?

Well, if we can reason and practice it in fairness, I think we can adopt a method of living that will not be very far from living the Golden Rule. Of course, we cannot live it completely, I think, because we are in a world of temptations, we are in a world of evil, and we are strongly influenced by what other people do and what they say, what they think, how they act, behave, and so on.

Again, we all inherit weaknesses from our forebears, to indulge some of which, from our point of view, from the Lord's way of life, is definitely sinful. Well, by reason of these weaknesses, the influence of the world, and the temptations of the Evil One, all of us find it so difficult to live fully and completely according to our teachings and standards, that we do not quite succeed. But anyhow, we are obligated to do our best to do it, particularly all of us who are here. I think perhaps every man in this meeting could stand on his feet and say, "Yes, I do know that the Lord lives; I do know that this is His work; I do know that the Priesthood of the Lord Jesus Christ has been given to us."

Well, if we can speak that positively—and certainly if we speak positively we are speaking according to our knowledge—we are obligated, brethren, to pay particular attention, I think, to the method of teaching by example.

It is so easy to be misunderstood that we must avoid the very appearance of evil, because if we do not, what will some of our people do? What will some not of us do? Well, they will charge us with delinquency, and while of course our principles and the Lord's way of life are absolutely independent of what I do, or what anyone of you does, the fact is that what I do and what you do, by reason of our positions of leadership, has great influence upon our brethren and our sisters, upon our fellow men.

I feel, therefore, that we are obligated, whether we like it or not, to deny ourselves some indulgences that, perhaps are not particularly sinful, but the example of which would be bad. We must remember our obligations. We have these brethren and sisters, some of whom are weak. They are ours. We are our brothers' keeper, and they are looking to us for guidance. They are looking to us as examples. I think we might remember continually that we are obligated to teach by example, and therefore we must deny ourselves of what many indulge in.

THE GOLDEN RULE A DAILY GUIDE

Now, among the greatest of these things that we need to keep in mind is this matter of the Golden Rule, this matter of the second great commandment. And so there must be love in our hearts, not only for one another whom we contact daily, but love for all our fellow men, because we are all children of our Father in Heaven, both in the spirit and in the flesh; and therefore the members of the human family are one hundred percent brothers and sisters, and I think a proper interpretation of loving our neighbors extends to the entire human family. Therefore we are obligated to love them, we are obligated to serve them to the extent of our opportunities; and we can serve them greatly, not by words of mouth alone, but by the example that we set.

The Lord help us, brethren, to be true to our obligations, to live according to our teachings, and to seek his guidance, because without it we shall make mistakes, serious mistakes, we shall fail many times, but if we can only enjoy the companionship of the Holy Spirit, which we may obtain if we fulfil the conditions necessary to get it, then we can teach acceptably, both by precept and by example, which may the Lord help us to do, I pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

In your behalf, brethren, I express to the members of the Tabernacle Choir Male Chorus appreciation for their inspirational selections. They have, with the speakers, contributed to a very upbuilding and instructive session.

After the singing and benediction, this Conference will be adjourned until ten o'clock tomorrow morning. You will have only from 9 a.m. to about 9:50 a.m. to get into your places in the tabernacle. The broadcast will begin promptly at 10 o'clock, and all members should be in their seats if possible ten minutes before that hour—no later than 9:55 a.m. Admission as usual will be by ticket. Please bring your Song Folders with you.

We have had a number of messages sent up to us during these sessions, and undoubtedly there will be some tomorrow. Will you please call at the Bureau of Information if you are anticipating any messages, or call there if you have any indication, either from this pulpit or otherwise, that you have messages awaiting you. We shall not have much opportunity and shall not have the time to make many announcements.

The congregation and Tabernacle Choir male chorus joined in singing the hymn, "Abide With Me."

Elder Carl D. Greenhalgh, President of the Santaquin-Tintic Stake offered the closing prayer.

Conference adjourned until Sunday morning, October 3, 10 a.m.

THIRD DAY

MORNING MEETING

Sunday morning, October 3.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:00 to 10:30 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented. This program was presented by the Taber-

nacle Choir and organ broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(The organ and choir broke into "Gently Raise" singing words to end of second line, from which point choir hummed for announcer's background to end of verse.)

Richard L. Evans: With the passing of another seven days, once more we beckon your thoughts unto the hills, as music and the spoken word are heard again. From Temple Square in Salt Lake City, Columbia presents the Tabernacle choir and organ in the 742nd nationwide performance of this traditional broadcast, now in its fifteenth consecutive year.

The Tabernacle choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ.

Richard L. Evans: We begin with a hymn of America. The arrangement is by the conductor, and among its immortal words are these: "Confirm thy soul in self-control, thy liberty in law." The choir sings "America the Beautiful."

(Choir sings "America the Beautiful"—arranged by Cornwall)

Richard L. Evans: As we introduce the solo voice of the Tabernacle organ we hear the music of an unspoken "Prayer." It is one of the compositions of Dr. Frank W. Asper, who now presents it.

(Organ presents "Prayer"—Asper)

Richard L. Evans: There comes to us now from Temple Square a choral arrangement of one of the Nineteenth Century writings of Robert Goldbeck, in which the composer has let his thoughts reach out to hear and to record what seemed to him to be the music of the "Angelic Choir." His offering is titled, "Awake, thou soul of mine, awake and hear angelic choirs." The incidental solo is by Jessie Evans Smith.

(Choir sings "Angelic Choir"—Goldbeck)

Richard L. Evans: From the organ of the Tabernacle we hear recalled now one of the hymns of George Careless, written on a text by Isaac Watts: "He Died, the Great Redeemer Died."

(Organ presents "He Died the Great Redeemer Died.")

Richard L. Evans: "At even, ere the sun was set, the sick around the Master lay. Lo! In what divers pains they met! And with what joy they went away! Once more 'tis eventide, and we oppressed with worldly cares draw near. What though our paths we dimly see! We know and feel his peace is here." This "Prayer at evening" by Georg Josephi comes down to us from the Seventeenth Century and is recalled by the men's voices of the Tabernacle Choir.

(Men sing "Prayer at Evening"—Josephi)

Richard L. Evans: As we near the close of this hour from Temple Square we turn to a text from Isaiah and the Psalms, around which Men-

delssohn wrote the closing chorus of the "Elijah." "And then shall your light break forth as the light of morning breaketh . . . Lord, our Creator, how excellent Thy name is in all the nations! Thou fillest heaven with thy glory!"

(Choir presents "And Then Shall Your Light Break Forth"—Mendelssohn)

Richard L. Evans: This Sabbath hour from the crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you this day—and always.

This concludes the 742nd nationwide performance of this broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

As the voices of the choir and the organ fade away within these walls, so will they return again at this same hour next Sunday, over Columbia stations from coast-to-coast, continuing the fifteenth year of this traditional broadcast from Temple Square.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall, Dr. Frank W. Asper was at the organ. The spoken word by Richard L. Evans.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

We are now convening the morning session of the third day of the 114th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Heber J. Grant is present and presiding and he has requested that David O. McKay conduct the exercises. The proceedings of this Conference are being broadcast from station KSL. All the General Authorities are present on the stand, also in the audience are the stake, ward, and quorum officers, as heretofore announced through the press and otherwise.

Elder J. Spencer Cornwall will direct the music, Elder Frank W. Asper is at the organ.

Our opening song "An Angel From On High," a trio, will be sung by the Tabernacle Male Chorus and Choir, and the congregation will join in the chorus. The words are by Parley P. Pratt, music by Tullidge. You will find it in the Folder No. 33.

The Tabernacle Choir (with the congregation joining in the chorus), sang the hymn, "An Angel From On High," (Words by Parley P. Pratt, music by Tullidge).

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the invocation.

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

The radio audience will be interested to know that notwithstanding the attendance at this conference has been restricted to the officers already named, with the exception of a few seats in the tabernacle in the northeast part of the tabernacle the entire auditorium is filled with representatives of the Priesthood.

ELDER STEPHEN L RICHARDS*Of The Council of The Twelve Apostles*

I would like to use the limited time available to me at this conference to broadcast a message to the youth of the Church of Jesus Christ of Latter-day Saints. These young people are not with us in our meetings. Restrictions on travel and other war necessities not only prevent their attendance, but have also hindered the functioning of the several organizations of the Church which are devoted principally to the care and education of the youth. For two years now no general conferences of the young peoples' organizations have been held and these groups have had but limited opportunities to meet in stake capacities. I want them to know, however, that they have not been forgotten and that the Church is now as always most ardently devoted to their welfare and advancement.

PROVISION FOR CARE AND TRAINING OF YOUTH

I believe it is safe to say that no organization has ever made more ample and adequate provision for the care and training of youth than has the restored Church of Christ. Since its organization it has devoted a very major portion of all its efforts to the education and development of children in the home, the school, and the Church. And not only has it provided almost unparalleled opportunities for their education but it has also placed upon youth responsibilities that have seldom, if ever, come to young people of comparable age. This has come about, in part, through the unique organization of the Church, and, in part, through the universal concept of its membership that everyone, old and young alike, who secures a knowledge and testimony of the restored gospel thereby becomes a potential missionary for the dissemination of the truth to all mankind.

Another most unusual circumstance supporting this concept is that all the young men of the Church, almost without exception, have been ordained to the holy Priesthood. Beginning at twelve years of age, all boys of good moral standing pass through three gradations or offices of the Priesthood by the time they reach the age of nineteen, and before they reach their majority nearly all of the young men of the Church come to hold the higher or Melchizedek Priesthood, which is the Priesthood after the order of the Son of God. It is needless to say that these offices of Priesthood bring to the boys obligations and opportunities for service. Through divine revelation there have come specific duties for each order of Priesthood and these duties entail a devotion, a discernment, and wis-

dom that might well become men of far more mature years. So that the Priesthood duties of boys within the Church are not trivial; they call for and promote manliness; and they fully support the premise that the youth can make large contributions to the support of the work of God.

RESPONSIBILITIES CARRIED BY THE YOUNG

The history of the Church is replete with such contributions. The Prophet Joseph was but fourteen when he received the first heavenly vision which initiated the work of the restored gospel. He was seventeen when he received the revelation of the coming forth of the Book of Mormon. He was twenty-one when he was given the plates for translation, and he had not long passed his twenty-fourth birthday when he caused to be organized the restored Church with its marvelous institutions and a sizable part of the great body of theological doctrine and principle that has undergone the scrutiny of more than a century without discovering a single error in the fundamentals he announced. He lived only fourteen years after the Church was organized and died at an age young enough to have been included within the present draft of young men for military service.

The Prophet's associates in beginning the work of the Church were, with but few exceptions, very young men. Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, who became presidents of the Church, assumed responsibilities very early in their lives. George A. Smith, grandfather of our present president of the Twelve, was only twenty-two when he was ordained to the apostleship, and our beloved President Grant was not yet twenty-six.

The missionary work of the Church has been carried on principally by young people. For many years the average age of missionaries did not exceed nineteen, and latterly it has scarcely been above twenty until the war made impossible the sending of more young men. The missionary labors of the young people of the Church are too well known to require much comment. I believe that their work measured in terms of devotion to a cause, expenditure of available time and means, and proportionate numbers of the whole group engaged, has fed, if any, counterparts in all history. What these young missionaries have accomplished in bearing God's word to the world would require volumes in the telling, and the appreciation of their efforts in the joy they have brought to the hearts of men, women, and children the world over is of a depth and a nature never to be told. Thousands upon thousands who are the beneficiaries of their unselfish Christ-like ministry rise up all over the land to call them blessed, and generations to come will look back upon them as the source of the most enduring happiness they will ever know.

OBLIGATION TO THOSE IN ARMED SERVICES

I cite these things in the hope of making my young friends in the Church more conscious of the part they have to play in this great work of the latter-days. I am cognizant of the fact that the young men of military age are not now available for Church service as they otherwise would be. I must address my remarks chiefly to the boys of pre-induction

age and to the girls. These constitute a large group in the Church, and to them I would like to make a special appeal.

I also acknowledge the necessity of making the fullest possible contribution to the war effort and the country's service. We are impelled, not only by the circumstances, but by our sense of obligation to our own and other boys who are fighting the country's battles to give them the fullest possible cooperation and support in every way in which it is possible to help them. But while this is war and it is probably a good time, as someone has suggested, "to adjourn politics," it is no time to "adjourn" religion. We have a definite obligation to our soldiers who bear the brunt of this terrific ordeal to help preserve the worth-while things for which they are fighting—liberty, morality, and justice, and to try to make the country and the world worth their sacrifice and effort.

I don't need to argue with you, young men and women of the Church, that the true religion of Jesus Christ is essential to make the kind of world which the thoughtful, high-principled, young men of the Church and of America are fighting to establish. You know that they want to come back to a decent society that has not been ruined by crime and moral perversion. You know that they want to come back to sweethearts and girls yet to be sweethearts who are worthy of their fidelity and devotion, and worthy to be true mothers in countless homes yet to be established, and you know that they want to come back to wholesome education, to good opportunities for making a living, and to mothers and fathers and brothers and sisters and dear friends whom they prize more than anything else in the world, and of whom they proudly boast as being the finest, the sweetest, and the most exemplary of all people in the earth.

Now, my first appeal to you young men and women is not to disappoint these gallant fellows who have gone to defend your liberties and the things you prize most. They are counting on you, and I think an enemy bullet would not hurt your soldier brother more than information telling him that in his absence his sister had forsaken the high ideals that he ascribes to noble womanhood, or that his brother had been a cad and lacked the courage and manhood to maintain standards of truth and honor. Young folk, you cannot, you will not, be guilty of such treason against your fighting brothers.

Is it not treason to betray the cause these soldiers support; to turn liberty into licentiousness, to mock the God of the land, to violate the high principles upon which the republic was founded? In the long run could any traitor do more damage than those who violate the sanctity of home, the purity of womanhood, and otherwise corrupt the morals and honor of our national life? You are to live in this country and with society longer than some of us, my young friends. It will be a great source of regret to you, for all your lives to come, if you do not make it a good and decent place to live in.

FUTURE MISSIONARY WORK

Now, I do not wish to dwell on the gloomy side of the picture. There is unfortunately much discouraging information and statistical data which

might be presented, but I pass over these items because I indulge the confidence that when my young friends of the Church come to realize the opportunities that lie ahead of them they will devote themselves to making preparations for the future. It is of these opportunities and this preparation that I wish to speak briefly.

Every young man and many young women of the Church can look forward to missionary experience. The Church is essentially a missionary Church, its chief objective being to proclaim and establish the gospel of Jesus Christ among men. As I said before, foreign missionary work has been carried forward largely by young people. At the present time very few young missionaries are in the field and in the course of a few months almost none will be left. It is possible that a good many young men who would, except for military service, have been available for missions, may never now have that opportunity. Upon their return from the war many will take on family responsibilities and be unable to leave their homes for missionary service. In these circumstances, we must look to the group to whom I now speak—young men of pre-draft age and some of our young women, to be our principal missionaries in the near future. I most earnestly hope that this group will prepare themselves for the service. In this preparation I see three chief items which I shall mention.

PREPARATION FOR MISSIONARY LABORS

First, young men and young women should make financial preparation. Many are now receiving high wages. I know of nothing better to do with any excess money than to save for a mission. Such purposeful saving will accomplish several things. It will deter excessive spending. It will reduce the temptations which come with excessive spending. It will establish thrift habits. It will retard inflation. It will put purpose into earning, and it will ultimately bring great blessings to many people. From the reports which have come on young people's earnings, I feel warranted in saying that many hundreds of missions could be totally or partially financed by a consistent practice of saving for that purpose.

In this respect, I should like to reinforce counsel which has long been given to parents to pay their debts and put their houses in such financial order that they can contribute to the proclamation of the gospel and the support of missionaries. I well remember numbers of families in the days of economic stress whose bondage in debt and financial difficulties made impossible this worthy attainment for many a Latter-day Saint home.

It is readily conceivable that after the war the Church may have need for and opportunities to use far more missionaries than it has heretofore maintained in the field, although previous numbers have been very great. New fields of labor may be opened and a more kindly reception offered our missionaries in many parts of the world. Some influences which have heretofore made our entry into countries and among people almost impossible may be broken down. I feel that the opportunities of the future may tax our missionary resources to a much extended limit. May all be prepared when the day comes.

The next item that I urge is education—education to expound the

true principles of the mighty cause we have the honor to represent. This education comprehends school learning, gospel understanding, and spiritual development. Boys and girls who contemplate a mission should neglect no opportunities which their facilities afford to acquire good study habits and as much knowledge of history, man, and the universe as they can possibly secure.

I wish to lay stress on the knowledge of gospel doctrine and principle which every missionary should possess. It is true that with the adaptability of youth many missionaries secure a good working knowledge of the gospel after they reach their mission fields. Unfortunately, however, a good deal of time most valuable to the missionaries and those whom they serve is lost in so postponing gospel education. With the facilities which the Church maintains, this equipment could be had before the missionary leaves home. If he would avail himself fully of opportunities offered in Priesthood quorums, Sunday Schools, Mutual Improvement Associations, and other activities, he could if he would, be prepared to present the distinctive messages of the restored gospel clearly and impressively before he reaches his field of labor. He could have practice, too, in the exposition of the gospel, for he would be welcomed into the ranks of those who carry the gospel to our neighbors within the stakes of Zion. Such education and practice would save thousands of dollars expended for missionaries' maintenance during the learning period of their mission. On this matter of gospel education, I should like to ask a question. Will the election, which we are told each one of God's children is to make as to whether or not he will receive the gospel of Christ, be binding upon the one who makes it unless the principles of the gospel have been adequately presented to him clearly and understandingly? I know of no way to secure a presentation that will suffice except through preparation and testimony.

TESTIMONY NECESSARY TO SUCCESS IN MISSIONARY WORK

That brings me to the final item in a missionary's equipment—testimony and spiritual influence. Before missionary experience is attained it may be difficult to establish these essentials in the minds and hearts of youth. I shall have to get my young friends to take the word of those who have had opportunity to observe the missionary process, that the spiritual influence of the missionary is the most important converting factor at his disposal. Now spiritual influence is the product of disposition and living. No one ever acquires it who does not want it and live for it. It is in reality the spirit of God manifest through man. We often call it testimony because it is characterized by a deep and abiding conviction of the existence of God and the truth of his gospel. It is the expression of perfect faith and a sincere love for God's children. If our young people could but know its worth, I am sure they would strive for it.

HAPPINESS IN WHOLESOME LIVING

To secure spiritual influence is not a joy-killing operation. It is a mistake to think that it robs youth of the zest and beauty of young life.

It puts only one limitation on all the aspirations and desires of youth, and that is to do nothing that is not good. Experience, as well as divine principle, has taught us that there is no enduring happiness except in goodness, and the Church seeks only the lasting happiness of its young people, as well as the old.

So I say to my young friends everywhere—enjoy the happy days of youth. Live life joyously, beautifully, unmarred by the ugliness of sin. Show to the world what good, wholesome living will do for the oncoming generations. Demonstrate your gratitude for good homes, loving families, and great opportunities and prepare for happy days ahead when the army of liberators shall have won the victory and broken down the barriers so that you may go forth as an army of peace and good will to invade the countries of the earth and take to men everywhere the pure, restored gospel of the Lord Jesus Christ. God keep and preserve you for that great and holy mission, I humbly pray in Jesus' name. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (I John 4:1.)

PURPORTED SPIRITUAL MANIFESTATIONS

It has only been a few weeks since I was approached at a stake conference by a good brother who said there was a gentleman there who had a very important message that he wished to present to me, and would I please give him an interview. So the interview was arranged. This man stated that he had been visited by one of the three Nephite disciples, and he told me a very fantastic story. After listening to it patiently until he had finished, I said to him, "If you have had a vision or manifestation, it is your duty to keep it to yourself; it is not for the Church, and I advise you not to repeat it." I hardly think that was the counsel he was seeking.

In the past few months I have received a number of communications from various parts of the Church, from good, honest-thinking people who have made inquiry regarding some purported visions and dreams which are being circulated in all parts of the Church. These inquirers wish to know what my judgment is concerning these purported visions. We have also had certain individuals traveling among our people, prevailing on some of the bishops to let them hold meetings where they could relate to the people their remarkable experiences which they claim to have had. They have on their own responsibility held cottage meetings and invited the people, and some have been foolish enough to go and listen to these stories as they have been told.

Now, I think it is wrong for any bishop or anyone else to invite these people who profess to have had a dream or a vision, or some kind of manifestation, into a meetinghouse, or even into the homes and gather the people in to listen to these presentations. In my judgment it is contrary to the teachings of the Church. When John said, "Believe not every spirit,

but try the spirits," he did not mean that we should spend our time accepting or encouraging every wind of doctrine, but that we should prove every doctrine by the revelations of the Lord; by those principles of eternal truth which have been revealed for our guidance. We have certain standards which have been accepted and by which we are to be governed.

REVELATIONS FROM THE LORD THE STANDARD

If I should say something which is contrary to that which is written in the standard works of the Church, and accepted by the Authorities of the Church and approved by the Church generally, no one is under obligation to accept it. Everything that I say and everything that any other person says must square itself with that which the Lord has revealed, or it should be rejected.

Paul said, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (I Cor. 14:1.) Well, this counsel is very good; but do we understand what Paul meant by the gift of prophecy? When the angel appeared to John on the Isle of Patmos, and he appeared in glory, John fell before him upon his knees and was about to worship him, but the messenger said to John:

See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Rev. 19:10.)

The Prophet Joseph Smith has said that every member of the Church should be a prophet, meaning, of course, that he should have that testimony of Jesus and keep himself in perfect accord with the Spirit of the Lord so that he could recognize truth and the Lord could reveal the truth to him, so that he might comprehend it. Every man in the Church has the right to receive revelation for his own guidance, but not for the guidance of the Church. Back in the very beginning, when the Church was only a few months old in this dispensation, certain individuals arose claiming to have had manifestations and visions for the Church, and they led some of the members astray. There was a woman by the name of Hubble who claimed to have revelations, and some of the members of the Church listened to her. One of the eight witnesses of the Book of Mormon, Hiram Page, began to have manifestations, and he was able to have influence over others. He persuaded some of the Whitmers and even Oliver Cowdery, to accept the things that he proclaimed. The result was that the Lord had to give a revelation correcting all of this sort of thing, but before it was corrected the Prophet had a difficult time to get some of his brethren to understand that what had been given by Hiram Page, and Mrs. Hubble, and others, was not of the Lord.

THE LORD SPEAKS THROUGH HIS PROPHETS

In that revelation, which was given in February, 1831, the Lord said this:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you.

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand.

And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed. (D. & C. 43:1-7.)

This ought to be clear enough for us all. If the Lord has a revelation or a commandment to give to His people, it is going to come from the head, and when someone else comes among the people professing to have revelations and to give commandments we can test that matter very readily. We do not have to go into any details or make an extended examination of the claims, there is no need of any investigation whatever, because the Lord has given us the key as a law to the Church by which we are to be governed.

SEEK FOR THE BEST GIFTS

Now, again, in another revelation which was given a short time later, in March, 1831, the Lord said this:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

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

For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. (D. & C. 46:7-9.)

In conclusion, I will say that I agree with Paul, that prophecy is a wonderful gift, one that should be sought, for the gift of prophecy is the gift of revelation and may be received for the personal guidance of each member of the Church. I also think that the gift of discernment is a gift everyone should seek, so that we may not be deceived. If we have the spirit by which we can discern the hearts of men, and the doctrines of men, and interpret the inspiration of the Lord, then we shall not be deceived. Again the Lord has said, "And whoso treasureth up my word shall not be deceived." This does not mean merely the reading of the word, but that we put it into practice.

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

President David O. McKay: We are happy, we are blessed with having the Tabernacle Choir with us this morning. This famous organization will now sing: "Lend Thine Ear to My Prayer," (Archangelsky).
(The Choir then sang "Lend Thine Ear to My Prayer.")

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren, I am full of fear and apprehension as I face this large audience of Church leaders. I have been deeply touched, as you have, by the stirring messages which have come to us in song and in sermon. I have been trying to summarize the messages which we have received, and as I have done so, the words of Jesus have come to my mind with force and persistence:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.)

The Master's words never grow old and trite. They come with the freshness of today, and are never outworn and obsolete. They are always vital and timely. I have seen men grow wealthy and influential in worldly things and at the same time grow exceedingly poor in spiritual things. I do not discount material achievements, but deplore the acquisition of such power and influence at a loss of the higher goal in life.

In 1846, Brigham Young stood on the fringe of the great western desert. He looked to the eastward and saw the cities abandoned by the Saints. He jotted down in his diary a statement something like this:

Our homes, our orchards, our farms, our schools, our churches, our temples, and our public buildings, we leave as a monument to our patriotism, our toil, our devotion, our industry, our integrity, and our honesty of purpose.

And he might have added, "our faith."

With Brigham Young first things came first. He knew there were things, even more important than lands and homes and worldly comforts, things like freedom, the right to worship, the right to grow and develop under the inspiration and guidance of Christian ideals. What better testimony could he give of their integrity and their faith? Here was the workmanship of their own hands. Here were the fruits of their labors, the results of their strivings and sacrifice and struggle. All of it they placed on the altar rather than compromise, and rather than forsake their standards and the guiding principles which sustained them.

I read an article recently, written by George E. Sokolsky and appearing in *The Deseret News*. He discusses the Bible as a guide to human progress. Said he:

I am sure that one of our major difficulties, and when I say "our," I mean the whole of mankind, is that we have lost guidance, moving rapidly without compass, for the man without guidance lives in a vacuum, nothing has come before and he can find no road to the future. I turn to the wisdom of the ages, and find there a transcendent comfort, for those who would destroy are a multitude, but the builder is often and wearily alone.

The wisdom of the ages to which he refers is the holy Bible. History has proved that humanity needs guidance and enlightenment. Without guidance man is a law unto himself. He falters and fails. There are signposts everywhere, but men, in their eagerness to pursue their own course, pass them by. God knows His children. He has made provision for their safety and their security. Christ's gospel is the beacon light to guide humanity. It points the way of salvation. It has come to earth in its fulness to lead the children of men back to God. The true end and felicity of man lies in the enjoyment of God's favor, and His saving power.

Joseph Smith brought to light a great revelation given to Abraham of old. "We will prove them herewith," said God to Abraham, "to see if they will do all things whatsoever the Lord their God shall command them; and 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 forever."

Divine guidance for a wise and holy purpose is thus assured to Abraham and his children to the latest generation. One of the most powerful sermons ever delivered by man was preached by Peter to the Jews on the day of Pentecost. It was persuasive and convincing and touched deeply the hearts of the listeners. They were pricked in their hearts and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" It was a cry of despair and remorse, an appeal for enlightenment. Said Peter:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2: 38-39.)

May we heed the counsel and the guidance which we receive as members of Christ's Church, I pray, in the name of Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

PIONEER LABORS

When our Pioneer fathers came to this semi-arid country they settled on the mountain streams without the benefits of which they could not have made their homes or established communities. They organized themselves into irrigation companies in order that the water so vital to their welfare might be properly distributed, each man receiving shares according to his need. They builded ditches and canals; they constructed reservoirs to hold back the spring run-off for late summer use. They gave special attention to the securing of culinary water that they might have from the mountain springs the purest of the water for human use. They were aware of the fact that if they carried this water long distances in open ditches there was danger of pollution; that disease and epidemic

might result, unless there be a special care given. With that in mind they safe-guarded the channels, and later constructed pipe-lines that were placed below the level of the ground to protect from heat and frost. To enjoy the benefits of this system, it was necessary that they work together, each man receiving an assessment which he was expected to pay either in labor or in money, and for the maintenance of such a system each was required to pay his annual dues. Those who refused to accept such obligations were penalized by the company's refusing to deliver the water that they were therefore not entitled to.

GOSPEL ESSENTIAL TO SPIRITUAL LIFE

Just as water was and is today essential to the physical life of those who settle in this country, just so is the gospel of the Lord Jesus Christ essential to the spiritual life of God's children. That analogy is suggested by the words of the Savior to the woman at the well in Samaria, when He said: "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

Great reservoirs of spiritual water, called scriptures, have been provided in this day and have been safeguarded that all might partake and be spiritually fed, and that they thirst not. That these scriptures have been considered of great importance, is indicated by the words of the Savior, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39); and the experience of the Nephites being sent back to procure the brass plates which contained the scriptures so vital to the welfare of the people. The use of those scriptures was suggested in the statement of Nephi when he said, "... for I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.) And again, when Laban forbade their use of these scriptures, the angel declared it were better that one man should perish than a whole nation dwindle and perish in unbelief. Through these generations the messages from our Father have been safeguarded and carefully protected, and mark you likewise that in this day the scriptures are the purest at their source, just as the waters were purest at the mountain source; the purest word of God, and that least apt to be polluted, is that which comes from the lips of the living prophets who are set up to guide Israel in our own day and time.

The distribution system which our Heavenly Father has provided is known as the Church and kingdom of God to give aid to His great an divine purpose in bringing to pass the immortality and the eternal life of man, whereby eternal joy might come. But because of the free agency which our Father in His wisdom has vouchsafed to us, His children, the dangers of pollution are great, for ever beckoning with tinsel show and with gaudily wrapped packages, with neon signs beckoning on every hand, the devil has tried to entrap, and under the label of "pleasures" he has sought to dissuade mankind from a straight course which would lead to eternal happiness. Pleasure-mad crowds surge at the bargain counters of him who would thus destroy.

PRIESTHOOD QUORUMS CHANNELS OF TRUTH

The Priesthood quorums and the auxiliary organizations are the carefully guarded channels provided within the Church through which precious truths are to be disseminated. Some have speculated that the strength of this Church lies in the tithing system; some have thought in the missionary system; but those who understand rightly the word of the Lord understand full well that the strength of the Church is, fundamentally, in neither of these. The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy Priesthood which our Heavenly Father has given to us in this day. If we exercise properly that power and magnify our callings in the Priesthood, we will see to it that the missionary work shall go forward, that the tithing shall be paid, that the Welfare plan prospers, that our homes shall be safe, and that morality among the youth of Israel shall be safeguarded.

Just as in the illustration of the water system, however, we have certain obligations which we must assume if we are to be blessed. The price we pay for these eternal blessings and the right to use of this eternal stream of water is first, to yield obedience to the laws and ordinances of the gospel, second, to render willing and unselfish sacrifice, and third, to assume responsibility and our obligation to serve our fellow men whereby we might gain rights and titles to blessings that our Heavenly Father has in store for us. Every faithful Church member can bear witness to the joy and extreme happiness that comes to one who has kept the law; but, perhaps all of us can likewise bear witness to the anguish and the disappointment that come through lack of obedience and through our own negligence.

EXPERIENCES OF AN ARMY DOCTOR

Last June I was in an army camp, up near Corvallis, Oregon, I listened to a young Latter-day Saint army doctor tell of an experience he had down in one of the islands just off the raging battle of Guadalcanal. He said they had established a hospital base back away from the front line where they were receiving the wounded that were now coming from that area. Because of their limited facilities and the great need of medical attention by so many wounded, it was necessary that someone look carefully over the men who were brought in, that those who were most seriously wounded might be attended to first, and his was the task of making the initial examination as the boys came ashore. As he leaned over to these boys who were conscious, he would whisper to them, ask them how they were feeling, and would ask each one, "What church do you belong to?"

On one occasion as he leaned close to the ear of one boy, pretty badly wounded, and asked him what church he belonged to, the boy whispered back, "I am a Mormon." The doctor said, "Well, I'm a Mormon, too. I'm an elder in the Church. Is there anything you would like me to do for you?" The boy, as he clenched his teeth, with resolute white

face, replied, "I'd like you to administer to me." The doctor said, "I took out my little bottle of consecrated oil, and there before the gaze of all, because there was no chance for privacy, I anointed his head with oil, by the authority of the holy Priesthood. I blessed him that he might be made well. I took him into the hospital tent for the care that he so much needed, and returned back to the other wounded men. By a strange coincidence I found the next boy that I approached was likewise one of our own Latter-day Saint boys, and I asked him the same question, "What would you like me to do?" and he replied, "I'd like a cigaret." I said, "I think I could get you a cigaret," and as the boy started to smoke the cigaret I said to him, "Son, are you sure there is nothing else you would like me to do for you now?" Tears filled the boy's eyes. He said, "Yes, there is, doctor, but I'm afraid I am not entitled to ask for what's in my heart. I wonder if the Lord would have a blessing for me. Would you administer to me?" I said, "We'll leave that for our Heavenly Father to judge. If you want a blessing, I shall be his servant in asking the Lord to give you that blessing."

WORK OF THE CHURCH AMONG SOLDIERS

I ask you, my brethren, what condition are our boys in? What part have you played in preparing them to partake deeply of the streams of eternal life? A great missionary work is going forward under the guidance of the Church today among these forty thousand Mormon boys out in armed service. In this missionary work, under the authority of the Priesthood, they have been organized into M.I.A. groups and have been prepared to partake of these things which our Lord has for them. On my desk I have a picture of a group over in New Guinea who are holding a sacrament service. Their rifles are across their knees, which evidences the fact that they are on alert and expecting attack any moment. I read in a letter how down on the Midway Island our boys likewise gathered around to hold sacrament services. Said the boy writing this letter, "... because we felt if the Church could come that close to us we would feel better and our minds would be relieved." And when I read the story of the boy who, with five companions flew over in a plane, by permission of their commanding officers in Sicily, to administer to one of their sick comrades who had been severely wounded, when I read of a boy getting the names of our boys who had been killed in this last campaign down in Italy, securing the places where they were to be buried or had been buried that he might go there and dedicate their graves; when I read of the stories of their holding Sunday services out in the olive groves of that place, their songs rending the Sabbath air, I remember the words that have come from our Father:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9)

I can't think of the work being done among these boys, and the results therefrom, without remembering that if there be thirty-two thousand

Latter-day Saints in the war-torn countries of Europe as has been stated in this conference, approximately fifty percent of these live in the nations we now call the Axis powers. If the same percentage of boys have been called from among the Saints there as have been called here, there are probably no fewer than seven or eight hundred of our Latter-day Saint boys who hold the Priesthood bearing the arms in those nations we call our enemies. Oh, I pray that the channel of communication will be opened to those boys whom we can't reach with M.I.A. organizations, to whom we cannot send books, to whom we cannot give the ministrations of the Priesthood. I pray God that He will save our boys in those countries who perhaps are no more guilty of wrongdoing than our own loved boys in this country, and yet are suffering the pangs of a terrible war.

FAITHFULNESS SHOWN BY A YOUNG GIRL

I met a young girl over at the Lion House last summer where I had been speaking to a group of a hundred and fifty or two hundred girls who had come to Salt Lake City from outside of the city for work here. After the meeting, this young girl came up to me, with a sparkle in her eyes, and showed me a picture of a handsome soldier boy down in Australia. From behind his picture she took out and unfolded a paper that proved to be his baptismal certificate. She said, as she filled with emotion, "I left that boy six months ago—I thought, never to see him again, because I told him that I could not be married, except it was in the temple of our God, for time and eternity. He was not a member of the Church, but after he left he began to think, and he began to study. Six months have gone past, and on my birthday he sent me this and says in his letter, 'I am now preparing myself, so that when I return I can be sealed to you, my sweetheart, in the house of the living God.'"

There was a girl who had drunk deeply from the fountain of spiritual waters, and hers will be a well of living water, springing up into everlasting life. And so we might go on.

PLEA FOR GUARDIANSHIP BY LEADERS

Latter-day Saints, you bearers of the Priesthood, and leaders in Israel, may we see to it that the streams that guard youth, that guard our homes, are kept unpolluted, because of ever-watchful care that we shall exercise in this trying day. May we be not unmindful of the counsel of our Father in these fatherly words:

... provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. (Luke 12:33-36.)

And then, again in our day:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body

neither for the life of the body; but care for the soul and for the life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (D. & C. 101:36-38.)

God bless us to seek always the face of our Heavenly Father. May we without fear, even unto death, protect the fountains of truth, and if it need be in this day that our lives be given for the protection of that truth, may we do so willingly and with the seal of approval of our Heavenly Father upon us, I pray humbly, in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang the anthem "Great and Marvelous,"—(Gaul).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Perhaps it is because this is the only session at which we shall be favored with the presence of the Choir that our appreciation is heightened. Be that as it may, I am sure I am expressing the feelings of everyone present when I say, Brother Cornwall, the organists, and members of the Choir, thank you and God bless you!

Elder Peter E. Johnson, President of the Nampa Stake, offered the benediction.

Conference adjourned until 2 p.m.

THIRD DAY AFTERNOON MEETING

The final session of the Conference convened at 2 o'clock p.m., Sunday.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This is the final session of the 114th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. Those who are present will note that President Grant is not in the usual place. He is at home, however, and through the courtesy of KSL will be in touch with everything that is going on in this session. We are happy to feel his presence even though he is physically absent.

The proceedings of this conference will be broadcast, as those that have preceded it.

There are present on the stand this afternoon all the General

Authorities, and in the audience representatives of Stake Presidencies, High Councils and Bishops, Quorum presidencies, etc.

Elder J. Spencer Cornwall will direct the music, Elder Alexander Schreiner is at the organ.

Our opening song, "O Ye Mountains High" will be found on page 10 of your Song Folder. All please join in singing.

The congregation sang the hymn, "O Ye Mountains High."

Elder David H. Cannon, President of the San Fernando Stake, offered the invocation.

The congregation sang the hymn, "O My Father."

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I rejoice with you in the attendance of this Conference. I cannot recall, in my recollection, at least, where there has been held a conference of the Church when there has been such a uniform spirit of cooperation and good will. It seems to me that there has not been a jar of any kind, there has not been anything that was not compatible with the spirit of our Heavenly Father. I am sure we will go away from this Conference built up in our faith and strengthened and renewed.

It was said here last night, by Brother Joseph F. Smith, the patriarch, that we have had evidence of the divinity of this work in the testimonies that have been borne and the things that have been said. That is true.

MANY EVIDENCES OF DIVINITY OF WORK

There are other things, however, that bear witness of the divinity of this work. We who come from pioneer parents have been and are appreciative of the faith of those who made possible the settlement of these valleys. As was suggested here yesterday, we point with pride to some of the monuments that have been erected: the Nauvoo Temple, the Kirtland Temple, the great temple on this block, this building, all of these the products of poverty and hardship, and yet the products of a great faith and devotion to the Church and to the work of the Lord.

As we think about these things, we are inclined to hold them perhaps a little above other evidences that we may have had. We sometimes like to live in the past; we like to think of the past, and in so doing, we magnify the past, sometimes to the disadvantage of the present.

It is not my purpose, nor I would not, for the world, say anything that would in any way detract from the magnificent work of those who have gone before. There is no one, I am sure, that has any deeper appreciation of a faith that has come down through a pioneer parentage than have I, but I have been made conscious, my brethren, of the magnificent work that is being done in our day.

It has been my privilege—and I regard it as a rare privilege—to travel in some of the stakes of Zion, and I have seen evidences which to

me are just as great, which reflect just as strong a faith, as any evidences of the past. It is true that the conditions of a generation ago were different from what they are now. There was not the wealth, the material wealth, but there was a great faith. There were not the same kind of temptations and the same kind of allurements that are had today, but there were hardships, there was necessity, and there was poverty. There was persecution, and sometimes men and women had to give their lives for the testimonies that they bore, and all of these we appreciate and value, and we thank the Lord for them.

A MONUMENT TO FAITH

So I repeat, there are evidences today that are just as great. May I, just for a moment, recall some of the things that have tremendously impressed me?

Two weeks ago I had the privilege of attending conference in the Farmington Ward in the Young Stake. We participated in the dedication of a meetinghouse, a lovely little chapel that was begun six years ago, when the ward only had a membership of fewer than one hundred souls, when the families there were largely in debt, and the economic conditions were not good.

Two weeks ago that chapel was dedicated, having cost \$40,000. There are now three hundred and fifty members in the ward, and the little chapel stands there as a monument to the thrift and the industry and, above all, to the faith of those people.

A REAL SERVICE

In that same stake it was my good fortune to meet with a little group of some of the Lamanite brethren who live down there and who are being directed by President Ralph Evans—one couple in particular, a Brother and Sister Palaca, faithful, and true, and devoted. Sister Palaca goes out with a little pressure cooker that has been provided for her, and among the Lamanite women she teaches them how to can their vegetables and their fruit, and how to make quilts, according to the Relief Society way.

As I saw this, and as I felt the spirit of it, and as I caught the spirit that was back of the erection of this little chapel, I could not help feeling here again is an evidence of the things that have been so potent in this work since the beginning.

COMMENDATION OF WELFARE PROJECTS

Then again I thought of the various activities that are going forward throughout the Church, inspired as they are by the desire to carry out the great Welfare program of the Church.

I had the privilege of visiting and inspecting the plant at Cedar City, a credit to the Church, standing out as an emblem of sacrifice and devotion. It is a lovely building. The bricks in it were made by the adult members of the Aaronic Priesthood, and they are a credit to any build-

ing. It is not so much what the building cost, but it is what is back of it; and as I went through that building with President Palmer and his associates, I thought: "Here again is reflected the spirit and devotion that have been a part of the Church from the beginning."

As I listened to Brother Kimball here Friday, I thought of the achievements down in the Arizona region, when a few years ago the little wards of Virden and Duncan, Mt. Graham Stake, were virtually wiped out by flood. Promptly the brethren of the Arizona region, the stake presidents, were called together, and through a magnificent cooperative effort they did that which our fathers and our grandfathers used to do, that we hold up today as a sacred heritage.

These examples, my brethren, are but a few of hundreds of such that are going on all over the Church. There is evidence everywhere of that faith and devotion, and it is not only in the spoken word, but it is evidenced in the doing, and I thank the Lord that the Church today has in it that same wholesome attitude of faith and devotion and consecration.

As our children look back, they will see in the achievements of today in the stakes and wards of Zion the same thing that you and I see in the achievements of a generation ago. And after all, are they not the things that really give power and strength to this great latter-day work?

ENDURING BLESSINGS TO BE SOUGHT

We sometimes measure our blessings by a temporal standard. We frequently hear it said that we are blessed in these days more greatly than ever before, measuring our blessings by the temporal things that we have—wages are up, crops are bringing high prices, and there is plenty of money, seemingly, everywhere—but I am not sure that those are the blessings we want to emphasize. I am not sure but what in these blessings there may be great danger. If we, however, can preserve the spirit of sacrifice and the spirit of devotion that have characterized our people, then we need have no fear, because those are the attributes that endure.

I was tremendously impressed with a statement that was made by Eddie Rickenbacker, in making a report in Washington on his return. In describing his harrowing experience with his associates in the Pacific, he explained how, as they became conscious of the fact that they would have to make a crash landing that might prove fatal, in their hope they could so guide the ship that time would be given for them to get into the lifeboats, and how, he said, they threw overboard everything. They had many valuables, registered mail, much of great value as far as this world's goods are concerned, and yet, he said, "We threw over everything, because, gentlemen, we learned then and there that *things* have no value."

So, my brethren, "things" have little value to you and me; because these heritages, these evidences of devotion, these evidences of faith that we see everywhere in the stakes of Zion, these monuments built by our forebears, these are the things that stimulate us, that give us encouragement, that build us up, and make us realize that God our Father

is back of this work, to sanctify to the good of His cause the efforts that are put forth in sacrifice and in devotion, that we see in evidence in all the stakes and wards of the Church.

May God help us that we may appreciate these things, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My dear brethren, if I say anything to you that will be worth while this afternoon, I shall need your faith and prayers, so please extend them in my behalf.

INTERESTING VISIT TO MISSION

Most of the month of September I spent visiting the North Central States Mission, in company with President Richards, his wife, and my wife. I bring to you, who are the fathers of those missionaries, their greetings, and the report that they are all well and happy, and doing an excellent work.

I went into that mission to find, as I went from place to place that I was asked to meet people who are not of our faith, in numbers equal, almost, to those of the converted members resident in the branches. I was faced with the problem of explaining to them why we are there, and why we are working in the world as we are.

I wonder if it would be well for us to think occasionally about ourselves in that light, what we want to tell the world. Many of you who are here today are missionaries in the stakes of Zion, and you are faced with that problem likewise.

As I faced those audiences, I felt impressed to bear testimony to the restoration of the gospel in this day and age. I remembered that Christ told Peter that he would found His church upon the testimony that He is the Son of God. I remembered also that when the Prophet Joseph Smith was alive that the world appeared to have a very hazy idea as to the personality of God. They were shocked and surprised when that lad told them that he had gone into the woods to ask God for wisdom, and that both God the Father and Christ His Son had appeared to him, in vision, and that he saw them as glorified Beings.

PERSONALITY OF GOD

The world was shocked to think that God, after all, might have a personality of that kind; and generally speaking, I believe, that idea is not to this day accepted, for they rely upon a certain scripture in the New Testament which says, "God is a God of spirit," and they say: "All the world knows that spirit is immaterial."

I called to their attention the fact that the Prophet Joseph Smith teaches that there is no such thing as immateriality in the world, and that even spirit is matter, and substance; and if God is a God of spirit, and

if spirit is matter, then God is material, and thus can have a definite form. The scripture which says that God created man in his own image, is a real and true scripture, and when the Prophet Joseph Smith was given that wonderful blessing, he saw God in His true form.

While we worship God the Father, His Son Jesus Christ and the Holy Ghost, we have a different idea as to their personality and being from that which the world at large possesses. It was the restoration of that truth, among others, that was essential at that time. When we tell the world that they have gone astray, we do nothing more than quote the word of Christ our Lord to the Prophet Joseph Smith, and there is no egotism on our own part when we say it. We accept the responsibility of that announcement in humility and faith.

I found that there are many people who are blessed with that interpretation of God, even among those who are not of our faith. They are pleased with the thought that God can be real, that there is no confusion in that scripture, after all, but that he is a definite personality. I taught them our method of faith in that type of God.

I believe as our many friends who have come amongst us here inquire as to why Mormonism, that that, perhaps, shall be our first explanation: that God is real, and truly a being, and that he has restored the gospel.

THE FIRST PRINCIPLES OF THE GOSPEL NECESSARY

Then I taught them that the Priesthood of God was restored through the instrumentality of heavenly beings, and that we are the custodians of that Priesthood, as we were told by Brother Richards in his address here at this Conference. I taught them faith and repentance and baptism.

The law of repentance is a law that is ever active among us. I read that there is nothing so apparent to man as his own imperfection, that life is a struggle to reduce that imperfection. No man can compare himself with his ideals and be proud or haughty. The proud and the haughty are only they who compare themselves with more unfortunate people than they. There is no place in the heart of man for pride or arrogance, and there is room, every day that we live, for repentance on the part of man.

Repentance is the recognition of improper ways of living, the resolution to depart from them, and the final putting in the place of those bad ways of life the correct and superior methods of doing things. And if there is ever a day in the lives of anyone of us when that type of repentance does not have place, I will be surprised.

When God told certain of His servants, through the Prophet Joseph Smith, that the thing they could best do for their own spiritual welfare was to cry repentance to this generation. He knew exactly what He said, and repentance is the thing that we most need, all of us, every day of our lives.

Along with the law of repentance comes a law of forgiveness. We are told that though our sins shall be as scarlet, if we repent, honestly and sincerely, and do them no more, we shall be washed as white as wool.

Now, repentance brings that forgiveness. There are too many of

us, however, who, when we say that we forgive, forget that forgiveness means the washing away of our remembrance of those things. Forgiveness availeth a man nothing, so long as we who pretend to forgive hold before our eyes when we consider him, his past record. If we are going to forgive a person, being convinced of his sincere and honest repentance, offer reinstatement and forgiveness, we must forget. We must accept him as of today, with a clean heart and an honest motive, and we must give him his opportunity.

I believe that it is in that spirit that God accepts of us through repentance, and that He will actually forget our offenses against Him if our repentance is sincere, and our future conduct honorable and upright, such as to justify His confidence. Wherever you go, you find the past record of people following them from place to place after we have forgiven them. I would ask your indulgence to give them an honest "break." That is what repentance means to me.

And then we have to teach those people in the world the necessity for baptism, and our method of baptism, which is not unique with us at all, because it was one established by Christ, and it has persisted in certain quarters of the world. But baptism by immersion for the forgiveness of sin, the remission of sin, is a cardinal principle with us. The why and the wherefore, we leave with God, for Christ has said it is necessary. "Whomsoever ye baptize shall be saved," and whoever is not baptized and rejects the teaching will be damned. It is essential, because Christ has said so.

The symbolism is an interesting study, and means much to us. It is only necessary because Christ has said so, and God established it from the beginning as a principle of redemption for mankind.

These and many other things we had the pleasure of testifying to these good people, and we hope that we did them good. We know full well that we ourselves were benefited and blessed, and I feel that these are cardinal things that we should contemplate every day of our lives. If we are sincere in our testimony, such contemplation will benefit and bless us, and make us better.

STRENGTH IN TESTIMONY

The strength and the power of this Church is in the testimony of its members, for Christ said, "Upon this rock I will build my church"—upon the testimony that He is the Son of God. In every generation and every place where the Church has been established, it has been introduced by that testimony, and so long as that testimony was retained in the hearts of the members and followers of Christ, strength and power and vigor characterized the organization.

If there ever comes a time that the members of this Church shall fail in that testimony, the Church will go down to destruction. Fortunately, Christ has told us that He will never take it from the earth so long as we are faithful, and my faith leads me to believe that there is the power within this Church to maintain that testimony in vigor and strength; and that God will keep us all firm in it, I pray, in the name of Jesus Christ, our Lord and Redeemer. Amen.

ELDER JOHN A. WIDTSOE*Of the Council of the Twelve Apostles*

My dear brethren: I hold it a great privilege to be allowed to bear witness of the truth of this work to the assembled priesthood leadership of the Church. I bear testimony to you that this is the work of God, established by Him through the instrumentality of the Prophet Joseph Smith.

FORMULA FOR A TESTIMONY

This testimony I found in my early youth. It has remained with me as a certain knowledge all these years. I have discovered, as you have, I am quite, sure, the method by which such a testimony may be kept alive, blossoming, useful in human life. The formula is simple: Live the gospel every day, practice it, and study it regularly; do not let the affairs of the day that deal with the making of our temporal living crowd aside matters that pertain to the gospel. If we use this formula, our testimony will become increasingly certain, will grow, will expand in meaning and comprehension.

OBJECTIVE OF CHURCH TO BRING PEACE

During these days of Conference I have enjoyed, with all of you a feast of good things. During the days a thought has come into my mind repeatedly and has crowded out any preparation that I may have made for this occasion. It is an ancient theme, touched upon by several speakers at this conference. If the Lord will help me, I should like to discuss it with you briefly.

This is a Church of peace. The gospel of the Lord Jesus Christ is a gospel of peace. The head of the Church, the Lord Jesus Christ, was spoken of in Brother McKay's address, as the Prince of Peace. If we study the conditions of the Church, its principles, its practices, all that pertains to it, we shall find that they all converge upon one great objective—the establishment of peace upon earth and among the children of men. That is the objective which dates back to the beginning of mortal time.

This matter of peace appears and reappears in the scriptures. It was Brother Kirkham, yesterday, who quoted the Savior: "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

At this particular time in the world's history, we have much to say about peace. The devil for some time has been given ample dominion over his own; but we understand, that there never was a time when the hand of the Lord was wholly withdrawn from human affairs. Apparently the tide of battle is now being turned by the Lord toward victory for those who are battling for righteous principles.

Therefore, men are speaking about peace, and what is going to happen after the war. Books and articles are being published, there is a deluge of written material setting up propositions and proposals relative to the disposition of all mankind and all human affairs after the war is over.

I want to say to my brethren here today that these proposals begin at the wrong end, and that they will all fail. Peace upon earth is not to be established by Congress or Parliament, or by a group of international representatives. Peace is not a thing that can be taken on, then taken off again, as we do a piece of clothing. Peace is quite different from that. Peace cannot be legislated into existence. It is not the way to lasting peace upon earth. That, every man here understands.

Remember, the Savior Himself tried to point that out to us, for when he spoke to his disciples and said, "Peace I give unto you, peace I leave with you," He added, "Not as the world giveth, give I unto you."

Peace comes from within; peace is myself, if I am a truly peaceful man. The very essence of me must be the spirit of peace. Individuals make up the community, and the nation—an old enough doctrine, which we often overlook—and the only way to build a peaceful community is to build men and women who are lovers and makers of peace. Each individual, by that doctrine of Christ and His Church, holds in his own hands the peace of the world.

That makes me responsible for the peace of the world, and makes you individually responsible for the peace of the world. The responsibility cannot be shifted to someone else. It cannot be placed upon the shoulders of Congress or Parliament, or any other organization of men with governing authority.

I wonder if the Lord did not have that in mind when he said: . . . "the kingdom of God is within you," (Luke 17:21), or perhaps we should re-emphasize it and say: "The kingdom of God is within you."

PEACE COMES FROM WITHIN

I believe that our problems in this day and age are in some respects the most terrible in the whole history of the world, and the most difficult to understand. Yet we know that peace and all that pertains to it must come from within honest human hearts who have been drilled and tested in righteousness.

The question may be asked, Is it really possible for such individuals to be vanquished, shall we say, by peace? Is it possible for such individuals to be so multiplied in number, as to make of the earth a happy, peaceful dwelling place. The answer which we give to the world is that if a man but conform to, if he be in harmony with, eternal law, peace will be his. That is a simple formula which refers to body, mind, and spirit, and to our neighbors. If I obey the physical laws of the body, physical peace will be mine. If I obey the laws of mental health, I shall be mentally at peace. If I obey the spiritual laws which God has given, I shall likewise find peace, the highest peace. If I love my neighbors, even as I love myself and my God, and all men do the same, there will be complete social peace. Such obedience can be yielded; such harmony can be won. It has been done by men; it can be done again. Such harmony with law lies at the foundation of the problem of our searching and reaching out for peace in our troubled world.

There may be some here who have tried to pay a part of the tithing due the Lord. Has peace remained in their hearts? Ask ourselves! There may be those, like the soldier mentioned by Brother Lee this morning, who have been taught the Word of Wisdom, and have failed to keep it. There was not peace in the heart of our soldier brother when he lay wounded and in dire need of divine help. There is not peace in our hearts when we disobey the law. Conformity to the law alone brings peace.

But before we can obey we must know and understand the law. Thereby hangs a tale so long that it is impossible to discuss it in the few minutes at my disposal. Peace has been lost because the world has lost the knowledge of divine truth, or knowing it, has misunderstood it.

For example, God, who needs to be known first, has been made into an ethereal essence, filling space, which, as the Father of men, is incomprehensible to the human mind. It is folly to look for peace among men when the deeper realities of existence are not understood. Men are ill at ease who do not comprehend these truths correctly, and are prone to warfare. Only as the truths of existence are found and accepted will peace prevail on earth.

Men must also understand the plan of salvation, the meaning of life, to find peace in their own hearts, and to help establish peace on earth. I remember the hostile British officer who attempted to prevent my entrance into Great Britain because I was a "Mormon." In the ensuing conversation he said finally: "If I admit you, what will you do in Great Britain?"

I answered: "If you admit me, I shall, to the best of my ability teach the people of Great Britain how to win happiness in this life and the life hereafter. I shall tell them whence they came, why they are here upon this earth, and where they are going after death."

The uniformed man, a long-time servant of the empire, looked at me in astonishment. "Can you answer these questions? All my life I have sought answers to them. No one has been able to answer me. Please teach me."

He was not at peace; he was uneasy in his heart.

I remember the aged widow in southern Utah, a convert from England, who had left a cultured home to begin the pioneer toil of building an empire here in the western desert. She told of her struggles and sacrifices, of the pains of her days and years. When she had told the story, one to bring tears to my eyes, I said to her, "Sister, yours has been a hard life; you have sacrificed much. Let me ask you, if you were a girl again in England and could look down the coming years, would you do it again? Would you accept the gospel and face the life that you have here lived?"

The old lady, in her eighties, got up from her chair, looked me in the eye: "You ask me, would I do it again? For that which the gospel has given me, I would do it over again ten thousand times." She had found peace. Her heart was at ease.

There is no time to discuss further the method by which individual peace may be won, but it may be added that the seeker after peace must

forget himself in the search. The art of placing the cause above oneself is of first importance if peace shall grow in our hearts. Whenever we place ourselves before the cause, we are, in the words of President John Taylor, in the hands of evil. The peace disappears.

THE MEANING OF "ZION"

Let me say one thing more. There is a statement in the Doctrine and Covenants, which I have read with many a sober thought:

... every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. (D. & C. 45:68, 69.)

"They shall flee to Zion for safety." That I believe does not mean a geographically limited place, but a place where the pure in heart dwell, for they are Zion, and out of that Zion consisting of the pure in heart shall go forth the force and power that will bring peace to pass upon this unhappy earth.

We are Zion; we say we are; I know we are. We are under the tremendous commission so to live, so to establish peace in our own hearts as to make our companionship, wherever we are, a society to which the suffering, the uneasy, those without peace, in all the world, may flee for safety. Truly a tremendous obligation rests upon the Latter-day Saints.

Our patriarch spoke last night of this people being as a leaven. We know that to be true. We are as a leaven to all the world. That is why the "minority" of which he spoke does not count. Future, lasting peace is not a question of majority or minority, but of the power of the leaven. The leaven may be weak. Sometimes it needs to be strengthened. That is our problem, especially the task of leadership, to strengthen among our people the leaven of peace, the gospel of peace, so that out of our very presence, out of our hearts and faith, something radiates that will touch the hearts of all who are seekers after truth, who are lovers of peace. As such people gather to us, if we do our duty, they will be blessed and find that which they seek, and with us help establish upon earth the kingdom of peace, which is the kingdom of heaven.

At this moment I am looking into the faces of the leadership of the Church of Christ. We have had in this Conference a wonderful feast of good things. Seldom have I felt so spiritually fed. Shall we go back now to our homes and to our labors and take all the truths that we have received, and convert them into a message of peace wherever we go? Let us do so. Remember that

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

My message to you, and my plea with you is that each one of us, in behalf of himself, his flock, the world, will constitute himself a peace-

maker, beginning with his own heart, to cleanse it, to make it fit for the abode of peace.

May God so help us and bless us, I pray, in the name of the Lord Jesus Christ. Amen.

Elder John Hibbard sang a solo, "The Lord's Prayer," (Music by B. Cecil Gates).

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

Brethren, I need your help. For the first time in thirteen years we have had our whole family together for the past two days, and they have been greatly concerned about me. My wife said: "Daddy, I hope you are thinking." But how can a man think, when he has been waiting for what I have been expecting for three days?

APPRECIATION FOR THE CHURCH

This Church, to me, means everything. It is my very life. All my happiness, all my desires, have been wrapped up in it. I have known the brethren; I love them, and I appreciate the opportunity of being permitted to work with them and associate with them. I realize that our actions sometimes are misunderstood—the things we do and the things we say. As leaders of this Church we should be very, very careful.

A few days ago we spent most of the day in the temple. Nearly all of the General Authorities were there. As we walked in a body back up South Temple Street to the Church Office Building, and repaired to our several offices, in one of the offices a telephone rang and a woman's voice, using the name of the Lord in vain, informed the one who was answering that she had seen these men going up the street, that she had never committed a sin in her life, but that we were something that is unspeakable over this microphone.

I thought of what we had been trying to do in the temple, to prepare ourselves that we might be better servants, that we might be better able to help that woman and all other souls who will but give ear to the teachings of the gospel of Jesus Christ.

RESPECT SHOWN FOR PRESIDENT GRANT

The experiences that crowd in upon our lives are the things that make us big or small. We learn through these experiences. Methinks the greatest thrill that ever came to me was some years ago when I was permitted to attend a meeting of the Chamber of Commerce in the city of Reno, Nevada, made up completely, of course, of non-Mormons. President Heber J. Grant was to be the speaker, and as he walked into that chamber, every man there stood upon his feet and with respect in his heart stood quietly until the President had taken his place.

I had never seen that before, in our organizations or congregations, and it thrilled me to the fingertips.

Friday, Saturday, and today, as the leaders of the Church stood as President Grant entered this building, it thrilled me to know that we, too, now are beginning to appreciate this man who has been the servant of us all. God bless him, that he may be strong and healthy and live yet many years to be our leader.

AN EFFECTIVE LESSON ON THE WORD OF WISDOM

Not so very long ago a young man whose duty calls him to go to different parts of the United States, had occasion, after visiting up near the Canadian border, to return to Washington, D.C., but a storm came up and forced him and his associates to remain somewhere in Pennsylvania. It was near a C.C.C. camp. The C.C.C. boys were just ready to have their evening meal. The day was cold, and coffee was served, of course, to all of those who were seated around the tables. This young man thought that inasmuch as it was cold, and he was cold, and the coffee was hot—he had never been a drinker of coffee, he had never even seen it nor smelled it in his own home—he thought he would warm up a bit with a cup of coffee, and so he drank it.

Sitting at the side of him was a young C.C.C. lad, and they got into conversation, and the boy wanted to know where he was from. He said he was from Utah. The boy said, "Are you a Mormon?" The young man said, "Yes." and the boy said, "You are not a very good one, are you?"

This young man had paid thousands of dollars in tithing, and felt that he was a good Mormon. He believed in the Word of Wisdom, and he lived it. But here was an occasion where he thought he would not be known, and he might perhaps warm up with this beverage, only to find out that sitting next to him was a boy who had worked in a C.C.C. camp down around St. George, and knew the standards of the Mormon people.

This young man said that this was the most effective lesson of his life. He vowed that he would never again break the Word of Wisdom.

Brethren, none of us who holds the Priesthood and the right of leadership in this Church can get so far away but that there will be someone who will know what we are doing. We cannot hide our sins.

I have heard many complaints about leaders who do these very things of which I have been speaking—not occasionally, but very often. What a mark they leave upon the minds of those who see and observe!

A MORMON MISSIONARY AND A CHAPLAIN

I am grateful for the privilege that has been mine to be a missionary. I am receiving letters from missionaries who are now scattered all over the world. Recently one came in to see me. He had been stationed at Tampa, Florida. Upon his arrival there the chaplain became very much interested in him, because of his ability, and he said to him, "I wonder if you would be willing to be my assistant here?"

Elder Lorin Folland said: "I will be very happy to do that, but you know, I am a Mormon."

The chaplain said: "A Mormon! My gracious, you musn't say anything about that to anybody else. Keep that a secret. But you do what I tell you to do."

Elder Folland began to do what he told him to do. The chaplain became a little inquisitive and asked him about himself. He is a lad that I had sent up to labor in Alaska, and he spent one winter there in the branches of that great country, teaching the gospel to the people of Alaska. He had a testimony. Finally the chaplain was so interested that he got the whole story and published it in the army bulletin, telling of this Mormon missionary who was his assistant.

A few days ago this missionary walked into my office, and said, "You know, president, that chaplain was moved away, and I assisted three or four of the chaplains that were in charge down there. I received a letter the other day from my first chaplain, and he said in the letter, 'The place where I am now assigned to work is under a commanding officer who is a Mormon,' and he said, 'I feel strength in knowing that I have a man of God, a witness for God, as my leader.'"

I do not know who that man is, but I trust that our Heavenly Father will so move upon his soul that he will desire to live the gospel and be an example to the many men who are laboring under him, and especially to that chaplain who has such confidence in us as a people because of my missionary.

AN INTERESTING EXPERIENCE OF A LADY MISSIONARY

One of my lady missionaries felt impelled to join the Waves. She too, was selected to be the assistant to the chaplain. She could not sing the Methodist and Presbyterian songs very well, so she got a book of the songs of Zion, and began to teach them to this great group of girls, over three hundred of them. She said to me, "You know, they can sing our songs as well as we can."

Recently the newspapers in Chicago sent the reporters over to see this group of three hundred Waves with the purpose of interviewing the three outstanding Waves, and they selected this Mormon missionary as one of the three outstanding. In her letter she said, "President, they didn't care anything about me, but they were interested in my ideals. They wondered why I didn't smoke, and why I didn't drink." Just one in three hundred—the only Mormon girl there—but she can be depended upon.

PREACHING THE GOSPEL BY LIVING IT

One young man wrote me from California: "President, I am right back where I started, in San Luis Obispo, where I learned to be a missionary, and I am now trying to learn how to be a soldier." He said, "it is interesting. Last night, just as I was ready to retire, some of the boys gathered around and began to ask questions. They wanted to know why I didn't smoke, why I didn't drink, why I didn't go out girling with

them." He said, "I began to explain, and finally over thirty of the fellows gathered around me and for hours I was preaching the gospel of Jesus Christ to them."

Well, his best sermons will be his life, of course. The words we say won't count for very much, but the way we live counts for so much. You men are marked men. All of us are. How careful we should be to not give offense, but to bless always.

PEACE WILL COME THROUGH LOVE

Peace will come and can come when we can get the same feeling into the hearts of others that is in our hearts. I have sometimes wondered. Recently I visited our colonies in Mexico. I talked to one of the brethren there and asked him whom he worked for. He said, "Oh, I couldn't work for anyone. I have a little farm, and I pay the Mexicans to do the work. I pay from twenty to forty cents a day, and they do the work."

I thought, "Yes, all the apples are hanging north of the Rio Grande, and all those people down there wanting a few, but how can they get them?"

Can we be happy, can we be satisfied, if just the other side of the river men work for twenty cents a day, and here our boys earn seventy-five cents an hour? Can peace come that way, or have we got to do something to help the other folks to get a few of the plums?

The sunny road to happiness is easy,
 Friend of mine;
 You work ahead serenely
 And banish care from mind;
 The love you freely scatter,
 The good you daily do,
 The helping hand you proffer,
 Brings happiness to you.

God bless us that we may live always near Him, is my prayer, in Jesus' name. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

Those of us who are privileged to work with youth are prone many times, in fact most of the time, to admonish and counsel parents in the training of their sons and daughters. In this there is involved another factor of equal importance, namely, the counsel that should be given to children with reference to their attitude toward fathers and mothers. This not alone involves children, young men and women, but us of an older generation.

A COVENANT OF ISRAEL

It brings to mind the children of Israel who had been out of the land of Egypt three months, traveling to the wilderness of Sinai, when the voice of the Lord was heard:

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 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: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (Ex. 19:4-6.)

Thus spoke the Lord to his covenant people with whose progenitors he made a promise and a covenant that they were to be his chosen people, the elect of the earth, becoming as numerous as the sands of the seashore. But bondage to a great nation of worshippers of false gods became their lot, and the ideologies of worship and life of the Egyptians became a part of the practices and lives of the children of Israel. Consequently, the Lord delivered them as he said from the fleshpots of the Egyptians and gave them forty years of preparation based upon the Ten Commandments before permitting them to enter the land of their inheritance, a repentant and chastened people.

A COMMANDMENT AND A PROMISE

The fifth commandment was one of the most basic in the Lord's training of his disobedient children, for upon it hinged the patriarchal order of the family. It is the only commandment of the ten that has in it a promise, a promise of longevity upon the earth to those who obey it:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

In the days of the Israelites, it was the custom for a father to become the very head and ruler of his posterity; his word was law. He was counselor to his children. Although Moses was called of God to deliver the children of Israel from bondage, in lieu of his own father, he sought the counsel and advice of his father-in-law.

All of the ancient servants of the Lord understood fully the significance of this commandment, for the writer of Proverbs declared to the children of his day the following:

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:20-23.)

Parents were honored and revered not only in the flush of younger years, for the writer of Proverbs again declares:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23:22.)

A son or a daughter who cursed father or mother in the light of Israelitish understanding of the fifth commandment had the following hanging over his or her head:

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. (Prov. 20:20.)

Micah, the old prophet, points out in the following passage the reasons for disunited families and divided households.

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. (Micah 7:6.)

Jesus Christ, our Elder Brother, exemplified in his attitude toward his earthly parents complete compliance with and obedience to the fifth commandment, indicating to the Scribes and Pharisees, upon one occasion, as recorded in Matthew 15, verses 2 to 8, that they were hypocrites in that they had failed to obey the fifth commandment and had taught to the people the wrong concept of it.

A dying Redeemer on Calvary's hill observed the swooning form of his loyal and devoted mother. Mindful of her to the very last, he said to John the Beloved, "Behold thy mother," consigning her to the care of John, exemplifying his love and respect for her.

The Apostle Paul declared to the Ephesians:

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

THE FIFTH COMMANDMENT BINDING AT THE PRESENT TIME

Many centuries have passed since the days of the Israelites and the Redeemer of the world, but again we submit the question: What about the fifth commandment in this dispensation? Is this commandment still binding upon the covenant people of this day? The answer is obvious for in the restoration of the new and everlasting covenant, family ties, bonds, and relationships in this life and the eternities yet to come are dependent upon the acceptance of and obedience to the immortal commandment, "Honour thy father and thy mother," for the Lord promised the ancients that He would send Elijah the prophet as recorded in Malachi 4, verses 5 and 6.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Since Elijah's appearance to the Prophet Joseph Smith, temples have been erected wherein are performed these binding ordinances which seal fathers, mothers, sons, and daughters together, not only for time but for all eternity. These sealings are valid as far as eternities are concerned in so far as children honor fathers and mothers. Family relationship in this life will influence our future eternal associations. Failure to honor parents temporally will jeopardize anticipated eternal blessings. Israel's God will never sustain any son or daughter who enjoys the privilege of having a tabernacle in the flesh and then casts that father or mother aside who has made this glorious privilege possible. As God's covenant people, the obligation resting upon us to honor fathers and mothers is just as binding as it was upon the children of Israel and the Saints who lived in the days of Christ. If there is one people who should fully understand and comprehend the fifth commandment from a temporal and a spiritual point of view, it should be the members of the restored Church of the Lord Jesus Christ.

PARENTS WORTHY OF HONOR

Consider the sacrifices made by fathers and mothers in the struggle to provide for their children the necessities of life in addition to scholastic and other opportunities. In many instances if these privileges had not been afforded by the parents, the parents would have had enough of this world's goods to live independent of children or other agencies, but because of parental love, personal sacrifices for children have not been too great in the eyes of loyal and devoted parents.

THE MAINTENANCE OF AGED PARENTS A DUTY

The servants of Jacob's God, speaking in these the last days, declare again to the people of the Lord to honor thy father and thy mother, to accept their advice and maintain them if necessary with the essentials of life, not permitting this special privilege and sacred obligation to be placed in the hands of any public agency.

The older brethren and sisters may be classified in two divisions: first, those who are physically able to work, and second, those who are incapacitated. Those who are physically able to work should be provided with this opportunity, for the Lord has denied no man this privilege on account of age. Adam was commanded to leave the Garden of Eden and to earn his bread by the toil of his hands and the sweat of his brow. The Lord at no time indicated to Adam that a certain age he would be retired. Those who are physically incapacitated for work should be cared for, first by their children, then by the Priesthood quorum, or the Church.

The fifth commandment is a definite and integral part of the Gospel of salvation; therefore the servants of the Lord throughout the Church are responsible for its being taught to the people.

Bishops should determine the economic status of all aged members, calling into council sons and daughters of those who are dependent for their sustenance upon public relief agencies, to work out means and ways whereby fathers and mothers in declining years receive from their own flesh and blood the necessities of life as a loving expression of gratitude to the Lord for faithful and loving parents.

QUORUMS TO ASSIST

There are some cases where sons and daughters, because of family responsibilities, find their resources insufficient to care fully for parents. For this reason, the Priesthood quorum to which the aged father belongs should be called upon to provide work or some means whereby an individual can sustain himself. Thus the Priesthood quorum magnifies the real order of this divine brotherhood, namely, in being my brother's keeper.

When the family and the quorum have done all within their power to assist, should further assistance be needed, then the bishop of the ward, with the resources of the Welfare program, the fast offerings, and the tithes of the Church, should supplement and augment the assistance already rendered. In the case of an aged brother and sister who have no children or quorum connections, the bishop of the ward is obliged to pro-

vide food, shelter, clothes, fuel and such cash as is needed to provide medicine and other small incidentals for the comfort and maintenance of such brethren and sisters. Any bishop who advises older brethren and sisters, worthy members of the Church, to seek assistance from agencies other than that of family, Priesthood quorum and Church, in the light of the fifth commandment is not following the will of the Lord nor the advice and counsel of the General Authorities of the Church.

THE GOVERNMENT NOT TO BE BURDENED

No doubt the question has already flashed through your minds, "What about taxes paid and revenues collected for maintenance of the aged?" Because taxes are levied for a certain cause or project does not make the cause or project right nor lift the obligations that rest upon the shoulders of Latter-day Saint sons and daughters in relationship to their parents. As loyal citizens, we pay the tax; in fact we follow the admonition of the Savior when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) Assuming our responsibilities of maintaining parents, we also exemplify a high degree of patriotism and genuine love for our government in that we relieve it of the expense involved. We should ever remember that the government in and of itself produces nothing except through the channels of taxation. Therefore, the people should sustain the government and not expect the government to sustain them.

One not of our faith declared:

There is more guarantee in the initiative, the will, the conscience of an American than in all the statutes ever passed by Congress. How have we lived on this continent these three centuries since a Pilgrim set foot on Plymouth Rock? How have we managed to exist without a government guarantee? Except for the crippled and the sick and the weakest among us, we lived by God's mandate, "Honour thy father and thy mother." The parent nurtured the child; the child protected the aging parent. It was love, not law, that guaranteed life within a God-fearing, God-loving family.

ADVICE AND EXAMPLE OF LEADERS

As a people, our leadership has always set us an inspiring example in that they, from the Prophet Joseph Smith down to President Heber J. Grant, have been most solicitous for the welfare and comfort of their parents. Think, if you will, of President Heber J. Grant; faced in his younger years with financial ruin, yet he provided his mother with a home and supplied her with the comforts of life to her dying day. Such an example of obedience to the fifth commandment, "Honour thy father and thy mother," no doubt has led to the many blessings, both spiritual and temporal, that the Lord has showered upon His servant. President Joseph F. Smith declared:

The family organization lies at the basis of all true government, and too much stress cannot be placed upon the importance of the government in the family being as perfect as possible, nor upon the fact that in all instances respect therefor should be upheld.

Young men should be scrupulously careful to impress upon their minds the necessity of consulting with father and mother in all that pertains to their actions in life. Respect and veneration for parents should be inculcated into

the hearts of the young people of the Church—father and mother to be respected, their wishes to be regarded—and in the heart of every child should be implanted this thought of esteem and consideration for parents which characterized the families of the ancient patriarchs.

God is at the head of the human race; we look up to him as the Father of all. We cannot please him more than by regarding the respecting and honoring our fathers and mothers, who are the means of our existence here upon the earth.

Peter declared:

But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of the darkness into His marvelous light. (1 Peter 2:9.)

MODERN ISRAEL A COVENANT PEOPLE

True, we enjoy all of the privileges of the royal Priesthood. For that reason alone we should become a holy nation, a peculiar people, for our path has led us out of darkness into the marvelous light of the restored gospel and revealed truth. Being a covenant people as were the children of Israel of old, we today are the descendants of the modern children of Israel who one century ago stood on the banks of the Mississippi River with Nauvoo the Beautiful in flames at their backs and in front of them the desolate wilderness, swept by the winds of winter. But God of Israel remembered His covenant people as He remembered them in the days of bondage in Egypt and revealed to a modern Moses, Brigham Young, the plan whereby this peculiar people were to be led across the boundless plains through the rugged defiles of yon mountains and into the land of modern Palestine, with its body of fresh water on the south, connected to the salten sea on the north by the River Jordan. This modern Moses declared after arriving in the valley, "Hear ye, oh hear ye, Israel! Ye are to become a self-sustaining people." Alone in the wilderness, a thousand miles from the borders of civilization, these modern children of Israel went to work with an implicit faith in their God, obeying his commandments, sustaining the aged, the widow, and the fatherless, and cooperating fully with one another, believing wholly in the principle of free enterprise and personal initiative; and there arose on the foundation of these divine fundamentals a great commonwealth in which the kingdom, as Brigham Young called the Church, was firmly anchored.

We, the descendants of these fathers and mothers, owe all that we have and are to them, which affords a wonderful opportunity in observing the fifth commandment. In honoring them we will abide by the principles in which they had implicit faith, and render service to the cause for which they worked, lived and died, to the end that we may remain away from the fleshpots of a modern Egypt, to the end that the promise given in the fifth commandment shall be fulfilled in our behalf, that our days shall be long upon the land which the Lord our God giveth us. "Long days upon the land" stimulates the thought that it may not mean days of mortality alone, but the days to come when our earth shall become celestialized and the dwelling place of those who shall enjoy and inherit the celestial kingdom, which I pray will be the blessing of every worthy father and mother and every loyal son and daughter in Israel. Amen.

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

I think it was Carlyle who said:

In this world there is one Godlike thing, the essence of all that ever was or ever will be of Godlike in this world—the veneration done to human worth by the hearts of men.

TRIBUTES TO RUDGER CLAWSON AND SYLVESTER Q. CANNON

That came to my mind this noon when our beloved President suggested that something should be said in this conference by way of appreciation and tribute to two members of the General Authorities who, since our last Conference, have passed to the other side—President Rudger Clawson and Elder Sylvester Q. Cannon.

President Grant is one of the most thoughtful men in the world, one of the most kind-hearted. Many people do not know that. This request is typical of him; his mind was on an appreciation of services rendered by these two men who associated with him so many years, particularly Brother Clawson, who came into the Council somewhere near the time or soon after President Grant was called.

President Clawson was a heroic defender of truth. He faced death, as you know, on one occasion, folded his arms and said, "Shoot." His life, however, was preserved. His companion sacrificed his life, was martyred for the truth. President Clawson's heroism on other occasions is a good example for us, when we face temptation. Rather than yield the truth or honor, let us sacrifice any convenience, and if necessary life itself.

President Clawson's life was integrated with the Church of Jesus Christ of Latter-day Saints. He has passed to a great reward.

Elder Sylvester Q. Cannon was Presiding Bishop of this Church for many years. Hours counted nothing; it was just service, early morning until late at night. The gospel was all in all to him. In fact, he, I believe, shortened his life through over-exertion. We pay tribute to his memory, and pray God to bless his loved ones, and give them the assurance that Brother Cannon, too, received the welcome plaudit: "Well done, thou good and faithful servant, enter into the joy of thy Lord."

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

My brethren: It is not an easy task to say a few concluding words in this great Conference. It has been a great Conference, great in its attendance, for those who are here are the leaders of the Church. It has been a great Conference in the eloquence of its addresses. It has been a great Conference in the wide field of human effort and truth which the ad-

dresses have covered. It has been a great Conference in the fundamental philosophy which we have heard. Lastly and most importantly, it has been a great Conference because of the spiritual uplift which has come to each and every man who has been in attendance. No man can go from this Conference without being a better man than when he came to its first session.

THE TRUE MEANING OF UNITY

I referred Friday to the question of unity. "Except ye are one, ye are not mine."

If I might make that just a bit intimately personal: If I am not one with President Grant, if I as his counselor do not hearken to what he says; if I do not follow along the lines that he directs; if I do not lend to him every assistance and every aid which it is possible for me to give, I am not one with him, and I am not then among those whom the Lord calls "mine." I may not be one with him and exercise my own discretion, consult my beliefs, trace out my own path in opposition to his, and what is true of me, is true of every other officer in the Church.

If we are going to bring about and accomplish the great purposes which the Lord has marked out for us and of which we have heard so much, so eloquently, so beautifully, and so truthfully in this Conference, we must be one. As I have said to the Priesthood of this Church over and over again in the past: If we are one, really one, bringing together all of our wills and our forces of character, and our powers, and our abilities into harmony with the Prophet, Seer, and Revelator of God on earth at this time, there is nothing which is beyond our power in righteousness. And I can think of nothing that today is more important than that we as individuals shall seek, each and everyone of us, to be one with him who is the Lord's anointed, called and ordained to head His Church.

THE LORD'S BLESSING INVOKED

Brethren, may the Lord bless us. May He give us charity and forbearance. May He give us the power to discern truth from error. May He give us the most precious gift He has to give—wisdom. May He increase our knowledge, our testimonies, for, as has been said today it seems to me that the greatest force which we have is our testimony, which means our knowledge. May He put into our hearts a burning fire of love of freedom and liberty. May we understand what it means to have our free agency. May He be constantly with us by His Spirit, and may we be able always to enjoy the influence and power of the Holy Ghost. May He give us faith, through which the world was made and all that in it is. May He give us power to overcome evil, and to do always that which is good. May He bring constantly nearer to us the knowledge that Jesus is the Christ, the Redeemer of the world, and that we are His Church brought to pass in these last days through the Prophet Joseph Smith, all to the end that we and ours finally may be saved and exalted in his presence, I humbly pray, in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Before we all join in singing the closing song, which will be a prayer for all of us, I desire to express for you appreciation of the services rendered by the following: Our ushers, custodians, and all who have helped at the gates since last Friday afternoon, those who contributed these beautiful flowers, the soloists, the Tabernacle Male Chorus, the Tabernacle Choir, the City Commission for appointing police officers around the block and the police officers who have rendered such valuable service; Brother William F. Nauman, who has charge of these beautiful grounds; (he is probably one who with his assistants has given us these beautiful flowers); and all others who have in any way through service and willing response to appointment helped to make this Conference such a success. I cannot refrain either from mentioning the Mission Presidents whom we invited yesterday to take seats on the left of the pulpit here on the rostrum. We have not been able to hear from them, but we have them before us, and I wish to read their names to you brethren, for we do appreciate the services rendered by these able defenders of Truth. We have John A. Israelson, who remained in the Norwegian Mission only a short time because of the war; Orlando C. Williams, Spanish-American Mission; Hilton A. Robertson, Japanese Mission; Gilbert R. Tingey of the Samoan Mission; W. Ernest Young, of Argentine; Eugene M. Cannon, Tahiti; W. Aird Macdonald, whom we heard today; John Alden Bowers, of Brazil; Joseph J. Cannon, of the Temple Square; Roscoe C. Cox of Hawaii; Frederick S. Williams, of Argentine; A. Lorenzo Anderson, Mexican Mission; Wilford W. Emery, Samoa; David F. Haymore, Spanish-American; David A. Smith, Canadian; John F. Bowman, Central States; Leo J. Muir, Northern States, who has not yet left the Mission; William P. Whitaker of the Southern States, who I see is with us; James P. Jensen of the East Central States.

We will all join in singing, "God Be With You Till We Meet Again." It is on page 11 of your Folder.

The brethren are invited to attend meetings in the Salt Lake City area tonight.

After the benediction by President Alfred E. Rohner of Inglewood Stake, this Conference will be adjourned for six months.

The congregation sang as a closing number, "God Be With You."

Elder Alfred E. Rohner, President of the Inglewood Stake, offered the benediction.

Conference adjourned for six months.

The musical exercises at the Sunday morning session were by the Tabernacle Choir, J. Spencer Cornwall, Conductor. The Tabernacle

Choir male chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Saturday evening session.

The music of the Tabernacle Choir and Organ Broadcast was directed by J. Spencer Cornwall. Organ presentations and organ accompaniments for this broadcast were by Frank W. Asper, the spoken word by Richard L. Evans.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

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

JOSEPH ANDERSON,
Clerk of the Conference.

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