

One Hundred Tenth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 6, 7, 8, 1939

With Report of Discourses



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SALT LAKE CITY, UTAH

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

The One Hundred Tenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 6, 7, and 8, 1939.

The entire proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant was present and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, ¹, George F. Richards, ², Stephen L. Richards, Richard R. Lyman, ³, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Associate of the Council of the Twelve Apostles: Sylvester Q. Cannon.⁴

Of the First Council of the Seventy: Rulon S. Wells, ⁵, Antoine R. Ivins, Samuel O. Bennion, ⁶, Rufus K. Hardy, and Richard L. Evans.

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

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: ⁷, Andrew Jenson and A. William Lund, assistants.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, and Elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Joseph J. Cannon, Temple Block, Salt Lake

¹George Albert Smith absent on account of illness.

²Joseph Fielding Smith in Europe.

³Melvin J. Ballard passed away July 30, 1939.

⁴Sylvester Q. Cannon was sustained at this Conference as a member of the Council of the Twelve Apostles.

⁵Levi Edgar Young was absent, presiding over the New England Mission.

⁶John H. Taylor was in New York, assigning to their new fields of labor missionaries returning from Europe.

⁷Joseph Fielding Smith, Church Historian, was in Europe.

Friday, October 6

First Day

City. All other mission presidents were excused from attendance at this Conference, having been requested to remain in their various mission-fields.

FIRST DAY MORNING MEETING

The first session of the Conference convened Friday morning, October 6, at 10 o'clock.

As the time approached for the opening of the Conference the great Tabernacle auditorium and galleries were filled with people who had come from the various Stakes and Missions of the Church to attend the services.

President Heber J. Grant, who presided, announced that the *Relief Society Singing Mothers*, Charlotte O. Sackett, Conductor, would furnish musical numbers for this session.

The congregation and the *Singing Mothers* then sang the hymn, "High on the Mountain Top."

Elder Clarence Gardner, President of the Star Valley Stake, offered the invocation.

"The 23rd Psalm" (God is My Shepherd)—Schubert, was sung by the *Singing Mothers*.

GENERAL AUTHORITIES AND OFFICERS SUSTAINED

At the request of President Grant, President David O. McKay presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, 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

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

ACTING PATRIARCH TO THE CHURCH

George F. Richards

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

TRUSTEE IN TRUST

Heber J. Grant

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

FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Richard L. Evans	

PRESIDING BISHOPRIC

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

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

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

CHURCH BOARD OF EDUCATION

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

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennion

AUDITING AND FINANCE COMMITTEE

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

TABERNACLE CHOIR

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

ORGANISTS

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

CHURCH WELFARE COMMITTEE

ADVISERS

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

General Presidency of the Relief Society

GENERAL COMMITTEE

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

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor
with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

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

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon 1st. Asst. Superintendent
Burton K. Farnsworth, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, 1st. Asst. Superintendent
Edith Hunter Lambert, 2nd. Asst. Superintendent
with all the members of the Board as at present constituted.

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

President David O. McKay, Second Counselor in the First Presidency, read for the information of the Conference the following report:

New Mission Presidents:

Leo J. Muir appointed to preside over the Northern States Mission to succeed President Bryant S. Hinckley.

John F. Bowman appointed to preside over the Central States Mission to succeed President Elias S. Woodruff.

Levi Edgar Young appointed to preside over the New England Mission to succeed President Carl F. Eyring.

Roscoe C. Cox appointed to preside over the Hawaiian Mission to succeed President W. Francis Bailey.

John A. Israelsen appointed to preside over the Norwegian Mission to succeed President A. Richard Peterson.

President Gustive O. Larson released from Swedish Mission.

President M. Douglas Wood released from West German Mission.

President Alfred C. Rees released from East German Mission.
Thomas E. McKay, Swiss Mission President, also presiding over East and West German Missions.

President Wallace F. Toronto released from Czecho-Slovak Mission.
Mission.

New Stake Organized:

A new stake, to be known as Pasadena Stake, was organized October 1. It comprises nine wards: Belvedere, Eastmont, Montebello, and Whittier, taken from the Los Angeles Stake; Pasadena, Rosemead, and Alhambra, from the original Pasadena stake; and Baldwin Park ward and Monrovia branch, from the San Bernardino stake.

Other changes affecting the stakes in Southern California are now under consideration, and will be reported later.

New Stake Presidents appointed:

George E. Burgi appointed president of the Oneida Stake to succeed President Taylor Nelson.

*Friday, October 6**First Day*

Roy B. Burnham appointed president of Young Stake to succeed President Elmer F. Taylor.

Alexander Fraser Dunn appointed president of the Tooele Stake to succeed President Alfred L. Hanks.

Fred C. Horlacher appointed president of the Nevada Stake to succeed President Elmer E. Hinckley.

John M. Iversen appointed president of the Los Angeles Stake to succeed President Leo J. Muir.

David A. Butler appointed president of the Snowflake Stake to succeed President Samuel F. Smith.

Bryan L. Bunker appointed president of the Moapa Stake to succeed President Willard L. Jones.

Joseph E. Beard appointed president of the Summit Stake to succeed President Willard Heber Wilde.

Bertram M. Jones appointed president of the newly organized Pasadena Stake.

New Wards Organized:

Van Nuys Wards, Pasadena Stake, created by a division of the North Hollywood Ward.

Alamosa Ward, San Luis Stake, transferred from Western States Mission.

Price Third Ward, Carbon Stake, created by a division of Price First and Second Wards.

North Eighteenth Ward and South Eighteenth Ward, Ensign Stake, were created by a division of the Eighteenth Ward.

Beverly Hills Ward, Hollywood Stake, was created by a division of Wilshire ward.

McKay Ward, Wells Stake, created by a division of Waterloo Ward.

Columbus Ward, Wells Stake, created from parts of Wells and Burton Wards.

Ivins Ward, Wells Stake, created from parts of McKinley, Wells and Belvedere Wards.

Tooele Second Ward and Tooele Third Ward, Tooele Stake, were created by a division of Tooele North Ward.

Tooele First Ward and Tooele Fourth Ward, Tooele Stake, were created by a division of Tooele South Ward.

Ward Transferred:

Tempe Ward, Maricopa Stake, transferred from Phoenix Stake.

Ward Name Changed:

Fullerton Ward, Long Beach Stake, formerly known as Anaheim Ward.

Kirtland Ward, Young Stake, formerly known as Burnham Ward.

Independent Branches Made Wards:

Mt. View Ward, Lyman Stake, formerly Independent Branch.

Modesto Ward, Sacramento Stake, formerly Independent Branch.

New Independent Branches:

Romedell Branch, Blaine Stake.

Bellflower Branch, Long Beach Stake, created by division of North Long Beach Ward.

Monrovia Branch, San Bernardino Stake, formerly dependent branch of Baldwin Park Ward.

Mercur Branch, Tooele Stake.

Chico Branch, Gridley Stake, formerly dependent branch of Oroville Ward.

Hailey Branch, Blaine Stake, formerly dependent Branch.

Napa Branch, Oakland Stake, created by division of Vallejo Ward.

Ward Made Independent Branch:

Echo Branch, Summit Stake, formerly ward of same stake.

Wards Disorganized:

Millburne Ward, Lyman Stake disorganized and annexed to Mt. View Ward.

Sublett Ward, Raft River Stake, disorganized and annexed to Malta Ward.

Independent Branches Disorganized:

Rockford Branch, Chicago Stake, transferred to Northern States Mission.

Santa Rosa Branch, San Francisco Stake, transferred to California Mission.

Those Who Have Passed Away:

Apostle Melvin J. Ballard.

Elder Leonard B. Cluff, Los Angeles Stake Clerk.

Bishop Joseph E. George, Auburn Ward, Star Valley Stake.

Janne Mattson Sjodahl, former editor of the Deseret News, and prominent author and translator of Church literature.

Hyrum Conrad Pope, chairman of the board of temple architects for the Church, architect for Canadian and Hawaiian Temples and many other L. D. S. buildings, also the St. Paul's Episcopal Church in Salt Lake City.

Asahel Hart Woodruff, former Northern States Mission President.

Daniel J. Lang, former president of French Mission.

James M. Peterson, former president of Texas Mission.

Ephraim Magleby, former president of New Zealand Mission.

Eleanor Jeremy Richards, former member of Primary General Board.

Clarissa Hamilton Young Spencer, daughter of Brigham Young.

Hulda Cordelia Thurston Smith, one of the last three surviving pioneers of 1847, died in Lewiston, Utah.

PRESIDENT HEBER J. GRANT

Read the following:

MESSAGE FROM THE FIRST PRESIDENCY
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The long-threatened and dreaded war has broken out. Its end and fruition await now the measure of God's infinite wisdom, justice, and mercy.

"THOU SHALT NOT KILL" STILL A LAW UNTO MAN

The divine law on the taking of human life was proclaimed at Sinai and in the Garden. This law, we declare, is equally binding upon men and upon nations. It embraces war.

We further declare that God is grieved by war and that he will hold subject to the eternal punishments of his will those who wage it unrighteously.

THE WICKED TO FEEL GOD'S WRATH

We affirm that all international controversies may be settled by pacific means if nations will but deal unselfishly and righteously one with another. We appeal to the leaders of all nations and to the people themselves thus to mend and adjust their differences, lest the vials of God's wrath be poured out upon the earth, for he has said he will visit his wrath upon the wicked without measure.

A CALL TO REPENTANCE

We call the unrighteous of the world to repentance—a forsaking of sin and a returning to righteousness, for the Lord has said:

I, the Lord, am angry with the wicked. I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. (Doc. and Cov. 63:32-33.)

We condemn all of war's foul brood—avarice, greed, misery, want, disease, cruelty, hate, inhumanity, savagery, death.

A PLEA FOR LOVE TO TAKE THE PLACE OF HATE

We earnestly implore all members of the Church to love their brethren and sisters, and all peoples whoever and wherever they are; to banish hate from their lives, to fill their hearts with charity, patience, long-suffering, and forgiveness. The Master said:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

We ask the Lord so to overrule the plans and designs of man that

this war shall not spread to countries not now involved, and especially that America shall escape the material and spiritual ravages of war.

A PRAYER FOR THE BEREFT

We humbly pray God to bring to all bereft and grieving mothers the sweet consolation of his Spirit, to the widow robbed of her helpmeet a faith that God will help her in her lonely struggle for a livelihood for her children, to those fatherless children a will to help their mother in her fight for their welfare and existence, and to peoples everywhere an increased desire and determination to "renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers and the hearts of the fathers to the children; * * * lest," said the Lord, "I come and smite the whole earth with a curse, and all flesh be consumed before me."

We pray that the spirit now raging in men's hearts, of hate, of exploitation, of a desire to dominate, may be supplanted by the spirit of reconciliation and forgiveness, that in obedience to principles of righteousness and of justice this war without further bloodshed and suffering may be brought to an early close.

PRESIDENT HEBER J. GRANT

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

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Long life, joy, peace, and happiness come to every soul who obeys the laws of God. It is pleasing to our Heavenly Father that we live long upon the earth, and he has given to us a Word of Wisdom, a revelation explaining his will whereby we can obtain this great blessing of long life. There is no greater blessing in all the world than to live upon the earth and to labor in that way and manner that will be pleasing and acceptable to God our Heavenly Father.

That he may help every Latter-day Saint from this day to make up his mind to be an honest, conscientious tithe-payer; that he will attend his meetings and partake of the Spirit of God that is always present; that he will observe the Word of Wisdom, is my humble prayer, and I ask it in the name of the Lord Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK JR.

First Counselor in the First Presidency

My brothers and sisters, I am happy to be with you again in a Semi-Annual Conference. I am happy to hear the Singing Mothers with Sister Sackett leading them.

We miss this morning a man of great spirituality, of great influence among the people, Brother Melvin J. Ballard. May the Lord sanctify his labors to the upbuilding of his Cause.

Because what I shall say this morning will deal somewhat with technical matters, where the language is of importance, I have submitted what I shall say to writing, so that I may not speak incautiously.

CONSTITUTION INSPIRED

I speak today as an American citizen who believes as he believes in Deity, that God inspired the framing of our Constitution and the setting up of our form of government thereunder,—an American citizen who believes that the preservation of this government under our Constitution as it now stands is necessary that liberty and free political and religious institutions may not disappear from the earth.

A NATION WITH CHRISTIAN STANDARDS

This is a Christian nation. Before the Revolution it was so in accord with law; since the Revolution it has remained so in fact. We, the people of the United States, guarantee full religious freedom to all within our jurisdiction, whether they be non-Christian or Pagan. But the nation itself is a Christian nation. Our standards and principles are Christian. Other creeds we protect, that all may be free. These facts must never be lost sight of.

For us of the Church this fact cannot be challenged, for the Lord has declared in modern revelation:

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

The penalty of disobedience to these principles has been declared to be that the people shall "be swept off when the fulness of his wrath should come upon them," and that "The fulness of his wrath cometh upon them when they are ripened in iniquity." (Ether 2:8, 9.)

These principles have been repeatedly declared.

Thus we of America can stand for no cause which would dethrone Christianity here and put in its place any other creed, whether non-Christian or Pagan; nor can we as Christians support a cause designed to set up non-Christian or Pagan states elsewhere in the world. Our duty, divinely imposed, is clear on this.

DECLARATION OF BELIEF

Furthermore, for more than a hundred years this Church has declared this principle of government, which is based upon divine commands and the revelations of God's will, namely:

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

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life. (D. and C. 134:1-2).

Thus we can stand for no cause and can support no state fostering a cause that would seek to compel the consciences of men, that would set up the state as deity, that would destroy private property, that bulwark of a peaceful, stable ordered society, indeed of civilization itself, that would make men slaves of the state to the destruction of all safety, due protection of life and limb, and all individual liberty, that would blot out the Christian home.

DANGERS THREATEN

All these things are fundamental to this people and to this nation. Again I warn that there are amongst us evil influences plotting and conspiring to destroy all that we hold sacred in our Church and in the nation. If we shall fall asleep to these dangers, we shall some day awaken to find ourselves their slavish victims. We people here in the valleys are a mere handful—a microscopic minority—and yet if we shall, with completely united hearts and hands, put on an armor of righteousness and do battle for righteousness, we shall be the means under God's care and guidance of helping finally to serve and save the world.

Nothing is more unrighteous, more unholy, more un-Godly, than man-declared mass slaughter of his fellowman for an unrighteous cause. It has brought down the wrath of the Almighty in all times. God will visit His vengeance upon all who bring it. The law declared at Sinai was "Thou shalt not kill," and in the Garden of Gethsemane: "All they that take the sword shall perish with the sword." With these divine commands deep-embodied in our spiritual consciousness, we can look with no degree of allowance upon the sin of unholy war, and a war to make conquest or to keep conquest already made is such a war.

At almost every opportunity since I was called to a place in the First Presidency I have expressed grave apprehensions as to the course which the whole world, including our own nation, was following. Two and a half years ago (April Conference, 1937), I drew particular attention to the prospect of war and gave the best view I had as to the eventualities which then seemed likely to follow that war. I dwelt particularly upon the aftermath of chaos which it seemed reasonably certain might come if the war dragged along over weary years.

Last October I called attention to the intensive propaganda to which we were subjected—the most intense peace-time propaganda of all time—and warned that at best it colored truth and at worst it falsified it.

I should like by reference to include in what is said now all that I have said in the past on the same matters.

WARNING AGAINST FALSE IMPRESSIONS

War has now broken out. Most of the sanctities that were used by

the one side or the other to hallow the World War are again coming forth to hallow this one. Many were false then; they are false now. We should not be disturbed, misled, or blinded by any of them. Look at each of them squarely; most of them will wilt under your gaze. There are always deceit, lying, subterfuge, treachery, and savagery in war, on both sides. There was in the World War. It is not always the other power that commits atrocities.

WAR AND ITS CAUSES

I shall speak plainly today, for where the issue is war with its horrors or peace with its blessings, it is best that blunt speech be used. What I shall say will be directed primarily to the international situation.

Throwing aside all the arguments, excuses, protestations, pretensions, and propaganda under which the real causes of the present conflict have been deeply buried, and stripping off right down to the bare bones all the falsehoods that have hidden the actual situation, it seems clear that the issues of the present conflict, reduced to their lowest terms, are these:

Germany said to Poland, Give me what you took from me at the end of the World War. Poland, backed by Britain and France, said No. Germany made war on Poland. Treaty-bound thereto, Britain and France declared war on Germany.

However, under similar demands in the near past Germany has possessed herself not only of what she first demanded, but of large areas in addition. Apparently mistrusting the word of the German leaders, Britain and France seemed fearful further demands would be made. They may have had in mind the hundreds of thousands of square miles of territory and the millions of people they took by conquest from Germany at the end of the World War; they may also have recollected French conquests in northern Africa and British conquests from the Boers in South Africa. And perhaps we might remember that the ground on which we stand was taken from Mexico in 1848, by force of arms.

Perhaps in the present world condition, a renewed partition of Poland seemed as likely a tragedy as could be found to arouse the sentiment of the world against those who should divide that historically unhappy country.

Obviously, as a matter of logic, if conquest can give a good title to territory, then conquest is a legitimate means of getting good title to territory. This is the unholy rule of force, the unholy rule that "might makes right."

This is the rule that has lain behind every great empire that has ever been built during the whole history of the world; it lies behind every great empire that exists today. There is nothing new in the doctrine, neither in the practice.

Under such a rule, war is and must always be the instrument of the growth of empire. Under such a rule nations rise and fall, as might advances or wanes.

Under such a rule, safety in empire comes only to the power which is dominant in arms and resources.

But such a rule of force, of "might makes right," is Satan-born. It is not of God.

Obviously no great empire of conquest can sleep quietly and comfortably of nights if the have-nots swagger forth in search of more territory and are willing to fight for it.

Both in its declarations and in its joinders the present war in Europe has for its sole underlying purpose the secure establishment of the power or powers that, by sheer supremacy in arms, shall dominate Europe, and perhaps the world. This is not a righteous cause of war, and unrighteous war is unholy.

This is the very issue that, twenty years ago, we alleged we sent our young America to Europe to settle. It was our fighting there which gave to the Principal Allied and Associated Powers their victory. We got nothing out of the conflict but the ill-will of everyone—of our foes because they were our foes, and of each of our allies because of our unbounded generosity, and our naive, unsophisticated, unselfishness at Versailles. But we did not then settle the issue. It has risen again. We would not settle it now by joining in this conflict. This is one of those questions which can be settled only by the parties themselves by themselves.

A NATURAL CHOICE

There are in the Church tens of thousands of faithful members, and in the nation millions of loyal citizens, whose choice would be, because of their German ancestry, that Germany should become the dominant power of Europe, and following that, perhaps of the world. For them German art, literature, science, music—perhaps the greatest the world has produced—is part of the warp and woof of their lives and of the lives of their ancestors. All the tender threads of memory and tradition lead them back to the homeland. The German people are and have been a great and good people.

There are perhaps more tens of thousands of faithful members in the Church, and more millions of loyal citizens in the nation who, because of our British ancestry, would prefer that Great Britain should retain the dominance she has held for generations. As much mine as of any Britisher today, are Chaucer and Shakespeare, are Littleton, Coke, and Bacon, are Magna Charta and the great principles of liberty and of local self-government which we of America have made so much and peculiarly our own. These are the heritages which we have from the motherland, and in the joint enjoyment of which, as co-heirs with us, we make all races, creeds, and nationalities coming to our shores. Britain has been and is one of the greatest nations and people of all time.

As the first love Germany, so we love Britain. But each group of us must see and understand the view and feelings of the other.

AMERICA'S POSITION IN EUROPEAN AFFAIRS

Who shall dominate Europe is a question that has been in our international situation from the beginning of our national life. It is not our concern.

The fathers of our Country warned us against the allurements and the dangers involved in such a question—a question which is relatively no nearer to us now than it was in their day. The question is of no more importance to us now than it has been for a hundred and fifty years. The dominant power could always make war on us if it wished. A hundred and fifty years ago we were one of the weakest of the weak, and the hazards to us of such a war were great; now we are one of the strongest of the strong, and the hazards of our losing a defensive conflict almost nil. Do not let fear of what might happen in such a defensive war cloud in any way your judgment. We are relatively better able to defend ourselves today against aggression by a foreign foe than we have ever been before in our whole history.

Washington in his Farewell Address declared we should have "as little political connection as possible" with Europe; that Europe had a "set of primary interests" with which we had "none or a very remote relation," wherefore, "Europe must be engaged in frequent controversies, the causes of which are essentially foreign concern"; "Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?"

Jefferson said: "Our first and fundamental maxim should be never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with cis-Atlantic affairs."

We should follow these admonitions. There is neither reason nor excuse for our entry into this European war. Its issues have for us no vital interest. Wise statesmanship will keep us from that war.

NEUTRALITY VIOLATIONS

We may expect that every means, both fair and foul, which can be devised by hating, desperate men, fighting for their lives, will be used to drag us into this war. We must not accept anything at its face value; we must question every statement, carefully examine every incident. Such is war.

Rarely indeed are mere violations of neutrality legitimate cause for war. Always there is conflict between neutrals and belligerents, the neutrals trying to preserve their peace-time trade and commerce, and each belligerent trying to prevent all intercourse with the other belligerent. Seizure and search of vessels, confiscation of cargoes, are the normal incidents of war. After the war is over, the belligerent is called upon to pay for the infractions of neutral rights, but war is not resorted to even to compel these payments.

One thing more, an armed vessel, whether it be a merchant-man or a regular battleship, is considered to be a vessel of war and subject

to all the hazards of war. Neutrals using such vessels either for travel or for cargo purposes use them subject to all the dangers incident to the navigation of vessels of war on the high seas, and neither they nor their government can legitimately complain of the eventualities which may overtake them.

AMERICA THE GREAT NEUTRAL

America, multi-raced and multi-nationed, is by tradition, by geography, by citizenry, by natural sympathy, and by material interest, the great neutral nation of the earth. God has so designed it. Drawn from all races, creeds, and nations, our sympathies run to every oppressed people. Our feelings engaged on opposite sides of great differences, will in their natural course, if held in due and proper restraint, neutralize the one the other. Directed in right channels, this great body of feeling for the one side or the other will ripen into sympathy and love for all our misguided and misled fellowmen who suffer in any cause, and this sympathy and love will run out to all humanity in its woe, thus weakly shadowing the infinite compassion of the Master.

One of the great tragedies of the war now starting is that every people now engaged in it have been led into it without their fully knowing just where they were bound. The people themselves are largely innocent of this slaughter. God will not forgive betrayal of his children by those who rule over them.

A GREAT PART TO PLAY

As the great neutral of the earth, America may play a far greater part in this war, it is our duty to play a far greater part, than merely impartially to carry out our neutral obligations under international law towards those who come to our shores for trade and commerce or otherwise. It is our solemn duty to play a better part than we can do by participating in the butchery.

America has today the only great national moral force and influence for peace left in the world. We have lost much of what we once had—we lost it when we permitted the looting at the Versailles peace table; we have since then lost much of what then remained by our diplomacy in the conflict between the rival war lords of the Far East and by our scolding protests to Europe—protests largely motivated by matters of their purely domestic policy which were not of our legal and proper concern, matters which we have never in our own American affairs permitted any other nation even to question.

FREEDOM IN DOMESTIC POLICY

We of this Church are qualified expert witnesses on this question. Twice driven from our homes, plundered, robbed, murdered, our leaders slain, no foreign power, and no race, creed, or group raised their voices even to whisper in protest against our treatment. Nor was this silence

broken, when, nearly a half century later, the Federal Government itself confiscated our property, which we only partially recovered. We never dreamed of asking foreign governments to intervene in our behalf. Our patriotic loyalty to the country of our birth, our native land, would not allow this.

Furthermore, when the North was arrayed against the South in a struggle of life and death, when property on both sides was ruthlessly destroyed, and thousands upon thousands of lives were lost, we refused even to listen to representations by alien powers, designed to put an end to the conflict. Nor have we ever tolerated complaints from foreign governments about certain miscarriages of justice heretofore all too frequent in certain areas of this country.

All of these matters were between us—the people concerned—and our own government. We lived or we died, we prospered or suffered, as determined between us and our government. The Family of Nations cannot exist on any other principle than their freedom in all matters of domestic policy, nor can individual States; and the existence of States for the due ordering of all society is of far more importance than the temporary suffering of any group, large or small, within a State. Every State, member of the Family of Nations, must be its own master as to its own nationals. We have always claimed this right unqualified for ourselves.

Our plain duty to humanity and to the cause of peace, our duty to our Creator, require that we preserve the moral force and influence we now have, that we regain what we have lost, and that then we increase to the highest possible point this greatest of all instrumentalities for world peace. If we become parties to this world war, on whatever side, to determine the present issues of the war, we shall lose all this moral power and influence, and sink with the world to the level where just our brute might shall be the sole and only measure of our strength. This would be an appalling prostitution of our heritage.

Remembering the fact that the warring peoples have been led almost blindly into this war by their governments, two things it would seem we might now do that would at once build up our moral power and influence for peace.

THE PROTECTION OF THE WEAK

First, we might well insist, as the President has already urged, that all the belligerents give up and abandon the plans of their general staffs, so to wage this war as actually to exterminate peoples. We should require under penalty of the closure of our ports to the offender, that the principle obtaining prior to the World War should be observed, namely that the civilian population, the women and children, the sick, the aged, and the infirm, of the warring nations shall, so far as possible, be protected; that indiscriminate bombing and the bombing of unfortified places shall not be engaged in; that actual hostilities shall be waged only against and between the armed forces of the belligerents. Should any belligerent not have access to our ports and be therefore not subject to

the penalty, nevertheless the observance of the principle by his foe at our behest will give us the moral power to secure this foe's observance.

Second, having in mind our position as the great world neutral, and remembering that the peoples of these warring nations have been led into this conflict largely unwittingly, and therefore are largely blameless, we should announce our unalterable opposition to any plan to starve these innocent peoples involved in this conflict—the women, the children, the sick, the aged, and the infirm—and declare that when actual and bonafide mass starvation shall come to any of them, no matter who they are, we shall do all that we properly may do to see that they are furnished with food. On the present outlook one cannot be sure which side will finally need this sort of relief. And if in such an effort we should come to the last extremity, one can think of few more righteous causes for war itself than such a high service to victimized, suffering humanity.

We shall, if we act wisely on the full information we can obtain, be able to forestall any deceit or subterfuge on any account or on any ground by any belligerent because of a false or simulated or self-inflicted starvation.

If we shall rebuild our lost moral power and influence by measures such as these which will demonstrate our love for humanity, our justice, our fair-mindedness, our determination to do works of righteousness as God shall make them known to us, we shall then be where at a fitting and promising time we can offer mediation between the two belligerents, and bringing our moral power and influence into action we shall have a fair chance to bring an end to the criminal slaughter of our fellowmen and to give birth to a peace that shall be lasting, because just and fair to every people. Surely this is infinitely more honorable, will have in it infinitely more of humanity, will be infinitely nearer to the Master's way, than sending our young sons overseas to be murdered.

America, the great neutral, will thus become the Peacemaker of the world, which is her manifest destiny if she live the law of peace. Believing as we do that America is Zion, we shall then see the beginning of the fulfilment of the prophecy of Isaiah of old "for out of Zion shall go forth the law," a law of justice, mercy, and righteousness, adopted by the nations of their own free will.

PLAGUES WHICH FOLLOW WAR

One more thought and I have finished. Remembering that throughout all history, dread diseases have followed the devastation of war, when peoples are exhausted and mal-nurtured, remembering what happened at the end of the World War with the flu, reason tells us that if this war drags through years, we must be prepared for a visitation of plagues that will almost surely take a greater human toll than the war itself. These plagues will strike armies not only, but the people back home as well. They will reach America. How much science can do, we have yet to learn. It tardily coped at all with the flu. We have but one sure means toward safety from such plagues—a life lived in accordance

with the revelations of the Lord. Careful eating, temperance, chastity, the non-use of things forbidden, sobriety, industry, proper rest and sleep, non-exposure, and in general right living in all things, give us the right to ask the Lord that the destroying angel shall pass us by. He who breaks down his body and his resistance to disease by riotous and wicked living may hardly hope to escape affliction and suffering. It may be that we shall see a time, if this war shall drag into the years, that "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:22.)

May God bless and preserve this nation, set up in accordance with his plan and will; may he keep us from the horrors and ravages of war. May he help us all so to live that we may with clear consciences always seek his blessings, I ask, in the name of the Savior, Amen.

The *Singing Mothers* sang "God Bless America," (Irving Berlin).
Soprano solo by Sister Emma Lucy Gates Bowen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

With all my heart I endorse the principles laid down by President Clark in his splendid statesmanlike address.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? (Psalms 8:4.)

DESIRE FOR IMMORTALITY NATURAL

The divinity in man makes him desire and long for immortality. Benjamin Franklin was one of America's greatest men and one of the world's most versatile geniuses. He believed in the resurrection. The epitaph which he composed to be placed on his grave was as follows.

Like the cover of an old book,
Its contents torn out
And stripped of its lettering and gilding,
Lies here food for worms.
But the work shall not be lost,
For it will—as he believes—appear once more
In a new and more elegant edition,
Revised and corrected by the Author.

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death. (Doc. & Cov. 58:2.)

In the wonderful and heavenly philosophy of the Mormon religion, heaven and earth meet. This life merges into the life beyond. All is eternity with God. There is a land of life beyond the grave; we call it the intermediate state, the spirit world. It is a scene of life, a community.

HEAVENLY MESSENGERS BEAR WITNESS OF ANOTHER WORLD

According to the holy scriptures there is an invisible world whose inhabitants may become visible, not to gratify the curiosity of men, but as messengers of the Lord to declare his word to his chosen vessels.

Moses, Peter, James and John, also John the Baptist, appeared unto the Prophet Joseph Smith, by the word of God's command, with messages essential to the salvation of the children of men. There is a permanent personality here and hereafter, a continued and active existence of the inhabitants in that "mysterious country." Joseph Smith spoke the truth when he said "there are no angels who minister to this earth but those who do belong or have belonged to it."

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which though unseen is felt and sows in us
All germs of pure and world-wide purpose.

A SCHOOL-BOY'S FAITH

A noted lawyer from Alabama visited Salt Lake City a few years ago. In the course of an address, made to a graduating class in his home state he eulogized the idealism of the Mormon people and particularly their remarkable idealism and views concerning the other world. "I heard the story," he said, "of a Mormon school boy who had lost his blind father, to whom he was deeply devoted. The boy was a pitcher on his High School baseball team, and the father had always gone with the boy to the games, although unable to share in the sport except by what he heard. Justifiable delight filled the blind father's heart as his son was pitching, when the umpire called 'three strikes and out.'

"The father died. The day after the father's funeral had been set for a match game with another High School, and to the surprise of all the boy expressed a desire to pitch the game.

"He pitched better than he had ever pitched before, and his team won. When his friends crowded about him to congratulate him he said, 'Yes, it was the first game father ever saw me pitch, and I did my best for him.'"

THE BROTHER OF JARED'S EXPERIENCE

What is the form of the spirit? The brother of Jared saw the pre-existent spirit of the Lord Jesus; he saw the finger of the Lord and it was as the finger of a man like unto flesh and blood. The fear-stricken man said, "I knew not that the Lord had flesh and blood." The Lord showed himself unto him and said:

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

What a wonderful contribution this is to the divine authenticity of

the book of Genesis, wherein we are told: "So God created man in his own image, in the image of God created he him; male and female created he them." The Book of Mormon is a witness to the truth of the Bible.

We believe that there is consciousness of the spirit in the life hereafter, between death and the resurrection. Men live and move and have their being in the intermediate state. They pray, talk, hope, and work not only for themselves but also for those who are upon the earth. Death does not congeal the lips of those who go before us; they are not far from us and they help us more than we know.

EXPERIENCES WITH THE DYING

In the course of a somewhat lengthy ministry I have been with some who were crossing the threshold into eternity. For example, a young girl was called to the world beyond. Just before she passed away her face gleamed with glad recognition and she said, "Oh mother, dear mother!" The mother had gone on years before. Fresh in my memory are instances of business men, who, when their end was approaching, have heard voices which mortals could not hear. They have seen faces not of this earth for these men have said: "Mother, my son, they are with me." Then they have departed with a smile upon their faces.

John saw under the altar the souls of those who were slain for the testimony of Jesus. "And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on those that dwell on the earth." (Rev. 6.) And they were told they should rest for a little season. These spirits had power to reflect, anticipate, speak and think.

I have been with Elders who died in the discharge of their duty, and a moment or two before they departed this life their faces have been overspread with a gleam of recognition of beings not of this world; they have uttered the names of loved ones long since gone and then have gently gone to their rest.

In the 16th chapter of St. Luke we read of a certain rich man in hell and in torments. When he made a certain request, Abraham said: "Son, remember." Dr. Lyman Abbott said that those are two of the most awful words in scripture. The rich man's recollection extended back to mortality and covered the whole period of his mortal life. The wrongs that he did lived in his memory; that was his punishment.

KNOWLEDGE GAINED TO CONTINUE AFTER DEATH

The Prophet Joseph Smith said: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another he will have so much the advantage in the world to come." What knowledge? The pure knowledge that greatly enlarges the soul, that makes us more like God by giving more understanding of his glorious purposes. What a noble incentive and stimulus to educators and also to laymen to gain all the knowledge they

can in this life, for we shall always exist as independent, permanent personalities learning forever.

The works of Gods continue,
And worlds and lives abound;
Improvement and progression
Hath one eternal round.

Dr. John A. Widtsoe quotes the following verse composed by a minister:

We serve no God whose work is done,
Who rests amidst his firmament.
Our God, his labors but begun,
Toils evermore with powers unspent.

Jesus says, in the Book of Mormon: "For my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever." As we all know his work and his glory is "to bring to pass the immortality and eternal life of man."

Cecil Rhodes, the great English statesman, lay dying at the early age of forty-nine. He had nobly worked in the spirit of achievement. To his friend Jameson, by his bedside, he said: "Jameson, the great trouble with life is that it is too short. You no sooner become acquainted with the game and learn how to play it, than you have to give it up."

The British empire builder did not have the vision, the knowledge of the beautiful philosophy of the Gospel concerning the life hereafter, particularly of eternal progression, for in that life the great intellects, scholars, painters, engineers and others shall go on progressing and working for the benefit of their fellow creatures on the earth or wherever the sons and daughters of God are found. He who stops learning and working is neither wise nor happy.

One thing that menaces this country is the growing disinclination to perform manual labor. Too many want to pick their jobs. It is a threat to our permanent stability and prosperity. Henry Ward Beecher once said that the darkest hour in a young man's life was when he tried to devise a way to make a livelihood without working.

"There is more of heaven to be seen in the sweat-bedewed face of the faithful toiler" working for his family than in any canvas with its clouds of cherubs, painted by the masters, in the art galleries of the world.

ELIJAH'S MISSION

We believe in the doctrine of salvation for the dead. Elijah came from that invisible world to the Prophet Joseph Smith in fulfillment of the glorious promise, to which, however, is attached a solemn warning in Malachi 4:5, 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.

*Friday, October 6**First Day*

Elijah feared God but he knew no other fear. His dominating and persistent personality was a power in the period in which he lived; it is a powerful influence in the present dispensation. The wonderful truth he revealed is sufficient proof that there is consciousness beyond the grave.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the long suffering of God waited in the days of Noah. (I Peter 3:18-20.)

In the following chapter are these comforting words:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

In the spirit world, the Prophet Joseph Smith and his brethren are preaching those glorious principles, faith, repentance, baptism, the gift of the Holy Ghost, the truth of the Bible, the truth of the Book of Mormon. And we here will preach the same Gospel until every knee shall bend and every tongue confess that Jesus is the Christ. This is my prayer in the name of Jesus Christ, my Redeemer, Amen.

ELDER LeGRAND RICHARDS

Presiding Bishop of the Church

This is not the first time I have had the privilege of succeeding President Charles A. Callis, but I am as proud of the opportunity to follow him today as I was to succeed him in the Southern States Mission.

As a member of the Presiding Bishopric, when we were set apart to preside over the temporal affairs of the Church, I thought that must be a tremendous responsibility; but when we were appointed and set apart to preside over the Aaronic Priesthood of the Church, I realized that that indeed was a responsibility.

During the last six months we have visited most of the Stakes of Zion, and have met with the stake and ward officers, discussing matters pertaining to the Youth Program, Budget System, and other things which we felt would lead to finer standards among our young people.

AN INCREASE OF FAITH NEEDED

While I have always been impressed with what a marvelous work the Church is doing, I believe that if there is one thing that we need in the Church today more than any other, it is increased faith in the hearts of our boys and our girls in the restoration of the Gospel, in the divine mission of the Prophet Joseph Smith, and in the fact that God lives, that every boy and girl will answer to him for their lives. It was Paul who said: "But without faith it is impossible to please him, for

he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I believe that unless this faith is planted in the hearts of our boys and girls they will not be able to meet the temptations of the day and come out gloriously victorious, true to the faith, and true to the standards of this Church. We have felt that education might achieve this end. We now have compulsory education of our youth, and yet today there seems to be more immorality, more use of liquor, more use of the things which God has forbidden, than in any other day.

It seems to me that in our Church we must be able to plant in the hearts of our boys and girls a faith in the promises of God, that if they will shun these things, they will receive of his blessings. Think of the promise given to those who will observe and keep the Word of Wisdom! Surely every father and every mother and every teacher in Israel should want these promises to become real in the lives of their boy and girls: to run and not be weary; to walk and not faint; that the destroying angel might pass by and not slay them, as he did the children of Israel; and that they might receive knowledge, yea, even hidden treasures of knowledge. This is what I would like to have come into the lives of my children.

I realize that in the achievement of this great end we have a great responsibility as parents, in the home and as officers in the Church, for the Lord has placed in the Church officers for this purpose. He has given us apostles and prophets and pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ * * * that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

A LACK OF FAITH AMONG YOUTH OF THE CHURCH BRINGS REPROACH

It would be a terrible thing, if, as our boys and girls come out of Latter-day Saint homes, they come with their faith destroyed, with lack of confidence in the leaders of this great Church, lack of faith in the divine and holy principles that God has established in the Church in these latter days; and it would be a great reproach upon us if our boys and girls come out of our auxiliary organizations, our Priesthood quorums, our Church schools or seminaries, with lack of faith in these great eternal truths.

During my travels I learned of a few instances where our young people had been taken out of our institutions because the parents felt that their faith was being destroyed, rather than strengthened; and I think that this is a reproach.

God has placed this great army of officers in the Church as watchmen upon the towers of Israel, and I believe the Lord expects the presidents of stakes and the bishops of wards to know that there is nothing being taught that will destroy the faith of their boys and their girls. I might be just a little specific. I met a young lady who told me of what she had been taught in one of our institutions. She was told that patriarchal

blessings were not really to tell us what the Lord had in store for us, but they were beautiful thoughts that might encourage us to try to live better lives. Now, if that were true, it would be all right; but as far as I am concerned, it just is not true. If it be true, then I think one of two things must be acknowledged: that God has withdrawn his spirit from this Church, or that we have no need of patriarchs in the Church.

VALUE OF PATRIARCHAL BLESSINGS

I call your attention to the patriarchal blessings given upon the heads of the sons of Israel of old, when their father Jacob, the Patriarch, said: "Gather yourselves together, that I may tell you that which shall befall you in the last days." One of the great fundamental truths of Mormonism is based upon the promise made upon the head of Joseph, when he was promised a new land in the utmost bounds of the everlasting hills, for his blessings should exceed the blessings of his progenitors.

I was privileged to be raised in the home of a patriarch. Today, my father is the acting Presiding Patriarch of the Church, and it might be more appropriate that he should speak on this subject than that I should; but I received my first blessing at his hands when I was eight years old, and I want to say to you that all the philosophizing in this world could not make me believe that my father knew what he pronounced upon my head of his own knowledge and his own understanding. That blessing has been a guide to me all my life, and I thank God that I received it when I was a boy eight years of age.

FAITH-PROMOTING INCIDENTS

While working in the field with my father when I was a mere lad, I received one of the greatest testimonies that ever came to me, and that through the giving of a patriarchal blessing. My father related to us three boys, who were engaged with him in filling up an old cellar, a visit he had made the night before to administer a patriarchal blessing, and after he had taken his hands from the head of the brother blessed, some disappointment was expressed that Father had not promised him that he should get well and live, because he was very sick. Father related this experience to us, and if there had been no inspiration in this Church, and no inspiration in the calling of a patriarch, where would the faith of his boys be today? He said when he placed his hands upon the head of this brother, something seemed to say to him that he should not give him too good a blessing for this life, for his days were numbered. So he promised him the blessing of eternal life for his faithfulness, and then disappointment was expressed, and the voice of inspiration came again, and he said: "If I am inspired by the Spirit of the Lord, Brother So-and-so will not live more than so many hours," and he told us the time.

While we were still working together a good brother passed along the old hedge fence. Father called to him and asked if he knew how Brother So-and-so was. He said he had passed away. Father asked

the hour and he told us. Then Father looked at us, because it was the exact time he had told us.

When I was called on my first mission I walked into the office of Brother George Reynolds on crutches, with my leg in a plaster cast. He said: "What are you here for?" I said: "I am here to answer a call for a mission." He said: "It looks to me like you had better go home and take care of yourself." I said: "I will be ready to go at the appointed date." He said: "When do you want to go?" I said: "In April, with my other friends." That was February.

I went out to Tooele, where my father lived, a patriarch of God. I told him I wanted a blessing so I could go on that mission, and my father promised me that I should go and that I should not be handicapped because of lameness—and I never lost a day's work. I threw my crutches away a few days before it was time to leave, and I went on that mission.

Now, here a few years ago, seven years ago to be exact, my wife and I laid away in the grave our oldest son, who was nearly sixteen years of age—the greatest sorrow that has ever come into our lives. We had four daughters before he was born. Less than a year prior to that we took him and his younger brother, only sixteen months difference in their ages, into the office of the Patriarch of this Church, Brother Hyrum G. Smith, and he gave them each a blessing.

Now, I ask you, suppose the Patriarch had known that one of these boys was to die within a year, could he not promise him anything? What would it have meant to the eldest son, had he walked out of the Patriarch's office with no promise and no blessing, and the younger son had all the promises and the blessings, for the older boy truly loved God and kept his commandments. When that boy passed away, and I met with my counselors—for I was then President of the Hollywood Stake—I said to them: "There is just one thing, if God could only give us to understand that boy's blessing." I said: "I wish you brethren would help us, if you can, so that Sister Richards and I might be comforted."

A few nights after that I took Sister Richards for a ride. We asked the younger boy if he would like to go with us. He said: "No. I think I will stay home." The next morning was Sunday morning. He came in and crawled up on his mother's bed, holding in his hand the two patriarchal blessings, and he said: "Mother, while you were out riding last night I read these blessings." He said: "You see, you haven't understood them."

I think just for the matter of getting it clearly before you I shall read a few words from the two blessings, as they were given by the Patriarch. In the oldest boy's blessing, the one who passed away, the Patriarch said:

For it will be thy privilege to bear the holy Priesthood and to go even among strangers and in strange lands, in defense of truth and righteousness.

This we could not understand. And to the younger boy he said:

For thou shalt bear the holy Priesthood in defense of righteousness and truth, both at home and abroad.

The boy said: "You see, Mother, I am going to labor at home and abroad, but," he said, "LeGrand was to go to strange lands and strange people;" and he said, "They are not on this earth. We know all the lands of this earth and we know all the people that are here."

And to the oldest boy the Patriarch said: "And in due time thy home shall be a fit abode for the spirits of thy loved ones;" and to the younger boy he said: "Thou shalt enjoy the comforts of a happy home and the blessings of honored fatherhood, for thou shalt see thy posterity grow up around thee, to honor thee in the same kind of way in which thou hast honored thy parents." Now, reverse the blessings and give the younger boy's blessing to the older boy, and there would be no explanation. He said: "Mother, you see, LeGrand's home is to be the home of the spirits of his loved ones, and my home is to be here on this earth, where I will see my children grow up around me."

You cannot tell me that God, the Eternal Father, did not give that fourteen year old boy the inspiration and revelation to understand these blessings, and our hearts have been comforted.

PROMISES OF THE LORD SURE OF FULFILMENT

My faith in God and his eternal purposes is such that I never doubt but that he has made adequate provision for the fulfilment of every promise, and to complete and perfect the work which he has here commenced. In a revelation to the Prophet Joseph, he said: "His purposes fail not, neither are there any who can stay his hand." And again: "I give unto you a new commandment, that I, the Lord your God, am bound when ye do what I say, and when ye do not what I say, ye have no promise." And when we receive a promise from the Lord through his servants, it is my faith that that promise shall be realized if we keep his commandments, if not in this life, then after this life.

Now I ask you if you understand all the things in the scriptures? Did not the Savior say, when he taught in parables, and his disciples came to him and asked him why he spake in parables: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

If there were time I would like to refer to some of the prophecies of ancient Israel. I was reading in the Book of Mormon, the other day, that when Christ our Lord appeared here in this land of America he quoted some of the prophecies of Isaiah, and he bore his solemn, sacred testimony, as the God of heaven, that every prophecy of Isaiah should be fulfilled; and there are prophecies there that no learned man in this world could interpret or explain, without the knowledge and the information that have come through the restoration of the Gospel of the Lord Jesus Christ. Sometimes I wonder why we go to the world for explanation of the scriptures, when we have the revelations of God, the Eternal Father, to guide us.

To you men who are privileged to preside over the stakes of Zion, I feel that it is your responsibility as watchmen upon the towers of Israel, to see to it that each Patriarch in your stake is living worthy to enjoy the inspiration of his calling, and that none shall continue in this sacred service should his mind in any way become impaired through advancing years.

LIVING FAITH A SAVING POWER

Now I say to you that I think the thing we need more than any other thing today is to plant in the hearts of our boys and girls this living faith in God, that like David of old, they may feel and know that there is no spot so dark and no place so far removed and remote that the all-seeing eye of God is not upon them, and that they shall be held accountable for their deeds.

In conclusion, may I leave with you these words taken from our boy's memo book as he copied them from the sayings of Alma: "And also trust no one to be your teacher nor your minister, except he be a man of God walking in his ways and keeping his commandments."

I hope that in all Israel, in the homes, in the institutions, and in the Priesthood quorums, we shall never be accused of destroying faith in the lives and in the hearts of our boys and girls.

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

An anthem, "Lamb of God," (Bizet) was sung by the *Singing Mothers*.

Elder John A. Elison, President of the Raft River Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

FIRST DAY AFTERNOON MEETING

Conference convened promptly at 2 o'clock Friday afternoon, October 6.

President Grant announced that the *Singing Mothers* would furnish the music for this meeting. The opening number was a hymn by the Choir and congregation, "How firm A Foundation."

Elder William L. Adamson, President of the Blaine Stake, offered the opening prayer.

An anthem, "The Lord's Prayer," was sung by the *Singing Mothers*.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters: This is a very wonderful sight, to see so many Latter-day Saints assembled in this great tabernacle.

I have been thrilled thus far with the proceedings of the Conference.

We had a most excellent session this forenoon, and the words that were spoken by President Clark it is to be hoped will reach far distant and fall upon the ears of law-makers, and of kings and potentates of the earth, and especially upon those who are engaged in war.

I was thrilled with the remarks of the other brethren who spoke and with the singing of the choir. It was quite exceptional.

And now, brethren and sisters, why are you assembled here? You have come from afar and from nearby, and there are others listening in. I take it that you have come to wait upon the Lord and listen to what he has to say to you through his anointed servants. It is a rare opportunity for the word of the Lord to reach our hearts as we are assembled in this sacred place.

STUDY OF DOCTRINE AND COVENANTS URGED

I have here in my hand a most wonderful book, its value cannot be estimated in dollars and cents. It is one of the sacred books of the world; there are none greater perhaps. It is the Doctrine and Covenants, one of the standard works of the Church. This book, my brethren and sisters, is a book containing the revelations of God given unto this people through Joseph Smith, the Prophet. Some two hundred revelations collected and bound together, and they are sent forth as the Doctrine and Covenants of the Church. They constitute the pure word of God to us. We can depend upon the teachings of this book, and you should know that a deep and thorough study of the book before me is more than equivalent to a university education. You may wonder why I say this, but as a matter of fact the university education does not and could not give us the actual saving principles of eternal life. That information comes direct from our heavenly Father.

The book of Doctrine and Covenants covers every phase of the Gospel of salvation, and speaks of the restoration of the Melchizedek and Aaronic Priesthoods representing the authority of God given to man upon the earth. It describes the three glories—the celestial, the terrestrial, and the telestial—in far greater fulness than does the vision given to Paul the Apostle. It speaks in great plainness of the eternity of the marriage covenant that can be had only in the temple of God. It describes the glorious vision of the Savior in the Kirtland temple, his acceptance of the temple; the visitation of Moses and his commitment of the keys of gathering, and the visitation by Elias, and his commitment of authority; the visitation of Elijah in direct fulfilment of Malachi's prediction, pointing to the work for the dead, which is one of the important things that are very dear to us and cannot or must not be overlooked or forgotten, because we without our dead cannot be made perfect, and they without us cannot be made perfect.

In the curriculum of the university of education what teaching will you find, though it may be important, that is equal to what is set forth in this precious book?

IMPORTANCE OF REVELATION

I would like to show by reading two lines here how very particular the Lord is. When he speaks there should be all attention, and when he commands, obedience should follow without hesitation, without murmur or fault-finding. Somebody might ask, which is the most important revelation in this wonderful book? I will answer you that I do not know, I have not the wisdom nor the understanding to determine that question. All of the revelations of God are important. He speaks to a point that is definite. Whenever he appears there is a reason, as there was when he appeared with his Beloved Son to Joseph the boy. There was a reason for his being there; it was not just an excursion from heaven down to the earth, but something important was about to happen. The Father spoke to the boy and said, "This is my Beloved Son, hear him!" So it appears there was something important to be said on that occasion. The Son spoke to the boy and said, "What do you want?" Not quite so roughly as that of course, but "What would you like?" And the boy replied in a simple way—it was the language of a boy—I want to know which one of these Christian sects is right. There are quite a number of them here and they have created very considerable disturbance. They contradict one another; they say Christ is here, and Christ is there, I want to know which one is right and which one I am to join?

That was an important question for a boy fourteen years of age to put up to Deity. But he was in earnest about it, he wanted to know, and the Son said: You are not to join any of them, for none of them is right, and their worship is not acceptable to me, or words to that effect.

The boy evidently was astonished. He did not know what to make of that statement. He thought one of the various churches must be right and the others of course wrong. But none of them was right, and he was told not to join them. He was given to understand that he had a work to do.

Somebody might say, "Well, Brother Clawson, that was a wonderful vision, but why did the Lord wait; why didn't he just lay hands on the boy and bless him and bestow upon him divine authority to solve his problem?" Well, that was not the method the Lord used at that time, or perhaps any other time. The boy was not prepared to receive any authority. He was hardly prepared to endure the vision of the Father and the Son. I suppose he had to be transfigured in order to enjoy their presence. The boy must have some training, some schooling before he could do the work required of him, just as we need training and schooling for our work. We need to study and delve into principles of the Gospel and become acquainted with them. So this boy was ministered to by angels from heaven. He wanted to know about the principle of baptism. The Father and the Son sent John down to tell him and Oliver Cowdery and to give them what authority was needed at that time. The young boy would rapidly be growing older. Peter, James, and John, who held

the Melchizedek Priesthood in the days of the Apostles, came later, and laid their hands upon the heads of Joseph and Oliver and committed to them the keys of the Melchizedek Priesthood.

I am telling you now something you already know, of course, but I presume there are many people here and in the Church who have not looked much into the Doctrine and Covenants. I do not think any of us spends any too much time in doing so. It is a big question. This great Gospel takes some thought and a good deal of prayer to comprehend it, and authority to exercise the Priesthood. There will be a gathering of the Priesthood in this building Saturday night and a great company of men of the Church and young boys will fill this house; it will be a wonderful sight. If that body of men who shall come together were all equally faithful in keeping the commandments of God one hundred per cent, they could make this great building tremble on its foundation by the exercise of their faith.

DANIEL'S PROPHECY

I am talking to you now briefly, brethren and sisters, about the kingdom that Daniel saw when he looked down through the ages, down and down, until he came to that time when the world was broken up into small kingdoms. "There will be kings in that latter day." We are right in the midst of it, and then Daniel said by the spirit of prophecy: "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Now we are identified with that kingdom, that something that must endure forever, and as long as we hold on to the kingdom and are faithful we will live forever in that kingdom.

A MARVELOUS WORK

Now I want to show you how very particular the Lord is. I am going to read from section 6 of the book of Doctrine and Covenants, being a revelation that was given to Joseph Smith and Oliver Cowdery for their benefit, but it applies perhaps equally to all of the members of the Church. A general obligation goes with this section:

A great and marvelous work is about to come forth unto the children of men.

I think you will get the idea from what I have said that it is a tremendously important work. The Lord calls it a marvelous work, and he uses that expression in other sections. And then he goes on to say:

Behold, I am God; give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

You see the Lord must not be trifled with, and when he gives a commandment and we do not receive it and do not carry it out, what

becomes of us? That man who takes such a course will become blind in his mind. While he thinks he is right and probably boasts of his standing in the Church he is nevertheless in the dark because he has ignored or broken the commandment of God.

RICHES OF ETERNAL LIFE

I am passing over a number of paragraphs here until I come to the seventh paragraph in this revelation:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

I remember reading about the funeral of a brother in moderate financial circumstances. President Young was one of the speakers, and he pointed to the casket in which the remains were resting under the pulpit and said: "There lies a rich man." And yet he had been poor all his lifetime in the flesh. His talents, his ability were not of a financial character. There is really a sermon in that which might be developed if I had time.

Then I pass on to the 13th verse. It is all good, brethren and sisters, but there are limitations:

If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

So if we seek for wisdom and we use it, that is what we will get, the gift of salvation.

This is a very fine subject. It is a good thing to take a few moments in the Conference here to point out some of these things that may possibly be discussed by other speakers.

I know that this is the kingdom of God, as referred to by Daniel. I verily believe that the temple on this block is the temple that Isaiah saw in vision: "The mountain of the Lord's house," and this is the people of God and I love them and am happy to be identified with them.

I pray God to bless you, and bless the Presidency, the Twelve, and other Authorities, in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters: I deem it a great responsibility to stand here before you this afternoon and occupy your time, and I trust that for the few moments I am here you will lend me your faith and prayers, that the testimony I may render to you may be directed by the Spirit of God, for my only purpose is to give you a true testimony of my feelings regarding the Gospel of Jesus Christ.

GRATITUDE FOR MEMBERSHIP IN THE CHURCH

"We believe in God the Eternal Father and in his Son Jesus Christ."

Friday, October 6

First Day

I believe I have repeated that before you at other times in this pulpit. Just recently I was in attendance at a Stake conference and as various men were called to the stand, the directing Apostle who was present said: "Tell the people why you are glad that you belong to the Church of Jesus Christ of Latter-day Saints." You can imagine the various reasons that were given.

This afternoon I am going to tell you that I am glad that I am a member of the Church of Jesus Christ of Latter-day Saints because we believe in God and in his Son Jesus Christ. We believe them to be real personages; we believe that they are embodied spirits. It has recently been my privilege to study the commentaries in a certain Bible that is exant in the world and which serves a very large community of Christian people. Some of these comments appear to me exceedingly strange, and one of them was this. Some of you have heard me tell this experience, but perhaps it will stand repetition: "God said, Let there be light, and there was light." The commentary says: "Since God is a spirit he has no parts, neither hands, nor arms, nor feet, nor legs, nor tongue. Since the tongue is necessary to speech he could not speak. So that passage means that in some unusual way God caused that there should be light."

PURPOSE IN JOSEPH SMITH'S FIRST VISION

I believe, and I think you all believe the testimony of the Prophet Joseph Smith, that God and Jesus Christ, in vision, appeared to him, that both of them talked to him, and that he saw them in their spiritual bodies. I believe that the great purpose of that vision was to combat the error that had grown up in the world regarding the personality of God. Regardless of the fact that Jesus Christ had testified that he was in the image of his Father, and that those who saw him saw the Father, because of that extreme likeness, the world generally had forgotten that idea of God. In this vision to Joseph Smith and his testimony to the world regarding it there was brought to us anew the testimony of the personality of God, and I like to believe in a God who I think has an interest in me and you, his children. I like to think that he is something like me perhaps, only far superior. I like the idea of the Church that if you and I shall avail ourselves to the maximum of our possibilities, some time in eternity we may have the power of God, that there is no limit, if you will, to the progress that the spirit of man can attain to.

PRINCIPLES AND ORDINANCES OF THE GOSPEL BRING JOY

That is one reason that I am glad that I am a member of the Church of Jesus Christ of Latter-day Saints, because our belief satisfies that idea of mine. I am glad I am a member of the Church because we teach faith, repentance, and baptism. If I were sure that my faith is of such a nature that though I should live to be an aged man, older than my father, I should never falter nor question the fundamental doctrines of

the Church, but that I should so conduct myself that when I lay down my burdens, my brethren will think of me as one of absolute faith, I would be happy. My constant prayer to God is that I may have that faith, that it may carry me through and over all of the obstacles that may arise.

I do believe in God, I believe in my brethren, I even believe to a very great extent in myself, and I trust that that is not egotistical, because I have been called to a responsible position, and I am trying to discharge that responsibility under the direction of the Spirit of God, and I believe that I have a claim upon God so long as my life is reasonably pure and acceptable to him, for those blessings.

I am glad that repentance is one of the doctrines of this Church, for none of us is perfect. No one recognizes his fallibilities perhaps more than you and I. No one recognizes the need of repentance more than we. But I am glad that God has promised us that if we will repent of the things that we know are wrong he will bless us, that he will give us greater light, and that with that greater light we can better serve him and serve our fellows. Repentance causes us, when it is real and true, to abandon the improper ways of life and to accept those that are proven to be true. There are many things that the experiences of the past few generations have demonstrated to us as being true matters of life, and we should accept them and we should try to live them.

I am glad we believe in baptism, and baptism in the form in which it was taught and practiced by Christ our Lord—baptism that was acceptable among the Nephite people upon the American continent under the express inspiration and direction of Christ himself—baptism by immersion if you will.

THE PURPOSES OF BAPTISM

I am glad that the purpose of baptism is for the remission of sins, and that when one goes down into the water and is submerged and comes up under the blessing of the man who performs that ordinance his sins are washed away, provided his repentance is true, and he starts forth in a newness of life. That we believe is one of the very major purposes of baptism.

Baptism has another purpose as well, for it is an initiatory ordinance in the Church of Jesus Christ of Latter-day Saints. Without baptism we do not become members of the Church. I would not say that without baptism we are not entitled to the blessings of the Lord, but we do not become members in his Church without it. Since baptism indicates a repentance for sin and a washing away of those sins we are then ready for any and all of the blessings which come as promised to us, depending only upon the manner of our living. We are eligible to exaltation in the kingdom of God our Heavenly Father. Some of us feel that that is the major purpose of baptism. We are told in the scriptures that baptism is for the remission of our sins. I believe that both of them are major purposes of baptism, but it is extremely difficult to say which is more

important, because without repentance and without the washing away of our sins we could hardly obtain membership in the Church, and without that we could hardly claim the privileges of exaltation. Repentance and purity of life are essential to this objective.

That then is another reason why I am glad I am a member of the Church of Jesus Christ of Latter-day Saints, because I believe that the baptism to which I submitted was a true baptism of Christ our Lord and that it was performed by men who are properly authorized to do it.

I am glad that through the laying on of hands of those in authority one may be given the Holy Ghost, and I trust that I have been the recipient of it and that many if not all of the official acts that I have performed have been done under its dictates; that is my hope at least. And furthermore, so long as I retain the Priesthood and honor and respect it, my actions will be directed by that Spirit.

GRATEFUL FOR THE PRIESTHOOD

I am glad I am a member of the Church of Jesus Christ of Latter-day Saints, because I believe God sent his representatives from heaven to restore the Priesthood, which I claim to bear, to the Prophet Joseph Smith, and that it has come down to me in an unbroken line of descent. The greatest privilege I feel I can have is to hold that Priesthood and to be worthy under the authorization that I have. I trust that God will give me his Spirit, that I shall always be glad for a membership in his Church, that I shall never be ashamed to tell the world that I am a member of the Church of Jesus Christ of Latter-day Saints, that when occasion offers I may tell it verbally, but I would that in every day and every hour of my life my conduct should proclaim it to the world; and I pray that God will bless us all that we may be happy and contented in our association with one another as members of the Church of Jesus Christ of Latter-day Saints. God bless you all. Amen.

The *Singing Mothers* sang "Thanksgiving Song for Mothers" (Frank W. Asper), also solo by Bessie Morley.

ELDER BRYANT S. HINCKLEY

Former President of the Northern States Mission

I trust, my brethren and sisters, that it will never become commonplace to worship beneath this dome. This building speaks of the best, it reflects the wisdom, the originality and the genius of the men who established this commonwealth.

It is a very impressive thing to look into the faces of the men and women who are the leaders of the Church after a hundred years of its establishment.

We have all been impressed and inspired with this Conference. The official declaration of the Church with reference to war, those who wage unrighteous war, will have a place among the historic documents of the Church.

It well becomes us to ponder carefully the words of the President of the Church. He is the mouthpiece of the Almighty to this people, he is entitled to the inspiration of his high calling, and those who listen in obedience to his word will be blessed.

The American people need their thinking clarified in these troubled days. It is most gratifying to all of us and to all who have had the opportunity of listening this morning to the noble and courageous words of one of the Presidency of the Church, a really great utterance in times like these.

So far as peace is concerned and our attitude toward war, our path is made plain. In former days prophets were also statesmen, and that is the case now. God be praised for men who have the vision and the courage and the capacity to help us in these times; we need it.

All Latter-day Saints and all thoughtful Americans feel that our last defense as a great democracy is righteous behavior, that the peace and perpetuity of this government depend upon the lives of its citizens, and no other people have a cleaner and deeper appreciation of the privileges and blessings of the great government that shelters us than have we.

This report is my last official act as the former president of the Northern States Mission. The three and a half years that we presided over that mission were and always will remain memorable years. We formed a great attachment for the Saints in the Mission, numbering nearly five thousand, including the stake. The contact with those who are not members of the Church was very pleasant.

But the most enduring and impressive experience that goes with missionary work is contact with your boys and girls who are the missionaries of the Church. This was a delightful, personal, intimate contact, the kind that builds friendships that last forever. This comradeship is inspiring and enduring. There is no experience sweeter than the experience which comes with one's contact with young men when their hearts are touched with the fire of the Holy Ghost when their visions are expanded, and their souls are warmed with gratitude to their parents and with a love for humanity. After all, this is one of the proofs of the divinity of Mormonism. The ingenuity of man never devises a plan quite comparable to the missionary system of the Mormon Church for building character in man. The Almighty in his mercy has reserved some of his very choicest blessings for the poor. The widow who toils and makes sacrifice to maintain her son on a mission is compensated many times. No matter how bitter or hard the sacrifice is, if the son makes good, all this sacrifice is sweetened and sanctified.

The Stake President who offered the opening prayer told me this morning that not so long since he had his returned missionaries together and the mothers of the returned missionaries. He had the boys speak and then the mothers, and I am prepared to say that what the mothers said had a penetrating effect that no ordinary eloquence could have. I hope the time will never come when the worthy sons of the poor will

be denied the blessed experience of a mission, for after all the sons of widows are among the best of missionaries.

A missionary experience creates a militant attitude for the truth, the spirit of a crusader grows in one's heart. I am sure you will not interpret what I am about to say as a self-righteous utterance. For three and a half years in common with other missionaries I have pleaded to the best of my ability your cause and the cause of righteousness in the world, and now I want to come home and plead with you, for you have a great reputation to live up to, to live your religion. You have demonstrated your devotion in the most practical way. You have been loyal to the Church and its leaders, and valiant in the testimony of Jesus, and it is only a commonplace to say to you that demonstration is the story that tells. No argument is so eloquent, no appeal so powerful as a demonstration of what Mormonism will do. My brethren and sisters, if we are converted, if our religion carries over and manifests itself in our lives we preach a sermon that cannot be answered.

We have the truth, and we say it in humility, but in confidence, and I want to say whenever I have the opportunity, that if we have faith enough—the plain, simple faith, the faith of our fathers—to live the simple principles of our religion, we are destined in the very course of events to rise to a proud place in the world. No opposition can stay our progress if we only have the faith to live our religion. There is no substitute for the intrinsic, simple matter of fact faith of the men who laid the foundations of this Church.

You are asking me how you can demonstrate, what you can do? May I suggest one thing. My brethren and sisters, if every father here and every mother here will religiously observe family prayers, and ask all their children to participate, it will build faith in the hearts of your children, you will have a better influence in your home, you will do better. The Lord will be inquired after. Try this for six months, and I promise you that the spiritual morale of the Church will be stepped up. No man need be rich to pray, no matter how humble the home is the voice of prayer can be heard there. I well remember when my father came home from a General Conference many many years ago, and said: "The President of the Church has asked all the people to put their houses in order." He called us together and said to mother, "I want you to see that these children pray when I am not here." She did it. Nothing was more helpful.

I would like to endorse the discourse preached here this morning with such fervent eloquence by the Presiding Bishop of this Church.

It cheers and gladdens one's heart to be with you. God bless you. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

From the last Conference that I attended, to this Conference, seems but just a moment or two, because most of the time since our last Conference I have been away from home, and in my journey again to the South Seas I learned one or two things that brought to me joy and happiness and a great comfort.

A FOURTH OF JULY INCIDENT

I would like to tell you about one incident. I think you deserve to hear it. Wallowing through the trough of the sea, and then again on the top of the mountains of water, on an old freight boat that is manned by a very splendid captain, one who, I had been told when I left Tahiti, wouldn't speak a pleasant word to us for he was a very austere man, this very pleasant incident occurred. It so happened that we were near the equator and it was the Fourth of July, so on this day each of us, of course, had his own thoughts concerning home and his own beloved land of freedom. Going down to dinner in the dining room, we found stretched across a great mirror placed over a false fireplace, a beautiful American flag. Each of us saluted it, for it was the first we had seen for months, and this austere captain, who by now had become my friend and companion, said:

"Before you sit down, all of you ladies and gentlemen, I would like to say a word or two to you. This is your day. This is your birthday, and so I desire to extend to you my congratulations."

Now, this was a British captain.

"I don't know," said he, "what to do, and I am rather put about and embarrassed. The only thing I know to do is to toast someone. Everything we do in national celebration, we toast the King, so I would like to say to you that I desire greatly, irrespective of your politics, to propose a toast to the President of your great land. I would like to toast President Franklin Delano Roosevelt, not because of him, but because of the great country he represents."

So we all, officers of this vessel and passengers, drank to this toast. Mr. Del Lord, who has charge of the filming of all of the pictures that are released from the Columbia Studios in Hollywood, was aboard with his wife and son, and he said: "Go on, Hardy; answer him." It was a beautiful gesture that Captain Norton had extended to America. I tried earnestly to appropriately thank him.

Arriving home, I took occasion to write my gratitude to Senator King—and by the way, to Brother King—in Washington, to thank him for the many courteous, kindly things which he had done for me. He had gone to the French Ambassador in Washington and asked him for a letter for me to take down to Tahiti, that I might meet the Governor of those Islands, and that Ambassador said: "No. I will cable Paris and have Paris cable Tahiti," and that was done. So I thanked Senator King for this kind office, and the many other things which he had done

for me, and told him of the event which happened on this boat on July 4th.

Back to me came a letter, and in that letter were these words: "Your communication intrigues me, and I have taken it to many of the senators. They are all pleased, and all fired with a desire not to be outdone by any other nation. I have taken it to Cordell Hull, and he is delighted. We have told the officials of the Merchant Marine of America that when occasion presents itself they shall extend like courtesies, not only to Great Britain, but to every other nation, where they know a day is set apart in which that nation may celebrate."

So really and truly, "Hands across the sea," and the clasp that is spoken of, has come just a little closer, and I am thankful indeed that this has come about through one of our own people, the Honorable Senator William H. King.

RESPONSIBILITY OF PREACHING THE TRUTH

Now, being conscious of the great purpose which you have demonstrated in coming to this historic building to again worship God, as did your forefathers,—and they now are gone—I feel that this position is unquestionably one of solemnity and one of great responsibility. Generation after generation has passed on since 1847, when our people first gathered in these valleys, and yet in ever-increasing numbers there has come up, each semi-annual Conference, a greater and a bigger horde of people, to worship God as they desire and are taught by the revealed word of God.

This that I quote is from St. John:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)

We make the same startling declaration. We don't mince words, but we declare that God lives, that he has spoken, that again his Gospel is restored, and the father, who carried the message yesterday, has handed the burden to his son, and he goes on in his way in delivering this great message of truth and salvation.

SUCCESS OF EARLY MISSIONARIES

There is one thing, however, that I have observed. I believe that if we would adhere a little closer to the declarations of this restored Gospel, and the words of God which have come to us, not forgetting the first principles of this Gospel, we would go very much faster and farther. I am thinking of those glorious old missionaries of this Church, Parley P. Pratt, Orson Pratt, President Wilford Woodruff, Heber C. Kimball. Those men walked forward in humility, with nothing in their hands to convince and convert the people but a copy of that book

which miraculously came into the hands of Joseph Smith by an immortal being, and declared its truths fearlessly and boldly, and lo, when their listeners heard the message and read this book, they became, many of them, as ardent in their desire to spread the Gospel as were the ones who brought the message to them.

SUCCESSFUL STAKE MISSIONARY WORK

Now, the Presidency of this Church and the Quorum of the Twelve Apostles, have in years past, recent years, handed to the First Council of the Seventy a great responsibility, the supervision of the missionary work of the stakes. That work is established in every stake of Zion, and the results which have come from that inspired beginning have been marvelous indeed. Do you know that there were baptized, during the first eight months of this year, 1568 souls into the Church of Jesus Christ of Latter-day Saints, who were not in the fold before; and that in one stake and one ward—and that stake not more than a hundred and fifty miles from here—there came in a monthly missionary report to our Council that forty baptisms had occurred? We could hardly believe it, so we wrote back for confirmation. Back to us came the letter: "Yes, forty have been baptized, largely due to the wonderful work of our women missionaries here in this stake, and the help of some splendid bishops."

I want to say that we are grateful, more than I am able to tell you, for the work that the bishops have been doing for us.

Let me read to you what the Apostle Peter said, because I believe we can apply it to ourselves:

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 darkness into his marvelous light.

I think we are doing that as best we can, but I believe we can do better if we try just a little harder.

WORDS OF ADVICE FROM THE LORD

Let me read you just one or two verses from the Doctrine and Covenants, Section 88, and I am finished:

Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

God bless this work and you, my brethren and sisters, I pray, in Jesus' name, Amen.

ELDER ELIAS S. WOODRUFF*Former President of the Central States Mission*

I very humbly pray that the Lord will bless me in the few words I may say to you this afternoon by way of reporting my missionary labors in the Central States Mission. I have been away since the 8th day of March, 1928, eleven and a half years. During that time I labored first in the Western States Mission, and later in the Central States Mission. I was released and returned home on the 2nd day of July, this year. It has been a glorious experience, and I have had the pleasure and the joy of sharing affectionate regards with a good many people.

I was checking through my books and records, and I find that I have received and introduced into the missionary field 703 Elders and lady missionaries in that length of time. When I think that perhaps I have had some influence upon their lives for good, I find myself humbly and gratefully happy because of it.

Prior to my mission, laboring as a bishop, I had a great deal of pleasure in laboring with the young men of the Aaronic Priesthood. In that time I have no record of how many, but I am sure between 100 and 150 Priests were ordained Elders and sent into the field, who had been influenced, I am sure, for good in the Priests' Quorum in the ward where I presided. This is not said boastfully. It is said because I appreciate, from the very depths of my heart, that I have had the opportunity of doing some good.

I can tell you that the Central States Mission is in excellent condition, and that the administration of the affairs of that mission, now in the hands of President John F. Bowman, is being ably conducted. Brother Bowman is taking up his labors with vigor and earnestness, and I hear nothing but good reports of his labors. The people are pleased with him. They are learning to love him, and are inspired by his utterances. Brother Bowman has the gift of speech, and he is able to stir his congregations and his people, who love to hear him speak. He also has the gift of friendship. He makes friends quickly, and I am sure that they will be permanent and lasting and will bring him much joy.

Frequently visitors coming into the mission field used to tell us that they noticed a spirit in our meetings that did not seem to be prevalent in the wards or stakes of Zion, and we rather got the impression that we were more spiritual than you are, and we felt, perhaps, that was very well. But I want to testify to you that since I have returned I find the same humble, sweet, fervent spirit in the stake where I labor, and among the people with whom I come in contact.

It has been a great pleasure to me to notice the great improvement and the advancement that the Church has made. I think perhaps you don't quite understand how fast we are growing, when you see it day by day. You go away a while and come back. It is like the wandering son who returns to the family and doesn't know his own brothers and sisters, they have grown up so. I find our stakes thriving with activity—at least the stake in which I live. I find the boys of the Lesser Priesthood

active, striving to become standard quorums. I find a fervent spirit among the brethren.

I have had some experience out in one of the stakes, with the Welfare organization, and I find the same spirit there. I have had the pleasure of sitting down with a few bishops and going over some of their budgets and problems, and I find them mighty anxious to discharge their duties. Altogether it has been a joy to come home, and to begin to be actively associated with the work of the ministry here.

I remember a good many years ago, when I used to go East every year for the Deseret News, one man said to me one time: "Chicago is a very wicked city, isn't it?" I said: "I don't know. I never saw anything wicked in Chicago." "Well," he said, "it is." I said, "I don't know a thing about it. I have never seen anything but good, every time I ever went there." It made me think of a story they tell in the South. An Arkansas man and his family concluded to change their place of residence, so they put all their belongings in a wagon and drove along the road. On the evening of a certain day they came to a village. Sitting on a front porch was a citizen of the village. The driver stopped and said: "Hello." The man on the porch said: "Hello." "What place is this?" said the driver. The man gave him the name. "What kind of people live here?" "Oh," he said, "what kind of people live where you come from?" "Oh," he answered, "a lot of liars and beggars and thieves." "Well," he said, "they live here too, just like the people you used to be with."

So the driver went on a little farther, and in the next town, in response to the question: "What kind of people live where you come from?" he said: "A lot of good people." "Well," said the man, "there are a lot of good people here too. Come on in and be one with us."

I think, brethren and sisters, we find what we look for, largely. I want to testify to you that the Church at home, as far as I can see, is behaving itself mighty well. It is a great pleasure to be associated in the local ministry.

I am grateful to my heavenly Father that I have been counted worthy, by him and through his servants, to perform these missions. Now I am grateful that I am permitted to return home again and be active in the affairs at home, for I have discovered that it is not pleasant to be inactive.

May God bless you. May the Church continue to grow and thrive, as it is its destiny to do, I humbly ask, in Jesus' name, Amen.

ELDER JOSEPH ANDERSON

Clerk of the Conference

I am sure, my brethren and sisters, that you are not more surprised than am I. However, I recognize it as an honor and a privilege to address one of the sessions of this great Conference. I recall that when I was a child, and a very small child, my mother used to bring me to this

great Tabernacle, where she would listen, and I with her, to the remarks of the brethren who spoke from this stand.

I have had the privilege of attending, during the past eighteen years, all of the sessions of the thirty-six Conferences that we have had during that time. This, however, is the first time I have had the privilege of occupying the position of a speaker.

I am certainly grateful, my brethren and sisters, for the Gospel of Jesus Christ. I am thankful that I have in my heart an assurance that God has spoken from the heavens in this day and age in which we live; that God the Father and His Son Jesus Christ appeared to the boy, Joseph Smith, in the woods near Palmyra, in answer to humble prayer. I think it only right and proper that in the opening of this great dispensation of the Gospel, God should manifest himself once more to man.

I am grateful for the privilege I enjoy of associating with the present leaders of this Church, and the privilege I have had of associating with those who have presided in the councils of the General Authorities during the past eighteen years. I can truly testify to you, my brethren and sisters, that they are men of God, men whose sole desire and ambition is for the welfare and growth of this Church. I have had the privilege of being intimate with them. I believe that I know their hearts, and I can assure you that they are God's noblemen, and worthy of your trust and confidence.

I am grateful that we live in this wonderful land of America, the land of Zion, "a land choice above all other lands." I sincerely hope and pray that we shall always keep in mind that this is the land of Zion, and that so long as we worship the God of this land, who is Jesus Christ, it will be a land of Zion unto us.

There is a feeling throughout the United States, and I think throughout the world, that we should return to religion, that we should return to God. I recall that when I was in Europe two years ago, with President Grant, we were reliably informed while visiting in one of the great cities in Germany that only one per cent of the people in that city attended church, on general occasions, and ten per cent on special occasions, and it was said that that was the condition generally in that country. We heard, from people who visited the great cathedrals and churches in England, that a similar condition existed there. I am sure that the same might be said truthfully of conditions here in the United States; but I am grateful to say that in our own community, in the stakes of Zion, the people manifest a greater interest in religion than is commonly the case throughout the world. Certainly that should be the case, for we do know that we have the Gospel of Jesus Christ, the power of God unto salvation; and no people has ever been permanently successful, nor has any man ever been permanently successful, who has neglected the spiritual influences of life.

It is not enough that we live the Word of Wisdom; it is not enough that we pay our tithing, or that we observe the Sabbath Day to keep it holy, important as these things are; every act of our lives should be

in keeping with the commandments of our heavenly Father. We should love the Lord our God with all our heart, and with all our soul, and with all our mind, and we should love our neighbor as ourselves. That is the great law, and only by keeping that law, and by keeping all of the commandments of the Lord, can we expect to find that exaltation in the kingdom of our Father which we are striving to obtain.

May the Lord bless us, that we may keep his commandments; bless us that this may be a land of Zion unto us, that we may indeed be the pure in heart, I humbly pray. May he bless us that we may honor and respect these brethren who have been called to preside over us, and recognize them in the positions that they hold, as representatives of the living God, is my humble prayer, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

This is about the first time since I became the President of the Church that we have run out of preachers. As there are a few minutes left, I shall occupy them myself.

GRATITUDE FOR OUTPOURING OF SPIRIT AT CONFERENCE MEETINGS

I desire to express my gratitude with all my heart for the very remarkable and splendid meetings we have had thus far in this Conference. This is a remarkable and wonderful gathering this afternoon on a week day, and the gathering this morning was a most marvelous one. We have been fed the bread of life. We have had spiritual food. We have felt in our hearts, I am sure, gratitude to God for the rich outpouring of his Holy Spirit thus far in our Conference. In the kind providences of the Lord it does seem to me that from year to year since I have had the privilege of being the President of the Church, our Conferences have been occasions where there has been a remarkable, and wonderful, and rich outpouring of the Spirit of the Lord, and for this I have been grateful beyond my power of expression.

PRaise FOR AUTHORITIES OF CHURCH PAST AND PRESENT

I feel my own weakness when I undertake to make any comparison between myself and the men with whom I was associated as a child; with Brigham Young, until he passed away just before I was twenty-one years old; and with the other Presidents who preceded me after I became an Apostle.

The testimony borne here by Brother Joseph Anderson I can bear; that I know that for more than fifty long years now, from actual association as a member of the Council of the Twelve and the President of the Church, that the Apostles and the men who have stood at the head of this Church, with very few exceptions, have desired beyond everything else upon the face of the earth to know what the Lord would like them to do, and they were anxious to do it to the full extent of their ability.

LATTER-DAY SAINTS BECOMING KNOWN

The railing out against the Church, the viciousness and the lying

about our people as a whole have almost entirely died out because people have come to know the desires of our hearts, that we have no enmity against even those who malign us. The Lord has helped us upon many occasions to make friends with some who were at one time our enemies. They have learned that every true Latter-day Saint is a servant of the Lord desiring to know what the Lord would like him to do, and although their own personal ambitions might be vastly different from those of ourselves, yet men are learning that a real, genuine Latter-day Saint is a man worthy to be trusted in all particulars because he desires to know the mind and will of God. While they may feel that we are mistaken as a people, they realize our honesty and integrity.

I have always been grateful that in the early days, when Daniel Tuttle presided over the Episcopal Church here, when he went East he would say, "While I disagree with the Mormons, they are honest; they are full of integrity; their devotion to the faith is fine; and I respect them." He was almost alone, however, in this attitude.

A MINISTER'S PERFDY

I remember that a minister of one of the churches said that he attended a picnic out in Tooele County given by the Sunday School and that all of the teachers, every one of them was drunk and nearly all of the children. It so happened at that particular time, with the exception of a little mining town called Stockton, there was not a saloon in Tooele County, and there was not, as you all know, any picnic of Latter-day Saint teachers and Sunday School children where anyone was drunk. Such a statement was a lie pure and simple.

The gentleman afterwards delivered a very remarkable and wonderful sermon in the Salt Lake Theatre of which he was so proud that he furnished a copy of it to the Salt Lake Herald and another copy to the Tribune. It so happened that the editor of the Herald had to stay at the office that night because the assistant editor, who had to put the headings on the telegrams as they came in, was sick and had to go home, and the editor had to do the proof reading. Lo and behold, when he came to this sermon, he recognized it as a pagiarism, and said: "Send it to the composition room, knock it down and set it up in half columns." The next day it appeared in half columns as an "original sermon" by our dear friend, and next to it in parallel column the same identical sermon as preached by one of the great ministers of America who had been dead for about twenty years. Of course his associates tried him and then found other fields for his labors.

I am indeed thankful for our meeting here today and all that has happened.

An anthem, "The Almighty (Great Jehovah)"—(by Schubert), soprano solo by Margaret Stewart Hewlett, was sung by the *Singing Mothers*.

The benediction was pronounced by Elder Andrew Jenson, Assistant Church Historian.

Conference adjourned until 10 o'clock Saturday morning, October 7.

SECOND DAY

MORNING MEETING

Saturday, October 7, 1939.

Conference reconvened at ten o'clock.

The music for this session was furnished by the *Branch Agricultural College Chorus*, of Cedar City, Utah, William H. Manning, Director.

The Congregation and Chorus sang the hymn, "Do What is Right."

Elder Albert H. Belliston, President of the Juab Stake, offered the opening prayer.

The Branch Agricultural College Chorus sang "Come Ye Blessed," (Scott-Deis).

ELDER REED SMOOT

Of the Council of the Twelve Apostles

My brethren and sisters, I do not know when I ever enjoyed the first day of Conference as I did yesterday. Every word that was spoken was, in my opinion, inspired by our Heavenly Father, and I have heard a number of people who have come into my office since yesterday's meetings express the opinion that I have just expressed to you now. These Conferences are only known as such by the people who know the history of our Church. There is no other organization that I know of that has gatherings of such a percentage of the people as does the Mormon Church in these General Conferences.

THE WORLD WAR AND ITS DEBT

I hope that the wars that are now taking the lives of so many people will cease and not grow in any way, shape, or form to widen the scope of those involved in them. I have prayed to my Heavenly Father that nothing would happen that America should become involved and take a part in this wicked war. We were involved, at least we accepted such involvement, during the great World War. It left an indebtedness that has been a burden on the taxpayers of America, and I am fearful now, that the increase in indebtedness that has been made since our indebtedness was reduced from \$26,000,000,000 to \$16,000,000,000 will far exceed the original amount I have just named. In fact, we are past it now and I see no immediate change for the better. I know some people will say, well, what is \$40,000,000,000 to this great country? I think perhaps I could explain it so that you might have at least some idea of what really means. Supposing there were some unknown power who decided that the minute the Savior was born he would deposit \$40.00 in some known receptacle, and if he had continued making similar deposits every minute since the Savior was born down to the year 1933, he would have had just \$40,000,000,000. So you can see what it means. I am very thankful indeed that our people, our

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Church are avoiding obligations that they cannot meet. I thank the Lord that the Church stands today with no obligation whatever and that it is perfectly able to take care of all demands made upon it. I have thought sometimes that it is about the only institution that stands in that position.

PRESIDENT BRIGHAM YOUNG'S STATEMENT ABOUT RELIGION

Our religion embraces every truth pertaining to mortal life—there is nothing outside of the pale of it. It matters not what the subject be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all arts and sciences forms a part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture today upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth. Were I to lecture on business principles of any kind, our religion embraces them, and what it does not circumscribe, it would be well for us to dispense with once and forever.

That is a statement that was made by President Brigham Young. I read it from the book, "The Man and His Work," page 211, and I thought when I first read it, how well it would apply not only to our own people, but to the people of the world. I wanted to say that much upon that subject.

A WRITER'S OPINION OF PRESENT CONDITIONS

Edward Nelson Dingley, in his book, "Unto The Hills," makes this statement:

Never before since human thought appeared, have the problems for individual, for society and for the Nation seemed more tremendous than now. It is common-place to say that there is seething unrest, doubt of the sanctions of religion, a suspicion that something is going to happen to destroy our so-called civilization and our government. Swiftly moving events appear to challenge existing institutions—social, economic and religious. There is mingled dread and hope. Are the institutions, religious as well as political, sufficiently strong to stand the test of the coming years? Or is there to be a crash, a groping in the dark and a new world?

CONDITIONS FOLLOWING WAR

That is well said, and the wars that are taking place now take place because of the greed of some men for power. Thousands and thousands of unknown men will be slaughtered, leaving homes without a head, children unprovided for, and no foreign country will ever be able to care for the dependents. They never have in the past wars. America has tried it to a limited extent, aye, more than any other nation could think of, but the world is in an unsettled condition. I pray to my Heavenly Father that conditions may right themselves and this wicked war shall come to an end quickly.

BLESSINGS OF GOD HAVE BEEN WITH THE LATTER-DAY SAINTS

I feel that the blessings of our Heavenly Father have been richly and abundantly given to his people. I know I utter your feelings when I say what I have in my heart to say. May the Lord bless the Presidency of this Church; give them wisdom and judgment to meet every requirement and fulfil the same acceptably to him. And I know that the Mormon people everywhere feel in their very souls that the Presidency of this Church are giving the best advice and instruction that mortal man can give. May the Church as a whole realize the position that they now hold, where no evil power is driving and mobbing them, as was the case in the beginning. I think the devil thought then that if he could destroy the Prophet Joseph Smith, the Church would fail; that if he destroyed the homes and brought about the driving of the people into an unknown part of this country, they would soon fade away and people would abandon the Church. How mistaken he was. God has blessed his people. He has qualified and particularly blessed every president of this Church—peculiarly qualified him, I might say—for the period in which he has served.

They are loyal to the country; loyal to the Church, and no matter what happens, they are loyal to our Heavenly Father. Peace and God's blessings be with you, I humbly ask in the name of Jesus Christ. Amen.

ELDER CARL F. EYRING

Former President of the New England Mission

My beloved brethren and sisters: First, I wish to take the opportunity of expressing to my brethren my appreciation for the opportunities that came to me while presiding over the New England Mission for two years. That call to service has turned out to be one of the finest experiences in my life—and I consider that I have had many and varied experiences in this great Church.

Sister Eyring and I wish to express special appreciation for the service rendered the Mission, first by Elder Widtsoe and Sister Widtsoe, then by President and Sister Clawson, and finally by Elder Ballard and Sister Ballard. We shall always cherish as one of our finest remembrances those last two weeks which we had the privilege of spending with Brother Ballard. He brought to our Mission a great message. Our missionaries will not forget the powerful addresses which he gave us, especially at the birthplace of the Prophet Joseph. The memory of him is still with us; his power in the Church we still feel. We praise God that his great Church can produce men such as Elder Ballard.

As I have traveled over New England, I have come to realize why it was possible for the leaders of the Church and their followers to establish communities in this western land. One has but to realize that the soil is very shallow in New England, that there are many forests to be cleared, and that for two hundred years the New Englanders were pioneering their "hard" country, to realize that their sons and daughters,

out of this background, would be able to pioneer in this western "waste" country and do a fine job of it. In the great Connecticut River Valley, four of the presidents of our Church were born. One hundred years ago the people of New England were either leaving their farms for the West or going to mill towns. Many that set their faces toward the West joined the Church and came to the valleys of the mountains. And here in the West we have created another New England—at least we were cherishing here much that was created and built in New England.

I am grateful that I have the privilege now of returning home to my position at the Brigham Young University. From boyhood I have grown up in the school system of the Church. I should like to bear testimony that that system has done much for the youth and the leaders of this Church. I am grateful that I am considered worthy to be a part of the Brigham Young University. I hope and pray that the Lord will give me the needed inspiration so that I may teach my students that the Gospel has truly been restored; that there is no ideology on the earth that can save men except the Gospel of Jesus Christ.

I truly believe in the first principles of the Gospel. One must have more than just abstract faith. One must have faith in something. Many people have faith in the principle that might makes right. But we claim to have faith in the Lord Jesus Christ. We claim that through continuous repentance our poor ways of living may be turned into an improved newness of life. Through redemption the Lord and Master made it possible for all of us to reach heaven. This is not our special message to the world—our message, as Elder Ballard so forcibly instructed us, is the declaration of the requirements needed to reach the celestial kingdom of our Father. We, who have started on the journey by accepting these requirements, must not say to ourselves as the people did in the days of Jesus, "Are we not the children of Abraham?" We must realize that it takes more than the "original" faith in Jesus and the "original" repentance and the "original" baptism and the "original" laying on of hands for the gift of the Holy Ghost. To live up to our possibilities, we must have an enduring faith in Jesus and his way of life; an abiding faith that he brought to the world the ideology that will bring peace; a steadfast confidence that we can create a newness of life after his pattern through daily repentance; a dynamic courage and faith which, when we have gone into the waters of baptism and have thus shown to our fellowmen that we propose to become ideal members of this Church, will compel us to live, day after day, so that we might expect the companionship of the Holy Ghost—the privilege of those who are truly candidates for the celestial kingdom of our Father.

Bless this people, our Father, and guide the young people so that they may be true to the faith is my prayer. Amen.

ELDER W. FRANCIS BAILEY

Former President of the Hawaiian Mission

My brethren and sisters: The few minutes that I occupy this morning I trust that I shall be directed by the Spirit of the Lord in bringing to this splendid congregation a report on the mission activities in the Hawaiian Islands.

It is indeed a privilege to bring to you the greetings of the Saints and of the missionaries laboring in the Hawaiian Islands, and to be here to hear the testimonies of the leaders of the Church who to me are indeed real servants inspired of the Lord and who radiate through all the spirit of kindness and great wisdom.

It has been a great blessing and a joy to the people of the Hawaiian Islands to have frequent visits from the Authorities and leaders of the Church, and the Saints, and all who have been there have been greatly blessed because of their visits and the many wonderful messages which they have left in that land.

To gaze into the countenances of this large congregation of Saints who are blessed with responsive hearts to things godly, lends inspiration and testifies to me that the works, the designs, and the purposes of God cannot be frustrated. Just so long as he has such a large army of righteous members of the Church upon whom he can rely to carry the responsibilities of this work, his words will all be fulfilled as he has predicted.

Opportunities to serve in the Church and live the Gospel are always before us. Unexpected responsibilities frequently come and so it is imperative that we ever keep bright the armor of righteousness, and that we gain an understanding of truth and of faith in the mission of the Lord Jesus Christ, the Redeemer of the world, and Joseph Smith, the Prophet.

Several years as a missionary among the descendants of Lehi, who were hidden away in the islands of the sea, have brought to me an understanding that through faith and contact with truth the shades of darkness could be banished and the light of God can be let in, and as this light comes in the promises of God are fulfilled and the windows of heaven are opened and rich blessings are poured down upon the heads of those who serve the Lord.

During the intervening seventeen years between my first mission and my recent labors in the islands, great growth has been noted in the Church work. A temple, though not operating daily, is playing an important part in bringing blessings into the lives of the people. Through the able assistance of missionaries the president of the temple is daily bringing the message of life and salvation to many tourists and strangers who visit the beautiful temple and the grounds and then remain to hear the message which brings promise of life and salvation to all.

The Oahu Stake, daily growing in efficiency, is also fulfilling its purpose and bringing rich experiences into the lives of its members. With one-half of the population of the islands residing on the island

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of Oahu, the missionary work is being continued there, and in cooperation with the stake missionary force we are working together under the direction of the Hawaiian Mission.

The two missions, the Japanese and the Hawaiian, as is the case at present, and a stake, all laboring together in one area may be a somewhat unusual situation, but these three organizations are working harmoniously together and are doing very effective work.

Several large Sunday Schools and Primaries organized among the Japanese people evidence the splendid work which is being done under the direction of the mission president and the missionaries.

In the Hawaiian Mission there are eight district and forty-six organized branches. These are all efficiently operated by local Saints, and all the auxiliaries are functioning where sufficient membership will permit. The Saints are well spiritually, and their daily lives are testifying to the efficacy of Mormonism. The leavening influence of their righteous living is being recognized and manifested in the very kindly and material interest shown by the men of prominence in the Islands. Assistance in obtaining chapel sites, in the erection of buildings, and in other ways is most generously given. These men are aware that to the man or woman who lives and believes Mormon teachings there comes greater understanding of and ability to meet life's problems. Many are reading the books of the Church and have, upon frequent occasions, expressed appreciation for the good work being done by the members of the Church.

A number of missionaries have returned to the Islands and other members of the Church have gone to make their homes there, and these are contributing much to the Church organizations in this land and because of their faithful service wholesome reactions are coming among non-members of the Church.

I wish to express appreciation and compliment the parents and families of missionaries who have labored and are laboring in the Hawaiian Islands. Hawaii has been greatly blessed by their presence and work. They have honored their parents and have brought great blessings unto themselves.

My testimony has been greatly strengthened by my sojourn among this wonderful people, by seeing their faith, and I realized as I went throughout the various islands that there still resides in that land the spirit of that great missionary, George Q. Cannon, and of those who followed after him, and the spirit of those men who performed such magnificent work is directing and guiding the labors in that land.

My testimony is that God lives, that Jesus Christ his Son made possible eternal exaltation, and that through Joseph Smith truth was again restored to the earth, and the path of man was lighted in his search for joy and happiness. I praise the Lord with a thankful heart for the many blessings he has given unto my family and me and for the privilege which came to us of going into the mission field. I hope and trust that I shall be worthy of the responsibilities which may come. I have a testimony of the divinity of the Gospel, and I fully realize that the

Lord is merciful and gracious unto those who fear him, and delights to honor those who worship him in truth and righteousness unto the end. May we prove faithful unto the end, I pray in Jesus' name, Amen.

The College Chorus sang "My Dream is of an Island Place," (Noble Cain).

ELDER GUSTIVE O. LARSON

Former President of the Swedish Mission

It is good to be home again in Zion and participate in another General Conference. It is good also to meet again all those fine missionaries with whom it was our privilege to labor in Sweden. I should like to say that never before have Sister Larson and I had the privilege of laboring with such a choice group of young men and women as we had there under our direction. Never shall I expect to find better loyalty and devotion to the work than was generally exhibited by these young people. Also, I would like to say that our appreciation for the leadership of our Church has never reached such heights as in our association with those leaders with whom we had the opportunity of associating while in Europe. May I add also that I am happy to be assigned now to have supervision of the Institute of Religion in Cedar City where I shall have opportunity for association with many of these young people who are singing in the choir today, representing Cedar City and the Branch Agricultural College. I was more or less associated with the Branch College for ten years prior to our assignment to Sweden, and I know of the desire on the part of the faculty there to educate not only the hand and the head, but also the heart of these young people. They are keenly alive to the need today for spiritual development.

Under normal conditions it is a privilege to live in Sweden. The wonderful landscape of that country is only exceeded by the wholesome generosity of those progressive people. It is true that they cannot use the expression "The biggest in the world," as often as they good-naturedly accuse us of doing, but their inventiveness has contributed much to the world's progress. Many things which America produces today in boasted quantities had their origin over there.

But there is no greatness in *things*; true greatness centers in personalities and in the proper use of things. In the application of the inventions of the past century to human good, and in organization for social welfare, we in America can yet learn many things from our Scandinavian friends. In their care of the poor and aged, in strict censorship of the movies, in the interest of their youth, in their silent traffic, and their cooperatives, and particularly today in socialized medicine they can offer us much food for thought and study.

The war has, of course, suddenly interrupted and overshadowed the things that engaged our serious attention in Sweden a few weeks ago. But with the hope that missionary work will be resumed there upon the conclusion of the war—God grant that that may be soon—I

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should like to make a few observations relative to the work in which we have been engaged.

We have made some progress in Sweden during the time we have been there. Especially in the breaking down of prejudice against our people and in the making of friends among all classes, high and low, we have been particularly fortunate. Never before has the Swedish press responded to Mormonism so liberally and so favorably. The *American Harmony Singers*, known throughout Sweden as a Mormon Missionary Chorus, have appeared almost each month on the national radio broadcast with their own programs since last winter and always they have left the radio offices with an invitation to come again. The *American Harmony Singers* have given concerts and song services to which thousands have been attracted who have heard the message of the Gospel. Everywhere the missionaries have reported that because of the friendship-creating activities of this chorus, and such activities as basketball, doors are being opened to them that were never open before. I mention basketball because I understand there are those who do not fully appreciate the use of sports, and their propriety, in missionary service, but I am sure that if you could be close to the problem as we were, on the front lines, and could feel the friendship that was created, you would feel differently about it. Just one instance: two missionaries were sent into a city in northern Sweden from which the Mormons were driven twenty-five years ago. They went there at the request of the police who wanted them to train a basketball team. These young men not only trained the police basketball team, but four or five other teams in that city. Whenever they played their tournaments the name of "Mormon" blazed out favorably in the headlines. Last Spring I received a letter from the chairman of a large recreational center in Sweden, who lives in that city, thanking me for having stationed missionaries there, and asking us to continue them there, not only because they were training basketball teams, but because they were having such a wholesome influence on the Swedish youth. That is what I mean when I shall refer later to "activity" in missionary service.

In spite of all these instances of progress that we can name from various missions, the return on our expenditures, and our efforts in Europe have not been altogether satisfactory. If we measure results in terms of effect upon the missionary himself, we have cause to congratulate ourselves for it is a wonderful experience for them, and no mission president receives greater joy than he does through seeing these young men and young women grow under responsibility. But if we measure in terms of effective preaching of the Gospel as reflected in increased membership, then there is much room for improvement.

One avenue through which I feel that we can improve a good deal is to more nearly adapt our missionary methods to modern conditions. For instance, the Sweden of today is not the Sweden of seventy-five years ago when all Europeans were looking wistfully toward America as the land of promise. In those days our missionary methods applied admirably to conditions. The call to Zion opened up the flood-gates of

emigration to Zion in Utah. Today, with the gates of emigration closed, we must adjust our methods to helping them live the principles of the Gospel there. True, our task is still to call men out of "Babylon" to "Zion," but instead of a change of *residence* today it means a change of *life* in their own communities. In other words, we should try to help them, in a sense, to build Zion in their own land, and this, it would seem to me, calls for, if not less preaching, at least more "activity."

As we have continued preaching the restored Gospel in Sweden, we have constantly pointed to its expression in the building of Zion in the tops of the mountains. We have never failed to remind our listeners that their own countrymen have helped in this important work, but while we have been pointing to the Church in Utah as a practical application of the Gospel, the Swede has been asking us, "yes, but what about its practical application here in Sweden?" On every side they see other churches contributing to the special good through community projects, but we, aside from our preaching and our limited group activities, have been too exclusive. There is need for some element, in addition to our preaching, that will vitalize our message, just as the call to Zion vitalized the message of the missionaries some seventy-five or fifty years ago. If we could participate, for instance, in the youth movement of Sweden, by establishing Scout camps under M. I. A. direction and under the leadership of some of our splendid Scout missionaries; or if we could establish children's summer camps under direction of the Primary, we would then be making a place for us in the community life of Sweden. The M. I. A. has already demonstrated its pulling power on youth over there by means of its sports activities, its folk dancing, and its music, and it can continue, and do an even better job, if it only has the proper facilities for carrying on its program.

The war has made us doubly appreciative of the security of our American homes, and we should demonstrate our appreciation through closer obedience to the laws of God than ever before. In Europe today, just as in the last war, all fighting nations are claiming that God is on their side and undoubtedly many are sincere in both camps. But there is a question of much deeper significance than that. During the dark days of the Civil War when everything looked hopeless for the Union, a friend came to President Lincoln and asked, "Mr. Lincoln, do you believe that God is really on our side in this war?" The President replied, "I am not concerned whether God is on our side or not. What I am concerned about is, are *we* on the side of God?"

Our Heavenly Father does not take sides arbitrarily in our human conflicts. It is up to us in our blundering strife to decide whether we make him our ally or not. And the test of allegiance is simple enough. There is no road to God which does not lead through the heart of man. Our Heavenly Father does not need our personal aid. We cannot feed and clothe him; we cannot minister to his wants or give him encouragement. But millions of his sons and daughters here on earth need just these things, and he has said to us, "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me." The test of whether

we are on the side of God or not is whether we are ministering to relief from human suffering and adding to human happiness. If we are contributing in the least to human misery and want we are fighting against God. This is true of individuals just as it is of nations—and it seems to me it is proper that we should analyze ourselves now more than ever before to determine the direction of our allegiance.

Men take the pure ideals of their souls
 And lock them fast away,
 And never dream that things so beautiful
 Are fit for every day!
 So counterfeits pass current in their lives,
 And stones they use for bread,
 And starv'ingly and fearfully they walk
 Through life among the dead,
 Though never yet was pure ideal
 Too fair for them to make their Real.

The Gospel of Jesus Christ is a reality. It has been restored to us in our day through the Prophet Joseph Smith. It is our privilege and our responsibility to carry its message as widely as possible. It is in the discharge of this responsibility, if at all, that we can consider ourselves a chosen people. Let us try to make the ideals of the restored Gospel a little more nearly the realities of our everyday experience, and let us not lose faith in the mercy and the justice of an overruling power.

A few years ago the giant zeppelin, "Akron," was moored in San Diego. It was about to leave for San Francisco when a serious accident occurred. The men who were holding the ropes were awaiting the signal to let go when a sudden gust of wind tore the Akron from its moorings and swung them from their feet. As the zeppelin shot upward, most of them dropped without accident, but some of them were not able to let go and were carried into the air. One young man by the name of Bud Cowart held on to the rope. He saw two of his companions drop to their death but he hung on. As the ship soared above the city into the clouds, all hope of rescue from earth disappeared. If help was to come to him now, it must come from above. Bud Cowart did not know what they were doing on the Akron but he believed that they were aware of his presence and that they were deeply concerned about him, and in that faith he hung on. The zeppelin swung above the clouds, and for a seemingly endless hour he hung at the end of his rope, and then he felt a new movement; something was drawing the rope upward. Gradually he neared that huge ship, until at last it blotted out the sun. Then he felt strong arms take hold of him and pull him in. They had been mindful of him on the Akron and his faith was vindicated in a saving power from above.

My brothers and sisters, in these trying times when life's ship seems to be rocking dangerously, and threatens to break from its mooring, may we continue to hold on with faith in a God of mercy and justice. But we cannot just wait for him to rescue us. We must do something toward working out our own salvation. May we so organize our lives

and our efforts that we make a glorious partnership with him, and in double strength go forward in our attack upon not only our problems but his, is my humble prayer in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

I wonder if your hearts have been as much touched with this fine message of my missionary companion from Sweden, President Gustive O. Larson, as my heart has been touched. His clear, fine voice has expressed the power and glory and beauty of the Gospel of Jesus Christ as it is being preached in the European Mission.

My patriotism has been stirred today, as it was stirred yesterday. I have in my veins the blood of America for ten generations. That patriotic Gospel message delivered by President Grant for the First Presidency, and those patriotic appeals of President Clark, followed by the ringing voices of the *Singing Mothers*, with a granddaughter of President Brigham Young singing in her clear voice the lead of that thrilling appeal, "God Bless America"—these combined to create in this historic, sacred building a situation most dramatic.

A TRIBUTE TO THE MEMORY OF MELVIN J. BALLARD

I desire to add a word or two to what President Clark said about my beloved friend and intimate associate, Elder Melvin J. Ballard. He and I have sat side by side for more than twenty years in practically all of the meetings of the General Authorities of the Church, and in the many meetings of the General Superintendency and the General Board of the Young Men's Mutual Improvement Association of the Church. I have listened to the melody of his remarkable voice as by my side he has sung so sweetly and effectively these songs of Zion. I have missed him greatly. I have longed for him tenderly as you, his many friends, have done also in this Conference. And I want to say, as did President Clark yesterday, God bless and sanctify to our good the great messages of that mighty man which he preached and sang so effectively into our hearts and into our souls and into our lives during these many years.

STUDYING AND UNDERSTANDING THE SCRIPTURES

I desire on this occasion to say a few words in the form of an appeal, the purpose of which is to awaken in the hearts of Latter-day Saints an increased interest in reading, studying, learning and understanding the scriptures. I regard it as important for all of us to read the scriptures more frequently, to understand the scriptures more thoroughly, and to live more accurately in accordance with the high ideals laid down therein.

OPPORTUNITIES FOR RELIGIOUS TRAINING

For the purpose of teaching the Gospel more effectively and more

thoroughly than it seems possible to teach it in the ordinary religious services and in the sessions of the Sunday Schools, the young people's organizations and other institutions usually conducted in connection with the regular church work and activity, the Prophet Joseph Smith founded the School of the Prophets; President Brigham Young endowed and established the Brigham Young College at Logan and the Brigham Young University at Provo; President Anthon H. Lund was instrumental in organizing Religion Classes throughout the Church, and during the administrations of President Joseph F. Smith and of President Heber J. Grant 12 institutes of college grade and 101 seminaries of high school grade have been established. In these institutes and seminaries 150 educators well trained in the teaching of the Gospel are employed to give week-day religious education to our young people who are doing high school and college work.

All of this has been done to give the people of the Church unusual opportunities to study the great fundamentals of religion, to become acquainted with the doctrines of the holy scriptures, and to have awakened in them a desire and an ambition to live in accordance with the very highest religious ideals and standards. These and many other efforts put forth by the Church and its leaders indicate the intensity of the interest that has existed in the Church and in the minds of its leaders in the study, understanding and practice of the teachings of the scriptures.

THE BIBLE AS A TEACHER

In the deed of trust given by President Brigham Young for the Brigham Young University are these words: "The Old and New Testaments * * * shall be read and their doctrines shall be inculcated." In an address delivered in Salt Lake City May 29, 1870, he states:

The doctrines contained in the Bible will lift to a superior condition all who observe them; they will impart to them knowledge, wisdom and charity, will fill them with compassion and will cause them to feel after the wants of those who are in distress or in painful or degraded circumstances. They who observe the precepts contained in the scriptures will be just and true, virtuous and peaceable at home and abroad. Follow out the doctrines of the Bible and men will make splendid husbands, women will make excellent wives, children will be obedient, families will be happy, nations will be wealthy and all will be lifted up above the things of this life.

In the *Juvenile Instructor* for April, 1912, President Joseph F. Smith wrote:

That which characterizes above all else the inspiration and divinity of the scriptures is the spirit in which they are written and the spiritual wealth they convey to those who faithfully and conscientiously read them. Our attitude, therefore, toward the scriptures should be in harmony with the purposes for which they were written. They were intended to enlarge man's spiritual endowments and to reveal and intensify the bond of relationship between him and his God. To be appreciated, the Bible and all other books of holy writ must be studied by those who are spiritually inclined, those who are in quest of spiritual truths.

STATEMENTS OF SCHOLARS

Many years ago that great Biblical scholar, Professor Richard G. Moulton, who edited and who prepared the introductions and the notes for *The Modern Reader's Bible*, said of the scriptures:

We have done almost everything that is possible with these writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translation, and quarreled over the revision; we have discussed authenticity and inspiration, we have mechanically divided the whole into chapters and verses, and sought texts to memorize and quote. There is yet one thing left to do with the Bible; simply to read it.

That great American statesman and life-long student of the Bible, William Jennings Bryan, said:

My father, as devout a man as ever lived, early impressed upon my youthful mind the value of the teachings of Solomon. He would call me in from work a little before noon and read and comment on a chapter in Proverbs. I am afraid I did not always appreciate the priceless wisdom of the book from which he read. But when he died, just after I reached my twentieth year, I recalled his interest in the words of Solomon and I read Proverbs through once each month for a year. I so fully share the high estimate that he placed upon Proverbs that I have lost no opportunity to commend them to young men.

It has been said that it is not what we eat but what we digest that gives us physical strength. And so we might say, it is not what we read but what we remember and what we apply in our daily lives that gives us mental power and spiritual development. This important element of study and application is impressively stated by that great poet and philosopher, John Ruskin, who said:

Everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.

METHODS OF STUDYING THE SCRIPTURES

I wonder how long it has been since you or I read the Book of Proverbs. And when we did read those wise sayings of Solomon, did we do so merely as readers or did we do so as students with pen or pencil in hand and notebook close by?

My appeal, therefore, is not merely for a greater reading of the sacred writings but for a more careful study and application of their teachings and for learning parts of them by heart. A real student, one who is reading with genuine earnestness for the purpose of actually acquiring knowledge, usually has at hand two books, one from which to read and the other in which to write. He does his reading with pen or pencil and a notebook close by, and in the book he makes a record of those items which he regards as most important, those he desires to remember and to apply. The physical act of making the note helps to impress the thought upon the mind of the reader. Writing makes think-

ing clearer. Many broadly educated men and women owe much to the habit of "reading and studying with a pencil."

Another fundamental I would like to impress upon your minds anew today is that we learn to do by doing, we learn to talk by talking, we learn to write by writing, we learn to apply by applying, we achieve real growth and development by earnest and effective application.

A STUDY OF THE SCRIPTURES URGED

I urge that we ourselves learn and that we teach our children to learn thoroughly important quotations from the scriptures, as well as the important stories, morals and doctrines therein presented. And since the Gospel is to be preached to all the people in all the world, and further, since this preaching is the most important work to be done by the Church of Jesus Christ of Latter-day Saints, it is of great importance that we, the members of the Church, prepare ourselves as best we can to assist with this great work; and in order to do this effectively we must become familiar with the language of holy writ, we must understand it accurately, enjoy its beauty and also become so imbued with its divine inspiration that we shall not only be willing but we shall be glad to do our very best to live in accordance with the teachings and ideals therein contained.

Educators, including our beloved Karl G. Maeser, have recommended that an hour be spent at the dinner table when parents and children might discuss together the sacred scriptures. At such a time an important and profitable exercise would be the memorizing of important quotations. By thus discussing the scriptures and by learning and repeating quotations, the young folks of the family would be laying a well-nigh perfect foundation for doing missionary work later.

BENEFIT OF MEMORIZING THE SCRIPTURES

What an excellent and valuable accomplishment it would be if all the adult members of the Church would, during the next six months, learn a few important quotations from the scriptures and teach their children to learn with accuracy the same quotations. May I, on this occasion, suggest as examples two of my own favorite quotations and add a little comment concerning each of them. These are: John 3rd chapter, 16th verse, and Matthew 22nd chapter, 37th to 40th verses.

It seems to me that all who desire in their hearts and have the ambition in their souls to struggle to follow the unselfish example and teachings of Jesus ought to know thoroughly, ought to be able to quote accurately and to remember always John 3:16:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

And now that other quotation, Matthew 22:37-40, which is the M. I. A. theme for the whole Church for the season 1939-40;

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.

On these two commandments hang all the law and the prophets.

Since nearly two thousand years have passed since Jesus came to bring peace on earth, uttered these inspired words and gave the world these teachings, and further since at this very moment all the nations of the world are preparing for war or for defense at a previously unheard of cost and rate, and further since a number of the great nations of the world are actually at war and are carrying on a conflict in accordance with the methods of the savage and the barbarian, rather than to be settling their differences and their grievances by those methods of arbitration and mutual understanding, which civilized people these days are trying to learn and to apply,—I say because of all these conditions, there is, I think, no topic more deserving of special attention, consideration and understanding, during these terrible days of strife and warfare, than a study of the scriptures and in particular that portion of holy writ which has to do with the life and labors and teachings and example of Him who is called the Prince of Peace, of Him who is our Lord and Savior, Jesus Christ.

LOVE NECESSARY TO WORLD PEACE

And now let me conclude with emphasis on the importance of understanding and applying these words:

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.

With love of this kind in all human hearts such destructive forces as hate and prejudice, poverty and beggary, crime and war, would be everywhere greatly diminished if not completely eliminated from the world. Love for our Heavenly Father and for one another, as stated in the words of the Master himself, is the greatest and most fundamental element of religion.

May the day be hastened when all will aim to read, understand and live in conformity with the mighty and important elements of religion as these are presented in the sacred scriptures, so that love and peace, charity and good will, may be found everywhere in the world, I humbly pray.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

It goes without saying that I am always concerned about the supply of virtues that I may have wrapped up in myself, but I assure you that I have one virtue at this particular moment. I am sure I am filled to the saturation point with humility. I trust that for the few minutes I stand

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before you whatever timidity I have may leave so that I can, with some regard to my responsibility, say those things that I should like to. I trust that I may not only have an ambition to tickle your ears, but say exactly what I think.

A TRIBUTE TO PEOPLE IN FAR-AWAY STAKES

First I want to express my appreciation for the integrity of the people that I am continually contacting, by virtue of my position in the Presiding Bishopric, in visiting the different stakes. About two weeks ago it was my pleasure to visit southern Utah and down as far as Nevada, and I am filled with appreciation of meeting men and women of the caliber that are in this Church. One night I know one bishop came as far as 165 miles to attend that meeting. Multiplying that by two makes 330 miles that he traveled. Whether he took back with him what he ought to have taken, what he would like to have taken, I do not know. Perhaps that was partly my responsibility. But I do feel to honor men filled with such integrity.

I want to say this: In visiting that part of the Church I am very much impressed with the character of those people. We sometimes wonder why Brigham Young sent some of those people down there on their pilgrimages to go through what they did, but surely he was right. I sometimes think there is a civilization down there that has been brought out of the rocks and the caves, so to speak, that some time will surprise this world. A civilization cultured and safeguarded by the sacrifices those people have made. Some time it will awaken all of us.

I caught this in going through a book the other night, and I have been impressed with it:

Character is that which you have left after they have taken away from you all they possibly can.

You can substitute the word "faith" if you wish. I am impressed with the character of these people and what they have gone through. They are dynamiting, and have been dynamiting for years, the rocks to bring the water where they determined it should come. They were willing to make these sacrifices. I honor those people and, so to speak, I take my hat off to their integrity. I believe sincerely that in contacting these men—and I am not forgetting the women, by any means—it makes me bigger and broader, and it helps me to fill the position that I have been called to in a more substantial way.

PRESENT PROBLEMS TO BE FACED

Someone has said that whenever the past looks glorious, look out. I am wondering sometimes if it is not just as well to be frank with one another and face things exactly as they are. Things are not all rosy in this Church. There are conditions that should concern us. In my judgment there never were so many great problems before us. I am

not unmindful, by any means, of what we are accomplishing. This beautiful music back of us is an index of what our young people are doing. I honor the bishops and the presidents of stakes who are really progressive and doing the things that are expected of them. I am not unmindful of these things. I glory in our seminaries and what they are doing. In my judgment there is no one element in the Church that is shaping character more than our seminaries, and I honor those men at the head of them, and in particular the way they are hand-picking the teachers whose responsibility is to contact our young people.

SELF-EXAMINATION URGED

I am mindful, however, of some other things in our Church. I worry sometimes about people getting sour. People do get sour. With some people, if their nest is well feathered, the Gospel is true. If their nest is not feathered, the Gospel is not true. Do you ever look into yourself and say: Why is the Gospel true? Is it because you have faith, or is it because everything is all right with you? We are not so kind as we ought to be, I appreciate that; but sometimes we let circumstances sour us. We know that old story of Job where the Lord said to Satan something like this: "You see that man?" "Yes, I do see him, but you take away his blessings and then see how he reacts." Now, it is not necessary to go into the details, but Job took it, and the more trouble he got, the more of a character he proved to be. Is not that a lesson to us? If we are out of employment, if things do not go the way they ought to, does it make us sour? We ought to be on our guard.

We have men who delight in being knockers. One man said that knocking in a person is exactly the same as knocking in an automobile. It is always a sign that there is not very much power there. I think that is pretty well said. A man we sometimes read about, who was quoted today, who made a reputation for splitting logs, compared some people we are talking about to a little boat that used to go up and down the Mississippi River. It had a big boiler, and it had almost as big a whistle, and every time it whistled it took all of the energy out of the boiler, and the boat had to stop every time it whistled. Now, there are people just that way. When you contact them they are sour, but when they open the throttle to make a noise, you can bet your life everything stops.

FOLLOWING A LEADER

Some people pick out a certain individual and say, "What an ideal man!" And they will wrap themselves and they will wrap their destiny around him. I do not care whether he is a bishop, or a Sunday School teacher, or who he is, before you wrap yourselves around, or hang your destiny on a man, be sure you know where he is going. If you will pardon me—there was a good woman. She knew she was going to die, and she had written on her tombstone, so her husband would be sure to

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indelibly get it: "Follow me." He wrote below it: "To follow thee I'm not content, until I know which way you went." My boy, who was on a mission, wrote this little circumstance home to us, and I give it to you for what it is worth. It is a very insignificant story, but it has some value to it. They were going on a trip from London to Liverpool. It being holiday time, they decided to spend a couple of days on such a journey. A fog came up and it was just as thick as a fog can be in old England—and you people who have been there know what I am talking about. Well, they borrowed a little Ford or some kind of a machine to go, but after they had started, this fog came up and they were in peril; they were up against it. The only way they could make any progress was to wait until a car came along that had a fairly good tail-light, then follow the red light accordingly. Well, they did not make much progress. They stopped and listened and did the best they could. Finally a big truck came along, with a great big tail-light, and it made the boys so happy. It stopped and went on, stopped and went on, but they thought, of course, the man was getting his bearings, and they knew that as long as they followed that tail-light they were making fine progress. They followed it and rejoiced because soon they would be in Liverpool. They followed that tail-light for about two hours, stopping and going on. Finally the fellow who drove the truck stopped, came back to the boys, and said: "Boys, I am awfully sorry, but this is as far as I go. I have been all through the village and I have delivered all the milk."

Now, "To follow thee I'm not content, until I know which way you went."

RESPONSIBILITY OF LEADERSHIP

I am concerned over the things before us. I have mentioned this before and I want to be pardoned. I think Brother Clark, in his talk on the Christ in the series of lectures he is giving, made the observation that even Christ repeated for the sake of emphasis. There are some things, I think, we can repeat and keep repeating. I am speaking about the conditions in some of our wards. I am not forgetting, by any means, our dilapidated buildings. I am not forgetting our meeting houses. We have a responsibility there we just cannot neglect.

We have a problem with our young people. They are going a little faster than we think they ought to go, but part of the responsibility is ours, because some of us who have responsibilities are on dead center, if you will pardon that expression. We are not satisfied with the way they are going, but just what are we doing about it? In some localities there is so much static that nothing is done about it. We have a responsibility. In our meeting with the Relief Society the day before yesterday this thought was brought out: Sometimes we think more of the glory that comes to us because of the badge of responsibility we wear than we think of what we ought to be doing about it.

Now, I am satisfied sometimes we glory to ourselves too much what

the past is, and sit down idly and twiddle our thumbs and think, "All is well in Zion." All is not well in Zion unless we use initiative and wake up and do the things we ought to do. "The glory of God is intelligence," and sometimes we do not use as much intelligence as we ought to use. I appreciate that when we are put under six feet of ground, there will be a lot of things in the world that are yet to be done. I am not unmindful of that, by any means. But I do think that we have responsibilities that we ought to appreciate. There are probably only 750,000 of us in the Church, but if we were just united, the way we ought to be, we could surprise the whole world. I am not forgetting a couple of hundred boys who came from Sparta. When they were told that the enemy was so thick that their arrows darkened the sun, one lad spoke up and said: "So much the better. We will fight in the shade."

Now, we have something ahead of us. Let us have the courage, and I believe we have the courage that we ought to, and we will get somewhere.

THE DRINK EVIL POINTS A DOWNWARD COURSE

The drink proposition is about as serious as it can get, and we all know it. We ought to do something to meet it fairly and squarely, in a way that will help the young people to seek the proper avenues, rather than to go where they are going. I am firmly of this opinion, that in the face of all of our civilization, and the steps we are making, we are like the cow that gives a pail of fine milk and then kicks it over. Now, we are just doing that, whether we own up to it or not.

A dear Scotch friend of mind told me this story before he died, and I will never forget it. He said a fellow had a beautiful heifer. He loved it. She was a thoroughbred. He put her into a pasture so she would have the best grass up to her knees. In the face of everything, that cow got thinner and thinner. He walked around the pasture. What was the trouble? He could not find it. As she got still thinner he made up his mind he was going to search every nook and corner, and he went into the field, and examined every bush. Finally up in one corner where he noticed the cow frequently stood, there was an old weed. It kept pulling her down. Drink is doing exactly the same to our civilization, whether we own up to it or not, and in a constructive way we have got to meet it.

May the Lord bless us. Amen.

"Inflammatus," (Rossini) was sung by the *Branch Agricultural College Chorus*, Annette Betensen soloist.

Elder Colen H. Sweeten, President of the Curlew Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

Conference was resumed at 2 p. m.

President Heber J. Grant announced that the music for this session would be furnished by the *Branch Agricultural College Chorus* of Cedar City, William H. Manning, Director, and that the Chorus and the congregation would unite in singing, as an opening number, the hymn, "We Thank Thee, O God, for a Prophet."

After the singing of this hymn, the opening prayer was offered by Elder Winslow Farr Smith, President of the Ensign Stake.

The Chorus sang "God is Our Refuge," (Dudley Buck).

A double trio from the *Branch Agricultural College Chorus* sang "Dawn" (Curran).

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I express unto you, my brethren and sisters, my love and my love also for the great cause in which we are engaged. I desire to render service to that cause this afternoon in discussing some practical and temporal matters.

ONE METHOD OF INCREASING PROSPERITY

My subject is *The Gospel of Work*. I invite your attention to the following figures which I take from a current magazine:

If each of five million (American) wage earning families now under \$1250 a year could get \$2.00 more a day per family * * *
 they would spend each year: \$213,000,000 more on fuel and light and refrigerators,
 \$224,000,000 more on household furniture,
 \$285,000,000 more on motor cars and other transportation,
 \$208,000,000 more on medical and dental services,
 \$234,000,000 more on recreation,
 \$73,000,000 more on personal care,
 \$416,000,000 more on clothes,
 \$613,000,000 more on housing
 and \$800,000,000 more on food.

These items would total more than \$3,000,000,000 in new sales for the five million families alone, and if all the families in the United States could have \$2.00 a day more than they now have their purchasing power would be increased by \$20,000,000,000 a year.

The first question naturally arising from the figures I have quoted is: How can we get \$2.00 a day more for each family in our country, and particularly for the five million families of the lower incomes? I give you in substance the answer of the author: By more and better work on the part of the *employed* of our country.

And how will more and better work of the *employed* add to all incomes and purchasing? Answer: First, by making it possible to reduce prices so that families even without raising present incomes may buy all that they now buy at lower prices and have sufficient money left over to buy more and other goods; and, secondly, the increased volume of commodities purchased will mean larger production, and larger production means the employment of more workers.

It is of course very trite and commonplace to assert that what the country most needs is more purchasing power. Everybody knows that. But it is not so obvious that increased purchasing power is largely the result of lower prices and that after all our real problem is not so much with the *unemployed* as with the *employed*. This is so because whenever a man who has a job does his work better and more efficiently he makes it possible to reduce the price of the commodity or the service, thus adding, as I have heretofore pointed out, to the consumer's purchasing ability. There is very respectable authority and abundant statistical data to prove this conclusion.

But do reduced prices always follow better work and methods? I am sorry to say that they do not, and it is chiefly because prices do not decline that the volume of sales does not increase, that our prosperity is stifled, that discouraging unemployment persists, that government pursues such costly experimental remedies, and that our whole system of free enterprise is threatened.

Now I am induced to bring these matters to your attention because I firmly believe there is a very definite relationship between them and the concepts, practices, and teachings of our Church, and because I want our people to know that approved economic theory makes practical and feasible many aspects of our teachings.

HAPPINESS IN HONEST LABOR

We have always dignified work and reproved idleness. Our books, our sermons, our leaders, including particularly our present President, have glorified industry. The busy hive of the honeybee—Deseret—has been our emblem. Work with faith is a cardinal point of our theological doctrine and our future state,—our heaven, is envisioned in terms of eternal progression through constant labor.

This fundamental principle of the honor of work is sorely needed in application in the world today. All the fraudulent schemes, the rackets, governmental corruption, and wide-spread public demoralization have their inception and support chiefly in the failure to recognize the dignity and the happiness that flow from honest toil.

What is honest work? I believe it is rightly interpreted only in terms of service, and the value of true service is measured by someone's gain. Such a concept is not only Christian but it lies at the foundation of sound, profitable business. There are innumerable demonstrations of this fact. The kind of work that makes a better product for less cost is what our national economy demands. There are at least two indis-

pensable factors in this kind of work and the efficiency it produces. First, *integrity*, which includes loyalty; and second, *ability*. No one can succeed unless he is dependable. If he works for another, he must make his employer's interest his own. If he works for himself, he must be faithful and true to his enterprise or he will fail. The "watch the clock" variety of service, with no interest in the job but to get the per diem, is as much responsible for bankruptcies as any other factor which I know.

Not only must our workers be loyal but they must also be *able* to succeed. In the highly competitive markets for goods and services, locally, nationally, and internationally, the skills and acumen are usually the deciding features. Ability is generally the product of training and education. The most skillful not only have the best chances themselves but they contribute most to the success of the enterprise with which they are associated. It is a notable fact that during the years of depression, with some exceptions of course, particularly in industrial centers, the really skilled worker has been little in evidence among the unemployed and even when he has been without a job it most commonly has been attributable to arbitrary manipulations of the price structure for services or goods.

SKILLED LABOR DEFINED

On the other hand, our recent history demonstrates that the unskilled laborer has a hard time of it. His service is the first to be dispensed with. He is the least wanted. And, I regret to say it for fear of hurting feelings, he makes the least contribution to economic progress. In saying this I want you to understand that I do not limit skilled labor to the professions, the artisans, or any white-collar or other group who may consider it beneath them to do any honest work. I class any man as a skilled worker who has cultivated the ability to do his assigned job exceptionally well. I know expert grave diggers whose skill commands my admiration and esteem.

It is my privilege to travel around the country a good deal. I see many farm lands. I often note that on one side of a fence is an area of stunted crop growth, weeds, barren patches, and unproductive desolation, while on the other side of the fence with nothing but a dimension line between, with the same potential soil, equal water rights, the same air, the same sun, the same climate, lies a field,—a field beautiful beyond description with the abundant productivity which nature yields to the skilled husbandman. I see fat cattle and lean, good homes and poor ones. I go into stores,—some are attractive, merchandise is so arranged, service so efficient and courteous that goods sell, while in others, on the same block, perhaps, there is evidence of slovenliness, poor buying, lack of the art of proper display, and the proprietor wonders why customers do not come. There are service stations on every hand. It is not uncommon to see four located on the four corners of a prominent intersection. Sometimes only one out of the four succeeds. Surely location is not the determining factor. Almost countless millions of dollars

are now invested in automobiles. These machines cost much to buy and much to maintain. Some last a long time and pay to their owners reasonable returns on the investment in more ways than one. Others are quickly ruined and the depreciation is enormous and shameful.

Now what is the determining factor in these contrasted results and a world of others comparable to them? Why, of course, with relatively few exceptions, it is the personal equation, the skill and the energy of the proprietor or his employees or both.

CAPITALISM IN ITS TRUE SENSE

This doctrine of work lies at the very foundation of the capitalistic system. Many people misunderstand and misinterpret capitalism. They think that because the word "capital" is used to designate the system that its chief purpose is to make wealthy men who are usually called capitalists and whose wealth, it is feared, is too often accumulated at the expense of poorer classes. I admit that there are instances, altogether too many, where this comes about. But this is not the true concept of capitalism. The capitalistic system in its inner essence, is little, if anything, more than a man's free right to work, to choose his work, and enjoy the rewards of his efforts. In my estimation, it is a most precious thing and it is indispensable to the liberty and freedom of which America boasts. It is the only tried and tested system of free enterprise in this world and every other opposing system is built on an abridgment of personal liberty. For one I do not want to lose it.

But we will lose it if we do not understand it and recognize its virtues. It is not the capitalistic system itself that makes some men rich and some men poor. The men themselves do that, again with some exceptions. The system merely offers the opportunities. There are, of course, abuses within it, as there must always be when humanity is involved. It does not guarantee that all men will be rich, and it is worthy of note that all systems which do usually succeed only in making all poor. To eradicate the abuses within the system is almost as difficult as to reform humanity. But who would advocate killing humanity because they are slow to reform? In this connection I shall be pleased to point out in a moment the bearing of religion on some of the problems of capitalism.

THE NEED FOR COOPERATION

We must be patient with our American system. It will take a long time to eliminate the imperfections in its operation. To be patient it is necessary to be tolerant,—tolerant of other people and their views. Everything we do in America is a composite of many opinions. The unifying element in our national affairs is common purpose and desire. I like to think that all Americans, however their views may vary as to methods and policies, have common desire to maintain our fundamental liberties, one of the most important of which is our system of free enterprise. So I hesitate to impugn men's motives, even though I do not

agree with their methods. I make these observations because I want to enter a plea for intelligent cooperation among all who have regard for our American institutions and principles.

There is a great need for cooperation in the field of economics. Our citizens must themselves be educated to understand the systems under which they live and work. They must know enough to establish the proper education for themselves and their children and reach conclusions for themselves. I believe that it is neither wise nor safe to leave the determination of our educational systems and policies exclusively to the professional educators. I do not discount the valuable service of our teachers. I should always want their expert advice, but I am confident that the patrons of the schools should have a much larger voice than they now have in the establishment of curriculums, school policies and management. This is a distinct subject in itself which I will not further pursue. I mention it because it has a direct bearing upon work and economic conditions which are my subject.

THE GOSPEL OF WORK

Now to return to the gospel of work,—and it is a gospel, if ever God gave us a message and principle for our salvation. It would seem apparent, without further comment, that the spread of this gospel of work is absolutely indispensable to the solution of the problems of our individual and national economy. I think we can lay it down as an almost unfailing rule, because the exceptions are so few, that the loyal, able, skilled, industrious worker is successful. His loyalty is his character. He makes that for himself. His skill is attained by training and education. Even genius is little more than the capacity for hard, sustained work.

I am in favor of more concentration in our educational processes in the development of the useful skills. The student who comes out of a high school, college, or university without ability to serve in useful capacities has failed, whatever his alleged scholarship may be. I am willing that the term "useful" should be applied to every form of human endeavor that contributes to the welfare of humanity, but I demand that it be consciously *useful* in the mind and heart of the student himself.

What better could we do than to teach every boy and girl, and ourselves meanwhile, that the ambition of every life should be a distinct contribution to the economic welfare of the whole people.

EDUCATION IN ECONOMICS URGED

For the purposes of this discussion I lay the emphasis on economic education. I am sure that in the long view of our living that emphasis is not misplaced. It is not misplaced because happiness and contentment and progression come to people only who are not hampered by destitution and poverty and who are able to maintain the right kind of manhood and womanhood in reasonable independence and prosperity. Self-reliance, itself, is a necessary concomitant of the principle of free enterprise.

There is no sin in proprietorship and every man and woman can be a proprietor if he or she but will. All may not be landed proprietors or the owners of great property but all may be proprietors of their services, so developed and executed as to make them indispensable units in the progress of the people.

RESULTS OF UNFAIR METHODS

Will you now consider with me another phase of the economic situation. I have advanced the doctrine for which I give credit to another that lower prices increase consumer's purchasing power and promote employment, and that better and more efficient service rendered by loyal workers makes possible reduction in prices. Why is it that the public do not always receive the benefit of advanced methods and more efficient service? The answer is: short-sightedness and selfishness on the part of some men in industry. This short-sightedness and selfishness are most conspicuous in two forms,—first, in what are known as combinations in restraint of trade; and second, arbitrary and unconscionable control and manipulation of labor. While the two items may not occupy the same legal status, I place them both in the same category because they produce substantially the same effect in our national economy. Both tend to raise prices to the consumer and fail to pass on to him the benefits accruing from better methods and more efficient service; both increase rather than decrease unemployment, and both promote industrial animosity and discord where cooperation and unity are so much required. We have laws to deal with the former,—combinations in restraint of trade. Perhaps some day there will be adequate statutory regulation of labor.

But it is not with reference to the legal aspects of the situation that I am now greatly concerned. That which does give me anxiety is the questionable motives and dispositions of men and the lack of foresight apparent in such uneconomic setups and policies. How is a \$3.00-a-day farmer to pay for a \$2.00-an-hour plasterer? How much 20c wool does it take to pay for \$60 suits of clothes? How can a moderately paid clerk, however much his family may need it, build a house when the controlled prices for materials and labor subject him to a life mortgage on his gainful occupation to pay the debt? I am perfectly aware that profit is the life of business, and I have no objection whatever to the profit incentive, but I do not have any sympathy with the avarice and stupidity which in the long run cut off profits and stifle prosperity. It would almost seem as if the privilege of profit should not be permitted to those who, either through ignorance or lack of humanitarian principles are not capable of being entrusted with it. It is here that the concept of the brotherhood of man plays such an important role. No one who recognizes the Fatherhood of God and mankind as his children can tolerate with equanimity the inequalities and injustices which such selfishness brings about. I am sure that our system of free enterprise could have no greater assurance of success than in true Christian brotherhood.

ELEMENTS OF SUCCESS

However, I am not a defeatist. I believe there is more good in men than bad and that the good will triumph. I am sure, too, that the people of the United States will, through work, create wealth and in that creation give employment and happiness, if only the natural laws upon which free enterprise has been established are allowed to freely operate. But wealth cannot be created in sufficient amount to go around and bring prosperity to all the people if those laws are seriously contravened by any group in our society,—capital, labor, or government. Nothing but work can create wealth in this day and age,—productive work of the laborer. Other manipulations may seem to do it but they do not create real wealth that feeds and clothes and houses and makes happy people. The Government cannot do it because in final analysis it is not possessed of the elemental necessities for the creation of wealth. Of itself it has no capital and it has no labor. All that it can do is take from one and give to another. It takes by taxation, its only ultimate source of revenue; and it gives in wages, subsidies, bounties, and many other ways, but it does not create wealth and the creation of wealth lies at the basis of prosperity.

I want to make it distinctly clear that I am not attacking the motives or intentions of the Government or governmental agencies who have sought to meet emergencies and difficult situations with much novel and experimental legislation. I have never desired failure for any of the experiments. I have always wished for their success and I think some have succeeded. I disclaim any intention or any effort to influence partisan politics. My sole desire is to expound the principles of sound economics as I conceive them and believe in them and as I deem them to be in harmony with the well-established and time-tested principles of our religion.

I hope I recognize as fully as I should the severance of church and state. I hope, too, that I recognize the influence of religion on life,—not only spiritual life, but social, economic, moral, and political life. Life is not a thing of severable segments. It is a whole course of conduct, a unity of experience and existence, and every aspect of our living affects every other aspect. I so justify a sermon on economics.

PEACE RESTS UPON ECONOMIC FOUNDATION

If it needs any further justification, I point to the state of the world. Behold the mad scramble of nations for territory and power! What lies at the foundation of this horrible, inhumane struggle? Chiefly economic advantage, control of the world's markets, outlets for industry that more food, more independence, and more of the comforts of life may be obtained. Oh, it is true that some few may be urged on by personal craving for self-aggrandizement but the real reasons why the masses are induced to enter and maintain such unholy warfare upon each other lie in economic considerations. So, peace, that most desired, most prayed for, and seemingly the most elusive and unobtainable thing in the modern

world, is found to rest on economic foundations. The economy that will support peace, however, will be tempered with brotherly love, mutual consideration, and intelligent and equitable concepts of men living together on the earth.

THE DUTY OF CHURCH MEMBERS

We of the Church are but few in number among the populations of the world. We can scarcely count on our size to wield great influence, but ideas are more potent than size and I believe that if we have the will to do it we can send out from our midst the gospel of dignified, honest, loyal, efficient service as it has not been preached in the world for many a day. We can extol self-reliance, industrious manhood and womanhood, family solidarity and community cooperation, and demonstrate their essentiality in a civilized state. We can show that brotherly love is more than an ethereal ideal and that it works and makes for prosperity and happiness. I know of no other people anywhere that are so well prepared in organization, in leadership, in disposition and experience for the undertaking.

I am grateful that we have taken a step in the direction of our opportunity and our duty. That step has served to open our hearts to kindly and charitable considerations and also to open our minds to new and great avenues of service. We will build upon the beginning we have made. We will produce better and more efficient workers who in turn will produce better and more abundant products and services.

We do not believe in the doctrine of scarcity. We believe in production and plenty. We believe that the earth is designed for the comfortable abode of man and we believe that the righteous will inherit it. Good men, united, cannot fail. Free America, though she may falter, will in the end find peace, prosperity, and happiness. The Church of Christ will lead the way. Amen.

ELDER ALFRED C. REES

Former President of the East German Mission

The Church of Jesus Christ of Latter-day Saints is a divine institution. The men who have directed it, and who are now directing it, are men of God. That is my testimony to you today. It has been my testimony throughout my life. It has only been corroborated, intensified and strengthened through the experiences that came to me while presiding over the East German Mission. For when men, upon setting you apart, can outline to you in minute detail the experiences which are before you; can tell you some of the objectives that lie before you, to be achieved, that will challenge your industry, your humility and your integrity; and when in the course of your missionary experiences, these blessings and promises are literally fulfilled—there is no room for speculation or doubt as to the source from which those men, who are called of God to lead this Church, derive that inspiration and

knowledge. It was not due to their skill in diplomacy, not on account of their acquaintance with world affairs that they were able to outline specifically the unusual experiences which should come to me at a very peculiar time in the whole history of our Church operations in Germany; at a time of historic note in the development of a social philosophy undertaken by that great government. No. They spoke as the spirit of revelation and inspiration dictated their words.

It is my pleasure to tell you that in the East German Mission there are nearly eight thousand faithful Latter-day Saints, men and women of unquestioned devotion and integrity. Today we should be mindful of them, as we are of all of the Saints in Europe, who have suddenly been left to their own devices. As we think of them, we cannot escape the conclusion that they must be experiencing anxious despair and discouragement; that they are both amazed and confused in their present plight. May our prayers ascend to our Heavenly Father that they may be preserved against the ravages of war and against all the other concomitant evils that go with that tragic conflict.

It is my pleasure to report the very happy, constructive and helpful visits which we received from the General Authorities. President Clark paid us a flying visit and gave us the benefit of his wisdom and deep understanding of world and Church affairs. It was a stimulating occasion. President and Sister Lyman were also with us. President Lyman had the opportunity to be the guest speaker before one of the most influential business groups in Germany. He was introduced as an Apostle of this Church. Sister Lyman spoke before an outstanding and select group of social workers representing governmental and private agencies. They bestowed upon her every possible courtesy and consideration and received her in the most gracious manner. As usual, she acquitted herself in a most creditably charming way. After her presentation of the work being performed by the Relief Society, she was literally bombarded by those who wanted to know more about our unusual achievements.

Later, Elder and Sister Sylvester Q. Cannon came. Although their visit was short, we enjoyed their companionship immensely.

Elder Joseph Fielding Smith and wife made a tour of the mission, and everywhere were received with joy and gladness because, as you know, Brother Smith is known as one of the clearest exponents of our faith. They were glad to hear an unqualified, unadulterated presentation of the Gospel in simple terms. The Elders flocked about him and showered him with the many questions that were agitating their minds. In the most gracious manner Sister Smith supplemented and complemented Elder Joseph Fielding Smith's activities among missionaries and Saints.

It was our pleasure to take them up to the present war-torn city of Danzig, where we were guests of the government at a dinner, and a trip through the famous harbor. Everywhere, every conceivable courtesy was bestowed upon them. At one place, nine hundred Saints met; just in one district—evidence of the eagerness with which our people

looked forward to the appearance and visit of one of the General Authorities.

The visit of President Grant was an unforgettable event. Everywhere people mentioned the sweet influence which that venerable leader had upon them, his quiet demeanor, his outstanding physical vigor, his clarity of understanding, the rich spirituality which radiated from him.

Many events appear to us as unimportant incidents; yet in them all we see the hand of the Lord guiding, operating, directing. It was just a little over a year ago that we received instructions from the First Presidency to remove all our Elders out of Germany and take them to Denmark. That came as a great surprise to us, because we had little concern about the movements about us. Perhaps it is like a wheel; there is less agitation at the center than on the rim. The farther one is removed from the theater of activities, the more violent the agitation.

I went to the U. S. Ambassador to inquire what his thoughts were about the gravity of the situation. He regarded it as trivial and of no consequence. Yet we were told by the Authorities of this Church to take our Elders to Denmark. We did so. A year later that order was repeated. Some were disposed to look upon that first venture as a useless procedure. But what an effective, may we say, fire-drill, that proved to be. So when the word came this year to take them to Denmark, and then eventually home, they merely had to repeat all the details of the procedure of the preceding year and that too without let, hindrance or delay. They were all safe on neutral soil within thirty-six hours. Surely the Lord works in a mysterious way. Then it was that every Elder looked back upon that previous experience and said: "Now we understand."

We have been given every conceivable courtesy at the hands of those in charge of the government. What has been achieved in that direction has not been the work of any one man or group of men. The hand of the Lord has been made visible. He knew that events were coming to a climax. It seemed to all of us who were laboring in that mission, that we were being literally, veritably pushed by some unseen power into activity because the time was short. Now we look upon our activities as unmistakable evidence of that fact.

The Saints in the East German Mission are devoted tithe-payers, not only in the amount paid, but in the number paying. Those of us who are interested in genealogical work will be pleased to know that through a complete change in the plan of organization, something new perhaps has developed in that work. Customarily there were about five thousand names gathered a year. Each Sabbath they were reminded: "There will be a genealogical meeting held this week. Please come." There as here, only a sprinkling attended. Then we raised these questions among all of the people of the mission: Did the visit of Moroni have any great purpose? Why did he come three times in the same night? What was his message? Do you believe it? Was that merely a beautiful phrase, or did it have real meaning? Will it be a fact that we who have been privileged to come upon the earth to

receive the Gospel will be held responsible for utilizing this blessed opportunity, and that our loved ones who are beyond the veil, who have never had that privilege, will hold us responsible for their redemption and salvation? Where do we stand? What will be the nature of the meeting and the reception when we see them on the other side? Can we then conceivably be idle respecting their salvation and our own?

These thoughts were implanted in their hearts, with the result that they solemnly entered upon a real constructive, helpful activity. Strange to say, we dismissed all genealogical classes and in their stead set up in the mission a supervisor (the Elder who is here today); a supervisor over each district—thirteen in number; a supervisor over each branch—seventy-eight in number. Then in each branch we appointed a committee of young and old people and instructed them in all the details of the mechanism of preparing the temple forms. These branch members were then assigned to visit the homes of the Saints by appointment. They went into these homes and began gathering and recording names. After one year, under that plan of organization and stimulation, instead of only five thousand there were eighty-six thousand names gathered—six thousand above the goal of eighty thousand. At the outset we said, "Let every one be responsible for ten names." We compared that great concourse of those beyond the veil with assemblages in this building. That vast number—eighty-six thousand—would fill this magnificent building over ten times—those who will be there to greet us when we pass beyond to give an account of our stewardship.

You mothers and fathers will be glad to know something about the splendid young men with whom Sister Rees and I were privileged to associate. When people speak of sacrifice they surely don't understand the rich compensation that comes with the privilege of being identified with these dynamic, hopeful, inspirational young men, who come into the mission field to find themselves; groping and hoping that some time they will be able to understand the Why and the Wherefore. And then to see these young men return from their missions to you with a burning testimony of the divinity of the Gospel—and clean. What a compensation!

We have often said to the Elders: "There is no sacrifice in this Church. If we in the missionary field can think of a sacrifice, it is only when we are not mindful of our opportunities." The only sacrifice is on the part of those who are supporting us, when we are derelict. Otherwise it is the most profitable and best investment that can come to any one who is supporting a missionary, even if it be a widow who must take in washing to maintain that young son who represents all her hopes, aspirations and ambitions.

Guiding and inspiring these young men and women constitutes the greatest opportunity and obligation of a mission president.

At this point I want to call your attention to the power, the force and the value of the mission mother; how at every point she supplements the work of the mission president. Her influence among the young missionaries is without limit. If she is a woman of abiding faith, she

radiates it, and unconsciously these young men absorb it. She plays one of the most important roles in all the missionary service.

It was very refreshing indeed to me to hear the scholarly, constructive, sound presentation given by President Clark yesterday respecting our international relations. We are disposed to criticize people of other nations because they have permitted themselves to be subjugated; yet that is only a repetition of history from time immemorial. There have always been Esaus, individually and collectively, who have been willing to sell their eternal, priceless possessions for temporary values and conveniences. That is not peculiar to the people beyond the ocean. We may well wonder whether we, ourselves, are being captured by that same glamor.

This is a land of liberty. But as President Clark pointed out, there is one stipulation: that we shall serve the Lord according to the commandments which he has given us; then, and then only, will it be a land of liberty. We must be mindful of the fact that two great civilizations once thrived upon this continent, this same continent, with the same soil, the same potential wealth, the same opportunities,—and yet they passed into oblivion. It was to them, too, a promised land.

We are faced with a challenge. Have we superior intelligence? Have we the clarity of vision, have we the spirituality, to make this, and to continue it, a land of liberty? Civilizations have come and gone, never on account of economic poverty, but rather on account of their moral laxity, their low spiritual standards. Upon the gravestones of every defunct civilization could properly be written this epitaph—if we can put it in alliteration—"Purchased; Plundered; then we Perished."

When people are in the throes of despondency, and economic uncertainty, and are threatened with revolution, some one comes forward with a dazzling slogan, and the masses accept it. People can be purchased. The temporary visible gains are exchanged for permanent possessions. It is not peculiar to any one time or to any one people.

A short time ago I was called before the Chief of Police in Germany, and these challenging questions were put to me: "Why are you here? Who invited you? How do you differ from the other Christian churches?" He said: "You recall that we are attempting here to establish a certain social philosophy. We do not need any importation." How would you have answered? My answers were evidently sufficiently satisfactory for we were granted the privilege of continuing our operations in that land.

Just yesterday I was very happy to receive from our mission headquarters in Berlin the statement: "All is going well," and with this addition: "The Lord is with us." Anticipating the present eventuality, an organization of local brethren was set up. They are going forward, much to our joy and happiness, and I am sure, to the satisfaction of the presiding brethren. It will be a difficult thing for our Saints in Europe to understand why they should be left to their own devices. When we returned from Denmark last year, we had to answer that question. Our reply was put in the form of questions:

"Is this Church being divinely led?"

"Yes."

"Are those men who now stand at the head of this Church men of God?"

"Yes."

"What would you have done if you, as mission president, had received word from them, not a suggestion, but the command, to do as we did?"

They saw the light.

My brethren and sisters, it is difficult for us to understand the outstanding advantages we have over all the other nations of the world. May I, in closing, merely give utterance once more to my complete agreement with the statement of President Clark and the First Presidency, that it needs the moral force of America to bring peace into the world. Without that moral force any settlement in Europe will not be based on justice or fairness. It will not be the American way. After all, there is no thesis, there is no philosophy of life that will or can bring permanent peace into the world. We must look to the Gospel of Jesus Christ which takes care of all the needs of humanity and will eventually lead us back into the presence of God.

My prayers are for the safety of Zion, that we may prepare ourselves to do what the Lord has outlined for us to do; so that when the world comes to us to learn, we may be prepared to teach—I pray through Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

We are living today in one of the most crucial periods of all time. This is a day when men's hearts are failing them for fear of what awaits them as oppression and uncertainty increase, nations war against nations, and the elements themselves seem to be in commotion.

PRESENT NEED OF THE WORLD

We are living also in a time when those high principles of integrity and right, which are so fundamental to true progress, seem to be flaunted and cast aside by men and nations seeking to get gain. Even in high places, statesmen doubt the veracity of other statesmen. Distrust and intrigue abound, and the seeds of discord are sown with abandon. Thinking men wonder what we are coming to. Distressing, however, as these conditions may be, they throw into sharp perspective one great and basic truth:

That what this world needs today are men of character and integrity, men possessed of brotherly love, and faith in the all-wise Providence who is obviously working out his designs in the earth; men who are willing to do right for right's sake, with due regard for others.

God give us men. A time like this demands
 Strong minds, great hearts, true faith and ready hands.
 God give us men. Men whom the lust of office does not kill!
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog,
 In public duty and in private thinking.
 For while the rabble, with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife—lo! Freedom weeps;
 Wrong rules the land and waiting Justice sleeps.

(J. G. Holland.)

The world needs today men who will love and trust each other; men with vision to see the great underlying cause of the trouble which now afflicts us and with the courage to remove its cause. It needs men who understand that there can be no real stability without a knowledge and acceptance of God, men who understand that no matter how we try we can never escape the certainty in the words of Christ when he said:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Each generation throughout the ages has lived largely unto itself, and has failed to read in the history of the peoples of the past the story of their own success and failure. Great fundamental laws have prevailed throughout the centuries, and history now shows that when peoples of the past have complied with these laws, they have enjoyed peace and happiness, but when they have gone contrary to them, distress has been their portion.

OBSERVANCE OF GOD'S LAWS BRINGS HAPPINESS

These great fundamental principles of human conduct were given to Moses on Mount Sinai. They have been re-stated to us through the Prophet Joseph Smith, and are as binding today as they were when they were committed to ancient Israel.

I quote them:

I am the Lord thy God.
 Thou shalt have no other gods before me.
 Thou shalt not make unto thee any graven image.
 Thou shalt not bow down thyself to them, nor serve them.
 Thou shalt not take the name of the Lord thy God in vain.
 Remember the Sabbath day to keep it holy.

Honor thy father and thy mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

These principles are as fundamental to the well-being of all men and nations as any which have been declared. And may I call your particular attention to the first of those which I have read: *I am the Lord thy God. * * * Thou shalt have no other gods before me.*

It is decreed that eventually every one must bow the knee and confess that Jesus is the Christ. They must acknowledge what this first statement to Moses makes clear—that there is one God, and that he lays it down as a basic principle that men must serve him, and keep his commandments if they would be saved.

Godlessness has become a major peril in all nations, and the world is paying the price of it now in the distress through which it is passing. So I say, an acknowledgment of God is the first great need of mankind today. With that acknowledgment must come also a recognition of the wisdom of his ways and the truth of his precepts, for men must not only acknowledge him, they must turn to him and serve him.

Is it any wonder then that the Lord, speaking to his modern representatives said that they must cry repentance to this generation; that we must call upon men everywhere to change their course of life, leave off their search for pleasure and the vain things of the world, and turn to that great Being who spoke to Moses on the Mount and announced the high principles contained in the Ten Commandments?

Repentance from sin is the foundation of true manhood. It ennobles the soul, and takes bitterness from the heart, placing man in greater harmony with his Creator.

In this day of unbelief, and at a time when disregard for these principles has led to war and bloodshed, we solemnly declare to all men that in very deed the Lord is God, as he said to Moses, and that he lives, also that he has appeared to men in our day and time.

PERSONAL VISITS OF THE FATHER AND THE SON

We know and teach that our Eternal Father and his Son, the Savior of the world did appear to Joseph Smith, the Prophet of modern times, and talked with him as he did anciently with Moses, face to face, as one man speaketh with another. And we further testify that the Lord committed to Joseph Smith and his associates the holy Priesthood, by which they were empowered to organize the Church of Jesus Christ upon the earth in latter days, and by which they obtained the right to baptize the believers for the remission of sins, and to admit them as members into the Church of Christ.

This great congregation of Latter-day Saints knows that what I say is true, and that Joseph Smith spoke the truth when he declared that he had seen the Father and had talked with him.

Referring to his first vision, the Prophet declares :

I saw two personages whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name, and said : This is my Beloved Son. Hear Him.

And then Joseph says he talked with the Lord face to face, and received an answer to his questions.

But this was not the only time the Lord appeared to Joseph Smith. On April 3, 1836, in the Kirtland Temple, once again the Prophet was privileged to gaze upon the face and figure of his glorified Lord. Of this momentous occasion the young man wrote :

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying :

I am the first and the last; I am he who liveth. I am your advocate with the Father.

On still another occasion did the Prophet have a similar experience. As he stood with Sidney Rigdon in the little village of Hiram, Ohio, February 16, 1832, these two men were permitted a glorious view of the Redeemer, concerning which they wrote :

And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him : That he lives!

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

The Latter-day Saints acknowledge the Lord as God, and they call upon men everywhere to do likewise. They know that whosoever will hearken unto his words and keep his commandments will be likened to the wise man who built his house upon the rock, and that they shall not be overcome when the strife and the storms come upon them as tribulations are poured out upon the earth by a just God who comes to judgment.

We must not overlook the fact that those who believe in Joseph Smith and have a testimony of his divine appointment are the only ones upon this earth who have a knowledge and can testify that the Lord God appeared in the latter days, for there is no other people upon the face of the earth who have such a testimony. Upon this testimony we must continue to build until the world, wherever it is possible to send word, may hear and learn that Joseph Smith received the authority to establish the Church in the earth through a personal visit of God the Father and his Son Jesus Christ, and with such a knowledge we may trust that our salvation is assured if we keep the commandments of God.

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

I sincerely trust, my brethren and sisters, that I shall enjoy the Spirit of the Lord in the endeavor to address you this afternoon. I am grateful for the testimony with which the Lord has blessed me, and of all of the gifts that he has given unto me this testimony is the most precious and important one.

GRATEFUL FOR BLESSINGS

I am grateful for an ancestry who had the faith and the courage to come to this great land, and bestow upon their posterity the blessings of the Gospel of Jesus Christ, and bless us with the privilege of dwelling in such a pleasant place, where we might enjoy the blessings of the Lord's house, and the association with the prophets of God.

SEEDS OF GOOD AND EVIL

Recently, in passing a great public building, I noticed this inscription near the doorway. It read: "The seed of the past is the harvest of the future." This sentence stimulated some thinking on my part. I wondered, "What is the nature of the seeds being planted today, and what will be the harvest of the future?" I find there is a great variety of seeds being planted, some seeds that are good, and some seeds that are evil. I find that there are seeds of indebtedness. Without a doubt the peoples of the world today are being shackled by the bonds of indebtedness, as never before. The generation to which you and I belong will never live long enough to see these shackles broken.

I find seeds of immorality; seeds which promulgate the idea and the doctrine that Jesus the Christ might have been a prophet and a great teacher, but that no relationship exists between him and the Father, in the sense that he was the Only Begotten in the flesh; seeds of disrespect for government; seeds which enslave the body through the use of drugs; seeds of the corrupt philosophy that men have a right to expect a living from the world without any personal exertion, mentally or physically.

From these seeds we can largely determine what the future will hold for the men and the women of tomorrow. Those men and women of tomorrow are in your homes and my home. I sometimes think that as parents we are prone to leave the responsibility of training these children to the universities, high schools, and elementary schools. Their spiritual training, we feel, is a matter that should be left entirely to the Church; and perhaps the only responsibilities we have are to see that they are properly clothed and fed.

THE HOME UNIVERSITY

Thoughts and opinions of this kind are decidedly detrimental and dangerous to the welfare of the youth of the land, and dangerous to the

welfare and the future of the Church and Government. The home is the greatest institution of learning. George Herbert once said: "The first university is the university of the home. Here the hours for recitation are the morning, the noon and the night. Here we find the round table of infancy and childhood. Here are discussed the problems of the present hour, and the possibilities of the coming years. Here sit the scholars of youth and maidenhood. Here are enthroned two great chairs, endowed by destiny and sustained by human affection, Fatherhood and Motherhood. The greatest university in the world is the home. One good mother is worth one hundred school masters."

The home being the greatest university, the great place of preparation for the men and the women of tomorrow, who are going to be faced with a most uncertain future, I wonder if in our planning and thinking, we are preparing those curriculums and courses which will give our boys and girls the training that they should have relative to their hearts, to their heads, to their minds, and some instructions pertaining to the fundamentals of health.

FUNDAMENTALS IN THE TRAINING OF CHILDREN

In training the heart, we will all agree that this great organ, which vitalizes the body and keeps it alive, is also the seat of all emotions, and the greatest emotion to be cultivated and stimulated is that of love. The first and great commandment is to love God the Eternal Father with all of one's heart and soul and mind; and the second one is like unto it, to love one's neighbor as one's self.

In teaching our children to love God, what is the first lesson? I would suggest that the first lesson is the lesson of prayer, to take the child, although he may be barely able to walk, to the family altar of prayer. Teach him the necessity of communicating with God, his Eternal Father, from whose presence his spirit has but recently come. If we can establish that bond, between God the Eternal Father and our children, through prayer, we are inculcating into their hearts respect for, faith in, and love for their Eternal Father.

We are anxious that our children should understand the principles of the Gospel of the Lord Jesus Christ. We should encourage them to study these principles. Obedience to the principles should be taught. We will find that through prayer, obedience, and study comes understanding; and with understanding comes testimony, a testimony that God lives, that Jesus was the Christ, and that in the meridian of time the Gospel was restored through the instrumentality of the Prophet Joseph Smith.

TESTIMONY COMES THROUGH REVELATION

I often wonder if we ever endeavor to define testimony. Brigham Young defined it on one occasion. He said that every honest searcher of truth had the right to know that Jesus was the Christ, in the same way that Peter knew it. I wonder how Peter knew that Jesus was the Christ.

May I briefly relate to you the incident wherein Peter knew that Jesus was the Christ? I think we recall the occasion.

As the Savior traveled he turned upon his companions, one day and asked them the question: "Whom say ye that I am?" Some of his disciples replied: "Some say that thou art John the Baptist; some Elias, and others Jeremias," and so forth. Finally this man Peter, this calm and humble man, stood up, and looking the Savior squarely in the eye, said: "Thou art the Christ, the Son of the living God." The Savior replied and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

How did Peter know that Jesus was the Christ, the Son of the living God? He knew it through the power of revelation. And modern-day prophets, have promised all of us if we seek the truth, with a righteous desire to know that Jesus is the Christ, we can know it, as did Peter of old. So we are anxious that the youth of this great Church and this great land shall have a burning testimony, and get it, if possible, in the same way that Peter got it, through revelation, through the inspiration of the Holy Ghost.

ADVANTAGES OF A LATTER-DAY SAINT HOME

The university of the home has some advantages that the institutions of learning have not, namely, at the head of every Latter-day Saint home there should stand a man who holds the Melchizedek Priesthood. In holding the Melchizedek Priesthood he has the right to inspiration and revelation, as far as it affects those who are attached to his household. If men are living the Gospel of Jesus Christ and attending to their duties in the Priesthood, God will bless them, as far as their children are concerned, giving them leadership and inspiration.

There is another difference between the ordinary institution of learning and that of the home, and that is the fact that in the home there is the obligation of its faculty, namely, father and mother, to set the proper example to these children. The father cannot sit idly by on Sunday morning and say to his sons: "It is time for you to go to Priesthood meeting," while he remains home. It is not possible to invite children to attend Sacrament meeting, unless we set the example. The matter of example is just as important and is more far-reaching than is instruction which comes by word of mouth.

GREATNESS OF THE CONSTITUTION TO BE TAUGHT

There is another great love, not only love of God and love of one's neighbor—and might I say that love of one's neighbor is best exhibited in the service that we render to those who are around us—but there should be love of country, that which has been so impressed upon us here during this Conference. I wonder how often, as parents, we take dusty copies of the Constitution of the United States from our book-

cases or our libraries, spread them out on the table, and then invite our boys and girls to come and go over the articles of that sacred document, one by one. I wonder, if an examination were given to the citizens of the United States today, relevant to the Constitution of the United States, how many of us would pass it successfully? There rests upon us most definitely the obligation of acquainting our boys and girls with this great document; teach it to them article by article, that they might understand the principles involved therein, principles that make for liberty, freedom, and personal initiative, and of worshipping God according to the dictates of one's conscience.

Our boys and girls should know and understand that the Constitution made it possible for the organization of a government under which the Church of Jesus Christ could again be restored to the earth. Do we ever read to our boys and girls the sentiments expressed by prophets of God in connection with this great document, such as the words of the Prophet Joseph Smith: "The Constitution of the United States is a glorious standard. It is founded in the wisdom of God. It is a heavenly banner. It is, to all of those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a dreary and thirsty land. It is like a great tree, under whose banners men from every clime can be sheltered from the burning rays of the sun."

These words of the Prophet Joseph Smith, relative to this great document of liberty and freedom, should be so ingrained in the hearts of our boys and girls that they will feel we not only have standard Church works, such as the Bible and the Book of Mormon, etc., but that we also have standard government works, the first of which is the Constitution of the United States.

Do we ever give our boys and girls any practical lessons in teaching them the true greatness of the Constitution? How often do we pass some great industrial plant, and notice hundreds of automobiles around it? Some of us may think that those automobiles belong to the owners of the plant, or to the management, but such is not the case. Those automobiles belong to the men who work in the plant. You can see that sight only in America. You can't see it in Europe, because it is not there. These men own automobiles because of the rights that they have under the Constitution of the United States to earn and pay for those things that are within the buying and purchasing power of all of these people.

We speak of Hitler and his ingenuity in accomplishing great things mechanically—and might I say he has—but there is one thing that he has not given his people, although he has endeavored over a period of years to provide an automobile that would be within their purchasing power. But here in America we not only enjoy automobiles, some of the comforts of fine homes, and fine homes themselves, but practically every blessing that even the rich and elect of far-off Europe enjoy. All of these things are possible individually because we live in a country where personal initiative is not restricted, where each and every man can have anything he wants, if he will work for it.

WARNING AGAINST UNPATRIOTIC DOCTRINES

We should draw the attention of our children to the fact that there is now a war going on, so to speak, in America. Some years ago we fought a great civil war. It was fought mainly over two issues, whether or not this Government should exist part slave and part free, and also as to whether or not any one state had the right to secede from the Union. To the glory of those gallant men, both on the side of the South and of the North, they fought their battles openly, and we know what the results were and are.

But the warfare we now find isn't one that is being fought on the battlefield, honorably and openly, but it is a battle being fought behind the names of so-called patriotic societies, names used to shield the activities of those who would have us believe that they are engaged in patriotic endeavor, when in reality they are doing the very things that will undermine the Constitution and the Government of the United States. I think our boys and girls should be advised constantly as to the dangers of these organizations, and what their objectives are. It is a known fact to all of us that the very nations of Europe today that would bathe the world in blood, have their agents in America, promulgating their doctrines. We must ever be on guard, and particularly should we so advise the youth and the leaders of our nation of tomorrow.

TRUE INTELLIGENCE

With regard to the educating and the training of the mind, it is true that technical training should be given in our institutions of learning, but I do think, as Latter-day Saints, that there are particularly one or two things that we should stress in this connection. One is the fact that our boys and girls should be taught to segregate the true from the false. We should teach them the definition of that glorious statement given to us by the Prophet Joseph Smith, when he declared that "The Glory of God is intelligence." The glory of God is intelligence, brethren and sisters, when we use true intelligence in righteous endeavor, and in the building up of the kingdom of God. I think these are thoughts and principles that should be instilled in the minds of our boys and girls as they pass through school.

HOME TRAINING IMPORTANT

In the matter of training the hands, this training begins in childhood. It begins in the home. A child should be taught to do the small, personal things for himself, to become independent just as soon as possible; always to remember that his clothing and his food are the result of someone else's labor. He should be taught to appreciate what it costs to earn clothing, to earn shoes, and to earn food.

Horace Greeley has said, "The darkest hour in any man's life is when he sits down to plan to get money without earning it." And Brigham Young has said concerning work: "Laziness travels slowly and

is soon overtaken by poverty. Investment of time, thought, and labor brings achievement of personal development. Out of indolence comes moral, mental and physical decay."

Every child should be taught that the Government of the United States, as has already been said, is not an organization which produces a profit, but rather an organization which is a perpetual consumer; that the people of the Government should support it, and in no instance should the Government support the people. When a child or an individual thinks that he can be dependent upon society, then he becomes an enemy of society.

I think it is important that our boys and our girls should be trained in all of the simple small tasks of the home. Perhaps it would be difficult to give you exact statistics relative to the number of untrained people on the unemployment rolls of cities and states, but it is a known fact that there are great numbers of them. This does not only pertain to the male citizenry of America, but also to the female citizenry. Our own experience in the Salt Lake region has shown us cases where mothers did not know how to make bread; cases where there was taken to them bolts of goods to make clothing for their children, and they did not know how to proceed.

In order to overcome problems of this kind, it is highly essential that these tasks be taught in the home; that every child have placed in his hands some tool with which he can construct something that will be useful.

THE LORD'S LAW OF HEALTH

With reference to health, the fundamental law of health, as given to us by the Prophet Joseph Smith, directly from our Heavenly Father, is sufficient to guide and direct our boys and girls.

The Lord has promised us very definitely if we will heed the Word of Wisdom and follow it, great blessings are in store for us. He said:

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

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

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

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

These promises are enough to inspire and motivate each and every boy and girl in Israel to hold sacred the Word of Wisdom, and to live it.

PREPARATION FOR LEADERSHIP

In thinking of the future, wherein there will be many perplexities and problems, I am sure that if we will use the opportunities that are afforded us in the university of the home to train our boys and girls, when the day of leadership and responsibility comes to them they will

be prepared and under the inspiration of God they will overcome all difficulties; that this great Government to which we belong will be preserved; and the Church of Jesus Christ of Latter-day Saints will retain its place, for God has decreed that it is to remain for all time.

So, as these young men and women leave the home to go out and build homes for themselves, let us not fail to advise them of the first and great commandment, to multiply and replenish the earth, the first and the great commandment. Thereby we will create new homes and new homes become units of the Government and of the Church.

Let us remember the words of Jehovah to Joshua, as Joshua was about ready to lead the children of Israel into the Promised Land, when Jehovah said to him:

Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord, thy God, is with thee whithersoever thou goest.

I am sure, brethren and sisters, that the Eternal One will be with the leadership of tomorrow, your boys and girls, if they will but depend upon the Holy One, who will never forsake them.

I often think of the spirit of Brother Melvin J. Ballard, expressed in his lovely song. If we could only inculcate that spirit into the hearts of our boys and girls, what a wonderful thing it would be! I have often heard Brother Ballard sing these words:

I'll go where you want me to go, dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

May the sons and daughters of Israel be what God wants them to be, and may you and I, as their parents, so inspire them and motivate them that they shall reach toward the highest ideals, and thereby be enabled to solve the problems of the future, I ask, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

To occupy the position behind this pulpit is always an overwhelming experience, and one to which I never expect to become calmly accustomed. I ask that the Lord will give me help in expressing adequately a few of the thoughts that have been circulating in my mind during this Conference.

OUR MESSAGE NOT OF MAN

As I have traveled up and down the Church this past year, I have become very thankful that it was not my message that I was carrying. I have become increasingly aware that of myself there is nothing that I could tell the Latter-day Saints concerning their happiness or their eternal progress. I have also become aware that there is nothing that

we have for those who are not members of the Church, except as the Lord has given it to us, and except as it finds expression through us.

It has been one of my obligations to conduct the tourist service in this auditorium, following the nation-wide broadcast of the Tabernacle Choir each Sunday morning, and also the Sunday afternoon Tabernacle services on numerous occasions, and as the faces of the thousands of searching men and women have passed before us here I have been led to have a deep sympathy for those men who by reason of their profession or the expediency of making a livelihood, must stand before their fellow men to preach, teach, persuade, or convince in any field of learning or any department of life except they know within their souls that that which they speak is the truth. Except they have that connection they are blind leaders of the blind, and the blind don't lead the blind very well.

For a moment or two this afternoon I would like to say something concerning the first of the first principles of the Gospel. Faith may be considered to be a trite subject to many who have an idea that everything that could be said about it has been said, but it is not so with the Latter-day Saints because we live so much of our lives by faith, and I doubt very much that the last word will ever be said upon it.

FAITH A SURE FOUNDATION FOR KNOWLEDGE

The things we do by faith gloriously transcend those things we do by mere knowledge. Moving mountains is a trivial thing to those who have it. By faith and its attendant works the world was created, and worlds may yet be created.

I am not an unbeliever in the world's factual knowledge. I stand in respect before men of sincere and profound learning in any field. I am grateful that two university degrees have become attached to my name, and I had rather fondly hoped that they would not be the last. I thrill to the achievement of those men who push farther out the frontiers of human knowledge. But I have learned to know that all men of academic training are not alike, and I have learned to know that there are many men possessed of great funds of factual knowledge who lack wisdom.

I have learned to know that when you find a man of learning who has faith, you may travel with him into new worlds of thought, and beyond horizons as yet not traversed by humankind, with joy and with safety. But when you find a man of learning without faith, you may not travel with him in safety to any destination.

HAPPINESS THE GOAL OF REAL PROGRESS

I am not unmindful of the material progress of the past fifty years, exceeding, as it has, all previous recorded history, and of those facilities and comforts with which it has surrounded us. I am aware that under the sea, in the air, and on the land, man is master—master of almost everything but himself. But the measure of progress, after

all, is human happiness both here and hereafter, and except these things can be translated into terms of human happiness, both for the present and for the future, our progress is not what it would seem to be on the face of it. I think we should look at it and analyze it carefully and ask ourselves honestly whether we and our generation and our world are happier than our grandmothers and our grandfathers and their generation and their world? When we can answer that question we have stated the true measure of our progress.

I do not see a particularly happy world about me. As I read the newspaper or turn on the radio, mostly I hear of its pains and the hopeless cries of distressed men and women. The Victorian age, with all its ruffles and its horsedrawn carriages, left men with a sense of faith and security. The Napoleonic wars before it were as a Sunday School picnic compared to the present scene before us. All this chaos is not the product of faith, but of unbelief.

I am fully aware that the man of cold and calculating intellect, largely devoid of faith, often makes a great factual discovery. But he is usually not impressed with its moral implications. He does not see his discovery in relation to the purpose of life and the ultimate destination of man.

But in this day, when good and evil have both taken on refinements, it is not enough to discover a fact or perfect a machine. All things must be interpreted and evaluated and used in terms of human progress here and hereafter, and it is only the man of faith who can do this—who can convert the findings of scholarship and research into ways of mortality and give eternal meaning to all of the facts of the universe that are as yet or may be discovered.

I am quite mindful of the fact that scholarship and research cannot be confined within the limits of a narrow, misguided, man-made dogmatism. The history of the middle ages and the renaissance proved that. But I am also mindful of the fact that scholarship and research must confine themselves within the scope of truthful representation, and that the uncontrolled speculations of men must not be spoken for truth except as they have been demonstrated to be so. Men have a right to think what they want, but they also have an obligation to label their thoughts properly, so the unseasoned searcher may not be deceived.

A LESSON TAUGHT IN A STORY

There was a book published a year or so ago containing a writing by one Eric Knight. It deals with the story of a Yorkshireman, and is called *The Flying Yorkshireman*—the story of a man who believed that if he had enough faith he could fly. The author carries us through a good many pages of sincerely humorous situations, and we are not aware of the fact, as we read, that we are being preached to, and that before the story shall have finished there will have been borne in upon our hearts an unforgettable lesson that will long remain with us. I would like to quote that lesson as I received it from that story.

An old scientist has gone to interview the flying Yorkshireman, and he says:

"The * * * education of the * * * world abhors that which surpasses factual knowledge. So your newspaper men will write all about mass hypnotism and wires * * * and auto-suggestion. They'll use a lot of phrases they don't understand, about matters they cannot comprehend. They'll find any excuse but the simple truth—that you are capable of levitation—in other words that you can fly."

And in response to the flying Yorkshireman's question as to who he was, the scholar replied:

"I'm just a student at the Research Center. I'm trying to find out how to defeat the rebellion of man's body and brain against modern life, modern foods, modern thoughts. Why is cancer growing—mental ills? Why do cells multiply malignantly? * * *

"You and your kind" (referring to the man who could fly) "have been tortured, drowned, and burned at the stake * * * all because the world is weak and ignorant and inhuman. * * * You see the world will do *anything* but believe. Although they *see* they won't believe. Even back when the world was much simpler they wouldn't. They tried to explain it within their knowledge. * * * And so, even today man *will* get an explanation to satisfy him within our present limited knowledge. Today that knowledge is even more fiercely narrowed between the bits of misinformation that we scientists have predigested for man. And you . . . arrive in a world in which the more we prove the less people believe."

"For you have come to a world where * * * surgeons perform miracles; scientists prove matter lives forever, and mathematics show that the hereafter in time and space is indisputable. And all this in a world that no longer believes in miracles and the hereafter. The more we prove, the less the rational mind believes. There is no more faith, simple and blessed. For the world has had too much proof and too much logic * * * and in getting them we have lost the faculty of having faith in the incomprehensible."

HARMONY OF FAITH AND KNOWLEDGE THE HOPE OF THE WORLD

We may thank our Father in heaven that this generalized description does not apply to many among us. There are things of which we have not seen the substance, of which we are more surely aware than many things that we have seen. I have never seen God nor a resurrected being, nor the place where departed spirits dwell. But I have read the words of God. I have seen them operate in the lives of men. I have read the testimony of those who have seen him, and I have approached him in prayer and my prayers have been answered. I know that he is there as surely as I know there is an invisible something which carries my words far beyond this auditorium by that force or power or energy, or whatever it may be, which carries my words far beyond the limits of this auditorium, but which no one has ever seen.

There is very little hope in knowing that two atoms of hydrogen and one of oxygen make water, unless these other things we know also, but it is glorious to know both. Some day I hope to know all things, but since there is an infinite process, I hope always to have the thrill of learning new things, but always hand in hand with faith, and to the end that human happiness and progress may be furthered.

I hope that we shall always have freedom of thought, freedom of research, freedom of scholarship; that science and discovery will go on and on. But I hope also that the world's factual and material knowledge will never again so far outstrip our moral and spiritual use of them as they have done in the past decade.

I hope that we and our children may always have faith in our homes, in our halls of learning, in our halls of government, in our churches, and in all the ways of life.

By this faith that I have I know that no fragment of truth in whatever field will ever be found that does not fit harmoniously into the great mosaic of the Gospel of Jesus Christ for the welfare of men, the children of God. What more could mortal man ask? It makes life all that it could well be.

By this same faith I know that God lives, that he has spoken and does speak through prophets; that Joseph Smith was his prophet, through whom the restoration of the Gospel was brought about, and that the same authority has been with all his successors whom I hope to follow all the days of my life. I am grateful for this faith which amounts, so far as I am concerned, to knowledge.

I think the last word will never be spoken on the subject of faith, and I hope that all the factual knowledge of this world may be harmonized with all that lies beyond the realm of the limited knowledge and material boundaries for the glory of God and the exaltation of his children.

This is my prayer, and I ask it in the name of the Lord Jesus Christ. Amen.

The Branch Agricultural College Chorus sang the "Hallelujah" Chorus (Handel).

Elder H. Melvin Rollins, President of the Lyman Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a. m., Sunday, October. 8.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, October 8, at 10 o'clock.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied long before the time to commence this session of the Conference. In addition, the large Assembly Hall immediately south of the Tabernacle was crowded with people, and hundreds of others congregated on the Tabernacle grounds, where they listened by means of amplifying equipment that had been installed, to the Conference proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant presided and announced that the *Tabernacle Choir* would furnish the music for this session.

The Choir and congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder William F. Webster, President of the Wayne Stake, offered the opening prayer.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

UNCERTAINTY AFFECTS MANKIND

The world seems just now to be uncommonly burdened, and life full of cares. Many of the inhabitants of the earth are groaning under sore afflictions. Everywhere is foreboding, a presage of evils yet to come. Anxiety haunts men with its tortures. Confidence in the ordinary stabilities of life is all but shattered. Fear, bred of uncertainty, robs living of its joy.

And the tragedy of it all is that the ills, actual and feared, which most sorely afflict mankind and spread the pall of gloom so heavy over the land, are altogether of man's own making.

It is not dread of the angry elements, nor of ferocious beasts, nor of devouring insects, nor of diseases or famine, or scourge or pestilence that fills men's souls, but dread of the bestial cruelties of their own fellow men.

MAN FINDS WAYS TO CONQUER ILLS

Always uncertainties have attended upon life, but these we have normally been able, more or less, to catalogue, have learned to expect, and have accommodated ourselves to, or have found ways to conquer. We have, for example, always known that death would come, and have not known the time nor manner of its coming. Here we have been always face to face with both the inevitable and the uncertain, but we have not wasted much time fretting about that. In spite of

its imminence and inevitability we have been able to go on ordering our lives and shaping our courses much as if for us individually life would go on without interruption.

The issue of our enterprises, too, has ever been in doubt, but that has never deterred us from embarking upon them. The farmer knows that frost or drouth or pests may ruin his crop, but still he sows in the expectation that he will reap, and with renewed faith sows again after each occasional ruinous devastation.

The tradesman, the manufacturer, the merchant, likewise, knows that flood or fire may raze his plants and destroy his goods. He nevertheless builds and stores and fabricates. Earthquakes may rock cities and level the handiwork of man to the ground but upon the ruins he will build again.

None of these things destroys faith in life nor puts out the flame of hope that burns "eternal in the human breast." We gird ourselves manfully for the conflicts with nature, and press on buoyantly and hopefully in our struggle for dominion over it. We derive keen joy out of devising means to circumvent the obstacles which it opposes to our endeavors. Much of the real zest for life comes out of the struggle for supremacy over the destructive powers of the elements and over the depredations of insect and of beast. It is as if in the contest we are playing the role for which man was cast as a denizen of earth. We fit into it and derive happiness out of playing well our parts.

MEN'S ACTS CAUSE SUFFERING

But faced with the barbarous atrocities of our own fellow men we stand shaken and dismayed. Their capability for devising and remorselessly executing exquisite torment and suffering have gone far to destroy faith in the goodness of the world and the capacity of man to emerge out of barbarism or rise to the ideal plane which has been the dream of the philosopher, the vision of the poet and the promise of the prophets.

In contemplation of the sorry spectacle, almost we succumb to the sentiments of this doleful dirge of Byron's:

How beautiful is this visible world!
How glorious in its action and itself!
But we, who name ourselves its sovereigns, we
Half dust, half deity, alike unfit
To sink or soar, with our mixed essence make
A conflict of its elements and breathe
The breath of degradation and of pride
Contending with low wants and lofty wills
Till our mortality predominates
And men are—what they name not to themselves,
And trust not to each other.

REMEDY GIVEN IN TEACHINGS OF CHRIST

And for these devastating ills there is one only remedy—the taming of the savagery of men. For that the prescription was given to the

world nearly 2000 years ago and illustrated in a life then lived. It embraces every essential of human conduct—every requisite to a contented spirit, and is summarized in these words:

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.

On these two commandments hang all the law and the prophets.

As signified by the last sentence of this declaration, the specification for happy, joyous living is complete. Nothing needs to be added. In it are comprehended every mandate of the law and all the teachings of the prophets—everything essential to man's complete emancipation. Implicit in the specification is the requirement for humility, charity, helpfulness, sacrifice and self-denial, as opposed to arrogance, lust for dominion, selfishness, cruelty, aggrandizement and hate.

The Master taught love, but today men preach hate—hate of governments—outside their own, and sometimes even of them—hate of races, hate of peoples, hate of classes, hate of neighbor, hate of competitors, hate of rivals, hate of the good fortune of others, hate of everyone of opposing views. The fruits of that hate are strife and destruction and individual unhappiness. It is hard to think of any other thing that today causes so much misery in the world. Because of it governments are assaulted and nations destroyed; men coerced and force made triumphant; enterprise throttled and men condemned to needless idleness while hunger stalks in lands of plenty.

Banish hate out of human hearts and this earth would be an idyllic abiding place. It requires a robust faith still to persist in carrying the message of hope and love in the face of the little petty meannesses of human nature, the artful cunning, the base intrigue, the brazen duplicity which with such monotonous regularity frustrate efforts for curing our man-made woes.

JESUS POINTED THE TRUE WAY

It cost Jesus his life, but he still directed that the teaching go on. Much of his life was spent training and preparing disciples to spread the word after he himself should be gone. It remains today the only hope of the world. Nor need we despair, for in all lands there still are vast numbers whose consciences revolt against cruelty and degradation, and rise to meet the ennobling appeal of the spirit of the Master. So long as that remains true there is ground for faith in the ultimate consummation of his promise. He pointed the only way by which his purpose may be realized. It is the peaceful method of teaching and persuasion.

He taught reformation of life through transformation of the spirit. He sent his disciples out to teach, not to compel. He himself used no compulsions. Compulsion teaches nothing to the spirit. It destroys the soul. It produces no enduring benefits. He relied upon the stirrings

of the soul as the means through which men's spirits would be made better and the world happier. Said he:

For from within, out of the heart of men, proceed evil thoughts,
 * * * murders,
 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,
 blasphemy, pride, foolishness.

POWER OF PUBLIC OPINION

No law ever made could change the secret promptings of the heart nor alter human desire. Neither can these be destroyed by the power of might. Only a rebirth can do that. Literally and truly man must be born of the spirit before he can so much as see either the kingdom of heaven or true safety and happiness in this life. The impositions of force now strident in the world, whether of classes or of nations, or whether by armed might or official intimidation, or attempted control of the spirits of men by the edicts of law, can bring neither happiness nor lasting peace.

Current history is eloquent of the power of propagated ideas. When Italian youth stand before maps exhibiting the ancient dominion of Rome, extending from Scotland to Ethiopia and from Spain to the Euphrates, it is easy to put into their heads the notion that extent of power is glory and that what was may be again, so a nation can be put on the march. The whole course of life, of individuals and of nations, is shaped by the nature of the ideas that gain currency among them. In a very literal sense thought rules the world. Public opinion is nothing more nor less than the thought that has become common to the mass of the people. No other human force is comparable in power. Before it all opposition goes down. Supported by it, might claims the right of conquest, and nations mourn; the destruction of life, and of the homes that shelter it, is made the path of glory, and the charlatan rules. Opposed by it laws fall into desuetude, armies disband and the cry of the demagogue is stilled.

The fashioning and shaping of thought, the dissemination of ideas, the molding of public opinion, is the greatest and most important business in the world. Good or evil consequence depends upon the issue whether exalted or debased thoughts gain acceptance. Only as compatible ideas prevail can the world be fashioned to the heart's desire. It was upon this principle that Jesus relied for the establishment of his kingdom. He provided the best materials for wholesome thinking and righteous living that have ever been offered to man; the plane to which public opinion must rise if serene happiness is ever to be the earthly lot of mortals.

They are difficult, because they are ideal. They depend upon control of selfish, unholy desire for fulfillment on the long range view—Evil, on the other hand, always makes its appeal to the immediate want. It offers the easy and alluring way. It is the basis of the harrangue of the soap box orator, the epithet hurler, and the name caller. Said a writer almost a century ago:

The crowd always sides with mediocre men who speak in redundant phrases with vibrant voices, with trivial, yet powerful language.

KEEPING GOD'S COMMANDS WILL BRING PEACE

Our course—the course of all men who love their country or their God—is clear. It is to be as diligent in spreading the principles of right living, and in unmasking deception and demagoguery, as are the propagandists in the spread of their poisonous nostrums, and to be equally adept with these latter in getting their message accepted, and the public will established.

When God had finished giving the law to Israel, he said to them through Moses:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil: * * * therefore choose life, that both thou and thy seed may live.

It is for us; it is for all the churches; it is for all good men everywhere to join in the crusade of teaching and persuading and regenerating the hearts of men, for the message is neither hidden, nor in heaven, nor beyond the sea that we need to fetch it. It is nigh at hand. It is in the commandments of God; in them is life for man and his seed forever.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11 o'clock, as a part of the proceedings of this session of the Conference, a program of choral and organ music was presented by the Tabernacle Choir and Organ, and broadcast by radio, through the courtesy and facilities of Columbia Broadcasting Company's network, throughout the United States and Canada, and by means of short wave to points in Europe. This broadcast originated over Station KSL, Salt Lake City, and the following program was given:

"Now Thank We All Our God" (Cruger-Mueller).....	Choir
"Allegro Maestoso" (Handel)	Organ
"An Angel from on High" (Tullidge)	Choir
"If Thou But Suffer God to Guide Thee" (Bach)	Organ
"Holiness Becometh the House of the Lord" (Stephens) ..	Choir
"O Lord of Hosts" (Careless)	Organ
"How Blest Are They" (Tschaikowsky)	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Alexander Schreiner.

CHURCH OF THE AIR BROADCAST

Immediately following the *Tabernacle Choir and Organ Broadcast* there was presented, as part of the proceedings of the Conference, Columbia Broadcasting Company's *Church of the Air* service as follows:

The *Tabernacle Choir* and the congregation sang the hymn, "Redeemer of Israel."

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

FOUNDATIONS OF PEACE

A recent notable book presents the life philosophies of twenty-one living persons of international renown. Each contributor interprets the meaning of life differently. The essays resemble the frayed, flying ends of a rope; each a strand of truth, but of little strength and no organization. The resulting picture is one of utter confusion; a reflection of the world's present chaos in matters pertaining to human conduct and consequent happiness.

One of the writers accepts God; the others ignore or deny the existence of an intelligent power higher than man. Several imply that, as a means of winning human happiness, Christianity has failed. Such airy opinions, commonly current, explain our distracted world.

THE GOSPEL WHEN LIVED BLESSES MANKIND

Christianity has not failed. Human history, from the days of Adam, reveals that, if but one Gospel principle is used, under any name, mankind is blessed and prospered. Man's peace and prosperity have risen or fallen with the degree of his obedience to Gospel truths.

The failure of the Christian world to reach its heart's desire lies with the Christians, not with Christianity. As an ornament, Christianity has no special claim for consideration; it blossoms into human value only when used. Man has failed to accept the life-giving truths of the Gospel. That has been his failure. Thereby hangs the whole tale of human misery. It would be a beneficent experience to have Christendom practice the truths of the Gospel of Jesus Christ.

MEN'S CHOICE BRINGS GOOD OR EVIL

In the moral world the ever constant battle is between good and evil. Man is a free agent. Whenever he has chosen good, he has approached joy; when he has followed evil, the ills of the world have overtaken him. The present chaos on earth, of warfare and its attendant horrors, are of man's own making. He has chosen to allow evil to rule him; and he must pay the price of his folly.

STUDY OF HUMAN LIFE NEGLECTED

The first and most fundamental error has been that in man's mighty

search for the truths of the universe, which has made our civilization, he has confined himself almost wholly, to the material world. Men are victoriously certain of physical laws—there they face the light; but confronting spiritual laws, they stand in cowed uncertainty—facing the darkness.

Therefore, men have fumbled in the dark, failing to find the road they would travel. In fear they have been set for constant battle. "A tooth for a tooth, an eye for an eye" has become their slogan, however carefully veneered with honeyed words—and war and contention, famine and pestilence, blood and horror, have filled the earth.

Examples of our one sided knowledge are many. The giant star Betelgeuse, millions of light years away in space, has been weighed and measured; but the intelligent domination of the universe remains a subject of controversy. The law of gravity, by which all things are held together, and reduced to orderly motion, is a school boy's commonplace; but that man is on earth under an intelligent plan is held to be unproved. The assembling of electrons into atoms, and atoms into molecules, to form the world known to our senses, is as a clearly painted picture; but the origin and destiny of man are to most men among the mysteries of life. The purpose of adaptation in the coloring of a butterfly's wing is understood; but human life is often held to be purposeless. An ant-hill or a beehive shows laws of relationship for common good; but human conduct is measured only by personal expediency, ever changing, never fixed or certain. Science gives no hint as to whether dynamite shall be used to destroy a defenseless city or steel be made into swords or plows.

It is no wonder that as a result, the ethics of our day is the ethics of self-preservation—hard, self-willed, material—the ethics of every war; and that the history of civilized times is strung upon a crimson trail of blood.

SPIRITUAL KNOWLEDGE OBTAINED BY PROPER SEEKING

There can be no hope of permanent peace or true prosperity on earth until men turn their thought and power to the elucidation of the spiritual problems and issues of life. Intelligent man has the power to discover spiritual as well as physical laws. "Knock and it shall be opened, seek and ye shall find." If as much time and energy were spent to search out the true basis of human conduct as are given to any one subject in our schools, or in our social and political activities, the foundations of faith would be well laid. Then, the existence of God, for example, would be known with the same assurance that the sun shines.

An equally basic cause of the world's confusion is the lack of agreement concerning the spiritual truths possessed by humanity. In the world of physical phenomena men generally see alike; but in the study of the spiritual domain personal opinions and philosophical abstractions are allowed entrance. There is constant quibbling about definitions. God, the first of man's spiritual concerns, is to one group, though of infinite majesty, a personal Being of the order of man: to

another a personal Being of an order wholly different from man; to another an impersonal, beneficent power filling the universe; and to another only one of the many forces of nature. Contention and warfare arise over varying definitions or descriptions of beliefs. Unity of belief must precede full peace on earth. This *can* be done, if men will shed their preconceived opinions, and make truth the sole objective of their search. The simple tests of truth are as applicable in the spiritual as in the physical world.

To convert the world's battlefields into cornfields; strife into peace; and fear into faith and trust, men must earnestly seek out and come to agreement concerning three fundamentals: the true God; man's relationship to God and his fellowmen; and the purpose of human existence. Only as certainty about these is achieved can humanity hope for release from the reign of terror upon the earth.

THE KNOWLEDGE OF GOD NECESSARY TO MAN'S WELL-BEING

First, men must find God, if peace shall rule. To millions of people he is but a name, of no real consequence. The leaders of one great nation have seriously proposed the return to heathen man-made gods. The true God may be found. It is not difficult. Hosts of earnest men and women have found him, and know that the universe is directed by a dominant, yet comprehensible, intelligent, creative, loving Being, who, as a personal Being, can and does speak to His children on earth.

Whoever finds this God wins certainty; and conquers fear, the ancient enemy of man, the distilled essence of uncertainty. A sense of power and justice comes to him who learns that there is no chance in the universe, but that the laws of nature are the laws of God, and that humanity lives under a system operated by an intelligent mind. To find God is humanity's first need. How many of you, in this vast congregation, seen and unseen, have learned to know him?

ALL MEN ARE BROTHERS

Second, many sorrows of man are due to a false conception of man's relationship to the Lord and his fellowman. There can be little respect for human welfare or life, if man is but a higher animal, an accidental intruder on earth, or a creature of God, made at his pleasure, as children make mud pies. Man is a very son of God, begotten of God; he was with the Father in the beginning. Since he is of a divine pedigree, with a spark of divinity within him, he rises immeasurably in the world of things.

Then, the brotherhood of man, spoken of so lightly, often with a sneer, acquires a profound meaning. All men are children of God; brothers in fact; of the same divine pedigree; with the same high destiny; under the same loving guidance of the Father of the spirits of men. Then, every man must assume some of God's own responsibility in caring for the children of men. A person cannot let his very brothers go hungry, unclothed, shelterless or bowed down in sorrow. He cannot be cruel to

them, and be true to his royal descent. Had this true relationship among men been fixed in human minds, fewer bombs would have fallen on Europe. Again, do we of this vast audience, seen and unseen, look upon our fellows as our very brothers, and strive to give them brotherly help?

A PURPOSE IN LIFE NECESSARY FOR HAPPINESS

Third, the true purpose of life must be understood. When the idea of chance in the universe is driven out, purpose in all things steps in. The life of man on earth is purposeful. Mortal life is part of a divine program for the eternal progress of man. The earth is designed for man's progress; and man's efforts should be in harmony with this purpose. There would be no warfare, if that purpose were understood, and held inviolate among mankind. May I ask each of you: Is your life ordered for progress?

These are truths the world needs to know and accept: The existence of God; the real brotherhood of man; and, an intelligent purpose in life. Upon these foundations, peace, plenty and prosperity, and all the gifts of our bounteous earth would be available to all men. No longer then would man drift upon the ocean of uncertainty. The course of his life's voyage would be laid out before him. His life's journey, guided by knowing and doing, faith and works, would lead him to the house of happiness.

Another question presents itself: How do these high truths, found and accepted, express themselves in human lives? How may those who shall bring peace upon earth, be recognized? What quality sums up Christian living?

There is a sure, unfailing mark of the true followers of Jesus, the Christ. This mark is the power to forget oneself in the needs of others—we call it unselfishness, the highest achievement of man. It is the only means by which swords shall be beaten into plowshares and the earth become as Paradise.

WHAT ABOUT OURSELVES?

Should we not in this trying day search our own hearts? We need go no farther.

Are we ready to give of our surplus, to give of ourselves, to those in need? Is it a joy to us to give to the Lord that which he requests of us?

Is there unselfishness in our homes? Does kindness rule there? Does an unselfish love direct our family life? Then we have made the beginning of the world's conquest of peace.

What about our neighbor? Are we solicitous of his welfare? Do we look charitably upon his weaknesses? Do we recognize his virtues without jealousy? Do we try to love him?

In our business affairs do we refuse to take even lawful advantage of our fellowman? Will we divide possible profits with him?

You shepherds, officials of the Church, are you true fathers to the flock, giving love and more love to your brethren in your charge?

These are the simple unfailling tests.

If this congregation, as followers of the Prince of Peace, would order their lives for unselfishness, a notable beginning would be made toward world peace. Others seeing the beneficent results would follow our example, and the spirit of goodwill would spread among men. Shall we not resolutely try to do so?

UNSELFISHNESS WOULD HEAL THE WORLD'S ILLS

Soul-lifting is the sequence of events when unselfishness rises in the human heart; when the real brotherhood of men is accepted, when there is a surrender to the divine program! Charity and mercy soon flow from the unselfish man. He looks with forgiving compassion upon the weaknesses of others. He seeks to succor all who are in need. Such service begets love, the impelling principle of divine action. Peace is the child of love—the peace of soul that frees man to progress towards the likeness of God. Thus is the happy ascending sequence: Unselfishness, charity, love, peace. All creation is pleading, praying and weeping that unselfishness may be established among men.

SELFISHNESS THE CAUSE OF EVIL IN THE WORLD

In contrast, how repulsive is selfishness! In its godless world of uncertain chance, men are brothers only by courtesy; rather, they are enemies from birth. "Each for himself" is the slogan. The evil in man blossoms into cruelty—at home, in business, even in his imagined loves. The first-born of selfishness is greed, dripping at the mouth, a never-satisfied appetite for material possessions, however acquired. "More and more," is greed's cry. The world's political history is mainly the story of man's appeased greed. When defeated, as needs it must be in a greedy world, greed is transmuted into hate of all who stand in its way or do better in a grasping world, a sour hate of life itself. Then, as night follows day, comes war, hate's own misshaped child, unending warfare, hidden in human hearts, or spouting famine and pestilence over sodden fields of battle, until the hearts of men are stilled with dread, despair, defeat and all the other devils that lead to death.

Such is the ungodly downward sequence, the world's enemy, since Cain took the life of Abel: selfishness, greed, hate and war—pouring sorrow over the earth.

It is folly to build great armaments of steel, for defense or offense, and fail to build the mightier weapons that issue from obedience to the Gospel of Jesus Christ, the Gospel of Peace. Warships, airships or diplomacy may end a war, but warfare among nations or business leaders, or neighbors, or in families, will not cease until men obey his word, and seek unselfishly and in might to love one another.

PEACE AN INDIVIDUAL RESPONSIBILITY

Let it not be forgotten that the winning of peace for the world is a personal responsibility. I must order *my* life for peace, as you must order yours. The units of a nation are the individual citizens; in the end, as they are the nation will become. For each one of us is the message: I am the maker of peace.

Some will say that man is incapable of discovery of spiritual truth and of sufficient unselfish action to bring peace upon earth. That is but sounding brass, the challenge of unbelief.

There is in every man a deep store of power which, when drawn upon, makes men mighty for high endeavor, gives more than ordinary human strength. Out of the unseen world, that fount is replenished; it never runs dry. It is the world's pity that so few use it, for it gives not only power to obey and to do, but courage, hope, understanding, faith, love and all other virtues and gifts of heaven. Man, of divine pedigree, can perform divinely acceptable works, when in prayer to God he draws upon the well of inner power with which every man is endowed. Peace will come to earth, as the children of earth use this divinely given power within them according to the requirements of the Gospel of Jesus Christ which offers the only practical approach to peace and happiness on earth. These are all old truths, but it is well to talk about them in a day when they seem to have been forgotten.

The Church of Jesus Christ of Latter-day Saints, possessed of divine knowledge and authority, follows humbly in the footsteps of its Master, the Man of Galilee, and pleads with its members and all men to turn to truth and righteousness, so that peace may descend upon the earth.

A choral group composed of members of the Tabernacle Choir sang the hymn, "Come Thou Glorious Day of Promise."

The music for this broadcast was under the direction of J. Spencer Cornwall. Alexander Schreiner was at the organ.

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

The Choir and congregation sang the hymn, "For the Strength of the Hills we Bless Thee."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

JESUS' PRAYER FOR UNITY

Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one: as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe in us. (John 17:11-21.)

As nearly all of you readily recognize, I have quoted from one of the most sublime prayers ever offered among men. It is an Intercessory Prayer. The occasion makes the things prayed for most significant. In it Jesus makes unity preeminent among his followers.

Unity and its synonyms, harmony, goodwill, peace, concord, mutual understanding, express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

UNITY IN THE HOME

I can imagine few if any things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide is just a bit of heaven on earth. I surmise that nearly all of you can testify to the sweetness of life in homes in which these virtues predominate. Most gratefully and humbly, I cherish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that goodwill and mutual understanding have been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, goodwill are virtues to be fostered and cherished in every home.

UNITY IN CHURCH ORGANIZATIONS

In branches and wards, there is no virtue more conducive to progress and spirituality than the presence of this principle. When jealousy, backbiting, evil-speaking supplant confidence, self-subjection, unity, and harmony the progress of the organization is stifled.

UNPATRIOTIC ACTIVITIES A MENACE TO FREE GOVERNMENT

However, what really prompted me to emphasize this principle is the presence in our own United States of influences the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying our constitutional form of government. If I speak plainly, and in condemnation lay bare reprehensible practices and aims of certain organizations, please do not think that I harbor ill-will or enmity in my heart towards other United States citizens whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin.

Timely references and appropriate warnings have been given during this Conference on the danger and evils of war. There is another danger even more menacing than the threat of invasion of a foreign foe. It is the unpatriotic activities and underhanded scheming of disloyal groups and organizations within our own borders. This country is so situated geographically that there need be little fear of invasion by an outside enemy. Furthermore, the government knowing who and where the enemy is can make ample preparation to meet his attacks. But the secret,

sedition scheming of an enemy within our own ranks, hypocritically professing loyalty to the government, and at the same time plotting against it, is more difficult to deal with.

Disintegration is often more dangerous and more fatal than outward opposition. For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ.

The Church is little if at all injured by persecution and calumnies from ignorant, misinformed or malicious enemies; a greater hindrance to its progress comes from fault-finders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.

So it is in government. It is the enemy from within that is most menacing, especially when it threatens to disintegrate our established form of government.

WASHINGTON'S GREATEST TRIAL

Perhaps the most gloomy, discouraging period of the American Revolution was when General Washington's army was in Winter Quarters at Valley Forge. He had fewer than 10,000 men. Soldiers were thinly clad, some half naked, others with no clothing but tattered blankets wrapped around them. "So many were sick as the result of privation," writes one commentator, "so many were without coats, blankets, hats, or shoes that one wonders how the army held together at all." Critical and desperate as were these conditions, a greater trial and sorrow, I surmise, came to Washington when some of his friends such as John Adams and Richard Henry Lee turned against him; when General Gates insulted him by sending reports direct to Congress instead of to Washington, his superior officer. As carrion hawks hover around dying creatures, so in Washington's dire calamity came men to seek to crush him—men who formed what has been called the "Conway Cabal," a contemptible attempt to dishonor Washington and to supplant him by a self-asserting, arrogant schemer. This internal discord, and such disloyalty from one-time friends were more crushing than were the attacks of the opposing army.

ANTI-AMERICANISM SOWING DISCORD

Today there are in this country enemies in the form of "isms." I call them Anti-Americanisms. Only a few of the leaders fight openly—most of the army carry on as termites, secretly sowing discord and undermining stable government. Of the truth of this statement recent investigations made by a committee of the United States Senate bear ample evidence. Of the menace of one of these, Dr. William F. Russell, Dean of Teachers' College, Columbia University, in an address "How to Tell a Communist, and How to Beat Him," is one of the many authorities whom we might quote as to the pernicious activity of these groups.

A STATEMENT AS TO COMMUNISM

He says:

Communist leaders have steadily insisted that Communism cannot live in just one country. Just as we fought to make "the world safe for democracy," so they are fighting to make the world safe for Communism. They are fighting this fight today. Every country must become Communist, according to their idea. So they have sent out missionaries. They have supplied them well with funds. They have won converts. These converts have been organized into little groups called "cells," each acting as a unit under the orders of a superior. It is almost a military organization. They attack where there is unemployment. They stir up discontent among those oppressed. * * * They work their way into the unions, where they form compact blocks. They publish and distribute little papers and pamphlets. At the New York Times they pass out one called "Better Times." At the Presbyterian Hospital it is called "The Medical Worker." At the College of the City of New York, it is called "Professor, Worker, Student." At Teachers College it is called "The Educational Vanguard." These are scurrilous sheets. In one issue I noted twenty-nine errors of fact. After a recent address of mine they passed out a dodger attacking me, with a deliberate error of fact in each paragraph. These pamphlets cost money—more than \$100 an issue. The idea is to try to entice into their web those generous and public-spirited teachers, preachers, social workers and reformers who know distress and want to do something about it. These Communists know what they are doing. They follow their orders. Particularly they would like to dominate our newspapers, our colleges and our schools. The campaign is much alike all over the world. I have seen the same articles, almost the same pamphlets, in France and England as in the United States.

You see, when it comes to fighting Communists I am a battle-scarred veteran. But after twenty years I cannot tell one by looking at him. However, only the leaders proclaim their membership. The clever are silent, hidden, anonymous, boring from within. You can only tell a Communist by his ideas.

Their method of working their way to the seizure of power he describes as follows:

Talk about peace, talk about social equality, especially among those most oppressed. Talk about organization of labor, and penetrate into every labor union. Talk on soap boxes. Publish pamphlets and papers. Orate and harangue. Play on envy. Arouse jealousy. Separate class from class. Try to break down the democratic processes from within. Accustom the people to picketing, strikes, mass meetings. Constantly attack the leaders in every way possible, so that the people will lose confidence. Then in time of national peril, during a war, on the occasion of a great disaster, or on a general strike, walk into the capital and seize the power. A well-organized minority can work wonders.

WARNING TO LATTER-DAY SAINTS

I have been informed from several sources that some of these spurious political growths are sprouting here in our own midst, that members of these groups have even received instructions regarding what to do in case this country should become involved in war. The nature of these instructions savors very much of the diabolical gun-powder plot in the time of James the First of England.

Latter-day Saints should have nothing to do with secret combinations

and groups antagonistic to the Constitutional law of the land, which the Lord "suffered to be established," and which "should be maintained for the rights and protection of all flesh, according to just and holy principles ;

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

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

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

Of course there are errors in government which some would correct, certainly there are manifest injustices and inequalities, and there will always be such in any government in the management of which enter the frailties of human nature. If you want changes go to the polls on election day, express yourself as an American citizen, and thank the Lord for the privilege that is yours to have a say as to who shall serve you in public office.

IMPORTANCE OF UPHOLDING THE CONSTITUTION

Next to being one in worshiping God there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States.

May the appeal of our Lord in his Intercessory Prayer for Unity be realized in our homes, our wards and stakes, and in our support of the basic principles of our Democracy.

In the words of John Oxenham:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

God give us sense,—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,—
To cleanse our poisoned founts with God-born energies.

To pledge our souls with nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth ;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last.

God guide this Church, and particularly the Priesthood, in building according to God's plan, and in establishing his kingdom on earth, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am sorry to tell you that Brother George Albert Smith is suffering from quite a severe attack of lumbago, which is the reason that he has not been at this Conference. He sends his greetings. I had a little visit with him this morning, he is improving, but I did not feel that it would be wise for him to come to the meeting this afternoon.

We of course regret the absence of Brother Joseph Fielding Smith. He is in Europe and has done a fine work there. We are grateful that he was in Europe when the war broke out.

Elder Levi Edgar Young of the General Authorities is absent from us presiding over the New England Mission.

Elder John H. Taylor was assigned to be in New York to assist Brother Frank Evans in taking care of our missionaries who are returning from Europe and to assign to their new fields of labor those who have not completed their missions. We regret his absence.

Yesterday I forgot to express our deep appreciation for the beautiful singing of the chorus of the Branch Agricultural College at Cedar City. We thoroughly appreciated their singing and are grateful to them for making such a long trip to come here and help make this Conference of interest.

We are always grateful to our *Singing Mothers* for the fine contribution which they give to us.

The Choir and congregation sang "Doxology."

Elder A. Carlos Schow, President of the Lehi Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

THIRD DAY

AFTERNOON MEETING

The sixth and concluding session of the Conference convened at 2 o'clock p. m.

Once more the great Tabernacle was crowded to capacity. The large Assembly Hall, immediately south of the Tabernacle, was filled with listeners, and hundreds of others who could not find accommodations in either of these buildings congregated on the Tabernacle grounds, where, by means of amplifiers, they listened to the Conference proceedings as they were broadcast from the Tabernacle.

The music for this session of the Conference was furnished by the *Tabernacle Choir*.

PRESIDENT HEBER J. GRANT

We are grateful beyond expression for the very fine work that the *Tabernacle Choir* is doing in the broadcasts each Sabbath morning.

Wherever I travel I hear complimentary comments regarding the Choir from the people whom I contact. It is remarkable the number of friends that this Choir has made for the Church since we commenced the broadcasts.

The Choir sang an anthem, "Onward Ye Peoples" (Sibelius).

Elder Henry W. Henderson, President of the Pocatello Stake, offered the opening prayer.

An anthem, "Faith of our Fathers" (Thompson), was sung by the Choir.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

If any man speak, let him speak as the oracles of God.

When a man speaks by the power and authority of the Priesthood of the Son of God and under the inspiration of the Holy Ghost, what he speaks will be scripture; it will be the mind of the Lord, the will of the Lord, the word of the Lord, and the power of God unto salvation.

TESTIMONY OF THE TRUTH OF THE LATTER-DAY WORK

I desire to speak to you this afternoon, my brethren and sisters and friends, as an oracle of God, and as a witness for the Lord Jesus Christ I bear my testimony to this vast congregation, to all my hearers, and to the world, so far as my word and testimony shall reach, that this work in which we as Latter-day Saints are engaged is the work of the Lord, the Gospel of the Lord Jesus Christ, and has in it the power of God unto salvation.

I bear testimony that God the Eternal Father lives, a glorified and exalted personage, in whose image and likeness we his children are born and existing.

I bear testimony to you that the story told by Joseph Smith, whom God raised up to be a mighty prophet in the last days, pertaining to the visitation of the Father and the Son to him when he was a boy but fourteen years of age in the beginning of this Gospel dispensation, is true, that God has revealed himself anew to the world through Joseph Smith, so that the world may know him as he is.

I testify that the Son also is a personage having a body and parts, in whose image man is created and made, and that he is the Firstborn Son of God, the Eternal Father, in the spirit, the Only Begotten of the Father in the flesh, our Brother, our Lord, our Savior and Redeemer.

I bear my testimony to you that Joseph Smith was and is a prophet of God, and that through him the Lord has restored the Gospel as it was instituted in the Councils of Heaven before the world was, with all its gifts and blessings, power and authority and saving ordinances; authority to preach this Gospel of the kingdom in all the world and to administer its saving ordinances unto the children of men.

I testify that those who have succeeded the Prophet Joseph in the presidency of this Church have been men of God, his mouthpiece unto the Church and to the world: Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and our present president, Heber J. Grant. God has been with these men and with his people and his work has become a marvelous work and a wonder in the earth. There never has been a time in this Church when there was not a majority of the Presidency and the Twelve steadfast and true to the Church, though we have seen dark days and apostasy, even among leading men of the Church.

SAFETY IN KEEPING THE COMMANDMENTS OF GOD

My advice and counsel to the Latter-day Saints is that we keep near to the Authorities of this Church, and if we will follow their example and observe their teachings we will be on safe ground and cannot be undermined by the wiles and machinations of him who is the enemy of God and of man and who would destroy our faith and lead us from paths of virtue, truth, and honor, to degradation and to condemnation.

When we fail to keep the commandments of God we let down the bars and show our weakness unto the evil one, who is always on the alert to take advantage.

Brethren and sisters, the only safe course for us to take who are candidates for the blessings of salvation and eternal life is to live by every word that proceedeth forth from the mouth of God.

When we attend to our religious duties, according to the light and knowledge which we have, we will receive from the Lord a manifestation of his good pleasure and approval, and without this approval we will not be able to take hold upon the blessings of eternal life and exaltation.

We have started in the straight way that leads to life everlasting, and are able to point the way to those who are in spiritual darkness, and this is a responsibility resting upon us concerning our fellowmen.

PURPOSE OF LIFE ON EARTH

We are not here on the earth for selfish purposes, nor for our own personal aggrandizement, we are not here to acquire the wealth of this world. We are here for the purpose of working out our salvation according to the Gospel of Jesus Christ and to make every preparation necessary for the life to come, and to assist the Lord in his work and purposes to save the souls of his children, whose souls are precious in his sight.

We are to follow the admonition of the Savior, and his example: "Seek ye first the kingdom of God and his righteousness"—and "Lay not up for yourselves treasures on earth, where moth and rust corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven."

The Lord expects us when he blesses us with the good things of this earth to remember those who are not so fortunate. We are to feed

the hungry, clothe the naked, visit the sick, comfort those who mourn, and minister unto those who are poor and needy, and thus become of that class to whom the Lord, when he shall come, shall say: "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world."

THE SPIRIT OF GOD UNFOLDS MEANING OF THE SCRIPTURES

The people of the earth are in need of teachers such as Philip who was sent by the Lord to the Ethiopian as he was on the way from Jerusalem. Our missionaries are of that type.

The things contained in the Bible are the things of God and are understood only by the Spirit of God. No prophecy of the scriptures is of any private interpretation. "For the prophecy came not in old time of the will of man: but holy men of God spoke as they were moved upon by the Holy Ghost." That is how the scriptures, ancient and modern, have come to us. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

If people possess the Spirit of God in the same measure as did the prophets who wrote and spoke the things contained in the scriptures they would understand the scriptures the same as they were understood by the prophets who wrote and spoke the scriptures.

The Ethiopian had not taken the course to obtain the Holy Ghost, by which the things contained in the scriptures were given, by which they could be understood, and he needed a teacher who had obtained the Holy Ghost as had Philip.

It is to bear testimony of the Father and of the Son and of the truth of all things pertaining to the Gospel, and to administer its ordinances that we send missionaries into the world. People are not able to find their way into the kingdom of God by merely having these holy scriptures. By preaching the Gospel to the people of the world we hope to wash our hands clean of the blood and sins of this generation and make our calling and election sure, so that when we go beyond there will be no disappointment.

THE WORK FOR THE DEAD IMPORTANT

We have our dead also to seek after, those of our immediate ancestors, our blood kindred, many of whom were noble men and women who lived their lives here in mortality, according to the best light and knowledge they had, but were deprived of the privileges which we enjoy of the Gospel and its saving ordinances. We have the responsibility of finding these out by genealogical research, obtaining information which is necessary to identify them upon the records of the Church and of the Temple, and then after receiving these saving ordinances ourselves, to act vicariously for the dead in receiving those ordinances.

I am afraid, my brethren and sisters, that when some of us go Beyond and meet our kindred dead we will not receive the generous and joyous welcome which we anticipate, and this because of our neglect.

The Lord has said through the Prophet Joseph that there is no greater responsibility that he has laid upon us than that of looking after our kindred dead.

This missionary work for the living and the dead is the highest service in which man can be employed, and, I think I might say, that can employ the attention of the Gods, for all that we know of their works that have been revealed unto us are looking to this worthy end—the saving of the souls of men.

REDEMPTION THROUGH JESUS CHRIST

We are admonished of the Lord to search the scriptures, "For in them ye think ye have eternal life, and they are they which testify of me." He referred to the Bible. We did not have then the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which also contain the word of God and the will of God and are scriptures from which we quote copiously in connection with the Bible quotations. The ancient and modern scriptures alike testify of the Lord Jesus Christ. By them we know that he was, under the Father, the Creator of the heavens and the earth and all things therein. All things were made by him, and without him was not anything made that was made. He ministered as the Lord of heaven and earth from the time of the creation down to the meridian of time, when he was born in Bethlehem of Judea. The very day before his birth, we are told by a Nephite prophet, he said: "Tomorrow come I into the world." He was chosen in the councils of the heavens to be the Savior and Redeemer of mankind, to redeem them from the effects of the Fall, which had not yet taken place, for the earth had not yet been made and peopled by sons and daughters of God. But the Lord who knows the end from the beginning had made provision for every condition that should arise from the beginning unto the end. And so through his life of suffering and his death upon the cross he redeemed us from the Fall, from death to resurrection, in which the body and the spirit are inseparably connected, which condition is necessary to enter the kingdom of God, for which we all are candidates, and also that we might be redeemed from the effects of our own transgressions through obedience unto the laws and ordinances of the Gospel.

We thank the Lord frequently, and I wonder if it is fervently, for the Gospel of Jesus Christ. What is there in the Gospel that we are so thankful for? I want to tell you that one of the things I am grateful for is that through the atonement of Jesus Christ my sins will be forgiven if I yield obedience unto the laws and ordinances of the Gospel and maintain my integrity to the end. Yea, the promise is: "Though your sins be as scarlet they shall be washed white in the blood of the Lamb." Is not that a great privilege and blessing? There is no other way of

obtaining forgiveness of sin, and in our sins we can never enter the kingdom of God and receive salvation and exaltation.

LOVE SHOWN BY SERVICE

We value the lives of our children and the hope and the assurance that we have that we will have them for eternity. Such assurance is given us through the Gospel and the ordinances which we have received. We value the holy endowment administered in the temple of God to prepare us to enter the celestial kingdom. If we appreciate the Gospel as a gift of God, ought we not to do something that will in a measure pay the debt of gratitude we owe and prove our appreciation and our love? How is he to know how much we love him? There is a little poem, and I suppose all the school children have learned to recite it, that teaches the lesson beautifully. It runs like this:

"I love you, mother," said little John,
Then forgetting his work his cap went on,
And off he ran to the garden swing
And left her the wood and the water to bring.

"I love you, mother," said little Nell,
"I love you more than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Nan.
"Today I'll help you all I can.
How glad I am that school doesn't keep."
Then she rocked the baby till he fell asleep.

Then stepping lightly she fetched the broom
And swept the floor and tidied the room.
Busy and happy all day was she,
Busy and happy as child could be.

"I love you, mother," again they said,
Three little children going to bed.
But how do you think that mother guessed
Which of them really loved her best?

She knew of course by their actions. God has said: "If ye love me, keep my commandments." "If a man love me he will keep my words." For the love we have for God and our Savior and for our own sake, brethren and sisters, and for the good example it will be to the children of men with whom we associate, in the Church and without, may we be true and faithful and keep the commandments of the Lord, obey every law, seek to know his will, and do it under all circumstances and conditions, I humbly pray in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

LOVE OF TRUTH SHOWN BY OBEDIENCE

The main theme of this great Conference has been the love of God and our fellowmen on the one hand and the love of our country on the other hand. I love the Lord and I love his Gospel, the Gospel of the Lord Jesus Christ. The only way to manifest our love for him is through keeping his commandments. As you have already heard, our loyalty is demonstrated by our faithfulness in keeping the word of the Lord. "If ye love me, keep my commandments." Our love for our country is manifest in our obedience to her laws. We in this country should be loyal to this Government which is inspired by God and was instituted among his children for the blessing of mankind.

GRATEFUL FOR CHURCH AND COUNTRY

I am proud of my standing in the Church of Jesus Christ of Latter-day Saints; proud that I am a member of this Church. I prize that membership above all else. How grateful I am to my Heavenly Father that I have been born in the day and age when this glorious Gospel has been restored to the earth; that I have been born of goodly parents; and taught from my childhood up in the glorious principles of life and salvation.

I am proud of my country and of its institutions. I am proud to be an American citizen. The remarks that have been made during this conference from the very beginning have set my soul aflame with patriotic fire for my God and my country, and I hope that I may be loyal to both all the days of my life, and manifest that loyalty and that love through obedience to the mind and will of God and to the laws of our beloved land.

We as a people have a special interest in our loyalty to our country. It seems to me that we have an interest in this country that transcends that of any other people. What a wonderful country this is! This earth was created by the Almighty, who holds the title to every acre of the land upon the surface of this earth. He made it; it is his, and the fulness thereof belongs to him, and certainly his right to parcel that country out to whomsoever he will may not or should not be contested.

THE LORD'S COVENANTS WITH HIS CHOSEN PEOPLE

Under the new and everlasting covenant the Lord has made land grants to his chosen people.

Many thoughtless speakers and thoughtless writers have sometimes imagined that the covenant was merely a grant, a land grant, and overlooked the stupendous fact that all such land grants have been given to his chosen people that they might have place whereon to establish his statutes and build up his Church and Kingdom. Unto Adam he

gave the whole earth and gave dominion to Adam over every living thing that creepeth upon it; to Abraham he gave the promised land, even the land of Palestine; to Moses he renewed the covenant made with Abraham, including the land grant accompanying it; and to Joseph he gave the land of America, long before its discovery by Columbus.

AMERICA THE LAND OF JOSEPH

This is the land of America on which we dwell. Joseph, the favored son of Israel, to him and to his posterity was given this great and glorious land. To him and all the house of Israel his companions. Therefore, I say, we have a special interest for we are the descendants of Joseph. Our patriarchs have declared our lineage as that of Joseph, the favored son of Israel. When his patriarchal father laid hands upon his head and pronounced the blessings "of heaven above and of the deep that lieth under," he promised unto him the land of America. This grant, this pledge, and this promise, were given long before Columbus discovered America and hence it was not known by that name or that title, but that land is so graphically described in the scriptures that it is sure to be none other land than the blessed land on which we dwell. One of our songs in pioneer days reads:

We are the true born sons of Ephraim,
Who with us that can compare?
We are of the royal house of Joseph,
That bright and glorious morning star.

That is our lineage; our patriarchs have so told us. We have an abiding faith that this land belongs to us and at the same time that the holy land of Palestine belongs to the House of Israel, the seed of Abraham, given to them for an everlasting inheritance, to Judah and the House of Israel his companions. If any descendant of Joseph should desire to obtain a part or parcel of this blessed land, it would be wise that he secure it by purchase from someone that could show an abstract of title back to a United States patent. So we advise people that they should pursue that course if they want to obtain any part of it by legal possession at the present time. The same thing, no doubt, is being done by the descendants of Judah in the blessed land of Palestine. They, too, have a right, and yet I suppose they are securing it by purchase; however, their rights are being vigorously opposed, notwithstanding the Lord gave it unto Abraham through the son of promise, Isaac, not to Ishmael the progenitor of the Arabs, but the time will come when these land grants will be duly honored, for the wicked shall be destroyed and the saints, only those who have entered into the covenant, shall inherit these lands. "All the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that is shall leave them neither root nor branch."

The thoughts that are in my mind in connection with this everlasting covenant and accompanying land grants, I wrote once in the form of a poem. Let me not call it a poem or dignify it by so high a title, but on

January 1, 1938, the inspiration came to me to write some verses to give expression to the thoughts which I have been here expressing. I will repeat them to you:

BOOKS DIVINE

Holy Bible, book divine,
Precious treasure, thou art mine.
Mine to tell me whence I came;
Mine to teach me who I am.

Book of Mormon, book divine,
Precious treasure, thou art mine;
Mine to guide me in my youth;
Mine to lead me in all truth.

Stick of Judah, Israel's guide,
Stick of Joseph by its side;
These are one in Ephraim's hand,
Brought to light in Joseph's land.

Judah ever wears the crown,
Wields the scepter, wears the gown,
Inheriting the Holy land
According to Divine command.

Joseph is a fruitful bough,
Favored son of Israel thou;
His branches running o'er the wall
Gathering all who heed his call,

In the choicest land above all lands
Whereso'er the ocean strands
Where amid its rocks and rills
High above Judea's hills,

In the Rocky Mountain height
Stands the Temple, "God its light."
Many people go and say
He will teach us of His way.

And among its ancient mounds
To the very utmost bounds
Of the everlasting hills,
How my soul with rapture thrills!

America is Joseph's land;
Here shall Zion ever stand.
And Judah's land again shall shine,
Blessed land of Palestine.

From Zion shall go forth the law,
Even as the prophet saw;
And from Jerusalem the word
In every land it shall be heard.

Of these sayings not one is mine;
All I've done—I've made them rhyme.
In these books inspired men
Have "graven them with iron pen,"

"And lead them in the rock forever,"
That from the Truth we may not sever.
Oh, ye holy books divine,
Precious treasures ye are mine.

These are my thoughts in connection with this blessed land of America and our right to it, and yet we are willing to harbor here those who come from afar from all the nations—a place of refuge for those who are oppressed under the tyrannical governments of the old world. How grateful we ought to be for this land of liberty in which we dwell, and how loyal we ought to be to it, appreciating all its blessings and privileges.

THE BLESSINGS OF LIBERTY

On July 4th, 1917, a few months after the entry of the United States into the great World War, I composed the following verses expressing my feelings in regard to the inalienable rights of man as set forth in the Declaration of Independence which crystalized in the framing of our glorious Constitution:

I do not want you to think that I imagine that I am a poet; I have just been able to write a few unique verses that emphasize the feelings that are overflowing in my heart, and I think I have just time to repeat that poem:

LIFE AND LIBERTY

To live and have a being,
To dwell upon the earth,
Is a boon and blessed right
Inherited at birth.
The Lord who gave, he taketh
And blessed be his name;
For he that taketh, maketh
And giveth back again;

But woe to man, or nation,
That taketh life for fame;
For conquest or ambition
No matter in what name;
For life, it is my dower,
Oh, how my heart doth swell,
For God gave me the power
Upon his earth to dwell.

But what is life if fettered?
Mere lungs without a breath.
"Give me liberty" was uttered,
"Or" otherwise "give death."
To stand upon the mountain,
And breathe the heavenly air—
To quaff at freedom's fountain,
No "let or hindrance" there.

To linger in the valley;
To travel o'er the plain;
Out on the sea to sally,
Across the bounding main.
The world is mine to live in;

The ocean lanes are free;
For these our God hath given
To all—to you and me.

To live and to be free;
To worship God alone,
As conscience *opideth*
As my own heart is prone.
These are rights God-given;
He gave them all to me.
They emanate from heaven,
E'en Life and Liberty.

It is for these we're struggling,
The Teutons say for naught.
To us these rights are precious,
For them our fathers fought.
So we the same defending
'Neath the red and white and blue,
And to all the world extending,
Will our happiness pursue.

May the Lord grant now that we may be loyal to our native land.

Lives there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land.

Let there be no member of this Church who does not feel in his heart, "I'm going to be loyal and true to my Church for it is the Church and Kingdom of God." I endorse with all my heart the remarks that I have heard.

The testimony that has just been borne by Elder George F. Richards regarding the leaders of this people from the Prophet Joseph Smith to our present leader and prophet—Heber J. Grant—is likewise my testimony, and I bear witness of it in the name of Jesus Christ, Amen.

The Choir sang "And Then Shall Your Light Break Forth" (Mendelssohn).

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

To me the spot on which I stand in this historic building is hallowed, long since made so by the presence here of many great prophets and leaders who have gone to their reward. Among them were five presidents of the Church. So I never stand here to speak without feeling very humble and therefore dependent upon the Lord for whose inspiring Spirit I always most earnestly pray to help and guide me.

THANKFUL FOR LEADERS

I have been thrilled by things said at every session of this Conference. When I heard President Grant Friday morning read the masterly document by the First Presidency affecting the war situation and

President Clark give an able amplification of it, I thanked the Lord for our First Presidency.

An outstanding theme of this Conference is the keeping of the two great commandments. I desire to make some remarks touching a few high points of a topic that has some relation to this theme. In these remarks I shall try to be plain and direct so as not to be misunderstood but entirely free from unfair or hurtful statements. I propose talking a few minutes about some purported causes of unemployment and to point out some conditions that must prevail if lasting remedies for unemployment are found.

LATTER-DAY SAINT BELIEF PRACTICAL

With true Latter-day Saints their religion is a very real thing. It is a part of their lives, entering as a guiding factor into every day life and setting up standards by which to measure the rightfulness of conduct. Hence they profess a religion that is very practical, one in which faith and works are inseparable.

They accept the declaration of the Apostle James "that faith without works is dead." (Jas. 2:19.) It is therefore not uncommon for them to listen to speakers at religious services discuss affairs of every day life and indicate how religion has a bearing on them. Hence in the remarks I am about to make I trust I shall not depart too far from an occasional practice.

WANT THE CAUSE OF UNREST IN THE WORLD

Confusion, unrest, uncertainty, fear and warfare continue to characterize our times, both nationally and internationally. Within our own country the primary superficial cause may be ascribed to want in its many aspects—want of employment, want of money, want of security, want of power—to mention only a few of the many types of want.

Labor wants employment and, in recent times, very often on its own terms. And if these are not forthcoming, strikes, struggles and fighting with all their attendant evils frequently take place. The want of money for one or more of the many things that money will buy is almost universal. And this want is often so intense that it employs any means deemed necessary to reach its objective, however criminal and wicked they may be. The want of power seems to be a desire growing apace with more and more people, and the want of security is a feeling common to everyone.

Unemployment is an evil so old that its date is unknown. But in our fair land it has become a serious problem only in recent years. So new with us is the problem that we seem not to know how to solve it; at any rate, we cannot agree on methods of solution. The result is a lot of loose thinking and a fertile field for the propagation of demagoguery.

It is frequently said that what we need to make us prosperous is more purchasing power in the hands of the people. But a statement of this obvious truth may not indicate how this power is to be secured.

And here is where demagoguery enters with its fantastic solutions, some of which are well known and are urged to the entire satisfaction of many loose thinkers.

FORCES WHICH CAUSE UNEMPLOYMENT

But all will agree that need of employment is basic. The vast size of our unemployed rolls is sometimes ascribed to our super machine age which has resulted in releasing workers faster than it has absorbed them.

Discussing this topic, an internationally known engineer and statesman in an address given a few weeks ago said the engineer through his development of huge tools has brought a social revolution into the world out of which have sprung a lot of problems. Nevertheless the use of these tools has vastly increased the freedom of man who is now able to produce fifty or even a thousand times more than before. The tools of industry are saving "rivers of sweat from the backs of men and infinite drudgery from the hands of women. * * * This engineers' revolution is the greatest emancipation of mankind from toil and worry in the history of the world," says this authority.

But, he admits, this revolution has not been all satisfactions, for some free minds also invent new and ingenious forms of wickedness and they sometimes use the new tools to oppress and exploit their fellow men.

Lately, he says, a clash of various forces has washed the nation up with 11,000,000 unemployed. Here enter the sociologists, the economists, and the politicians with their remedies. And some of them are not tied to facts, so they can be highly imaginative. "Being imaginative, they can be oratorical. Being oratorical, they can be impressionistic. And being impressionistic, the little questions of quantities and measurements do not dampen their spirits."

So, our authority says, these loose thinkers accuse the engineers with loss of jobs due to new labor-saving devices. Yet we know that new inventions bring new articles, new industries and new services which make new demands for labor. As a matter of fact, he says, less than one-third of new inventions effect labor-saving; while two-thirds of them produce new articles and thus new jobs.

REMEDIES SUGGESTED

Now, while some people fear there are no new frontiers in sight—no important new discoveries and inventions to make that will open up new industries affording new employment—our authority believes the record does not justify these fears. He believes, however, that something has gone wrong in the functioning of industrial life. He points out that we have gone through nine years with seldom less than eleven million people out of employment. And to quote, "unless there be a better solution than the confused thinking now current, there are no productive jobs in sight for them." Hence, to continue quoting, "to

get our people back to work is the vital humanitarian problem of our day." And "pending its solution," he says, "the Government must provide against destitution. But support by the Government can offer no security or hope of the future."

He suggests that before a remedy can be found we go outside the field of mechanistic economics and demagogic politics and seek the help of the engineer, expecting him to find and study the facts and out of them evolve practical remedies. He believes that if this were done the engineer would find "the real cause and the solution for these 11,000,000 fellow Americans now in distress."

I have thus given a very brief but perhaps inadequate abstract of some of the things Mr. Herbert Hoover said in an address printed in the August, 1939, number of *Mining and Metallurgy*, a technical journal. I refer to this address because it is a timely discussion of some phases of our greatest economic problem—unemployment. But I am sure there are some factors related to the problem that Mr. Hoover does not mention in his able address, possibly for lack of time.

Mr. Hoover correctly points out that invention has opened up vast new industries and given jobs to millions of workers. But he admits there has been a lag of employment, and everyone knows it has been growing larger and more ominous. His proposed solution would undoubtedly be helpful but likely far from complete, unless, indeed, there were a revolution in men's attitude toward one another.

Going back to June, 1928, we find the *Reader's Digest* presents a condensed article by Professor Irving Fisher under the title, "Full Employment—Prosperity's Problem." Among the statements he makes are the following:

Secretary of Labor James J. Davis notes that during the recent marvelous progress in installing automatic machinery in industry, new industries have failed to develop fast enough to absorb the men dispensed with. The result is the anomaly of growing unemployment during an extended period of increased business activity. * * * Estimates of unemployment find that since 1923, the manufacturing industries have dispensed with a million workers, and the farms with another million, while during a period of record haulage railways have laid off 100,000 more. Another 100,000 have been laid off in the coal regions. To this total of 2,200,000 must be added the 1,000,000 already unemployed in 1923, and the increase of 3,000,000 more of employable age since 1923, due to growth in population. * * * The Labor Bureau conjectures that 4,000,000 workers remained unemployed at the close of 1927. * * *

There is plenty of evidence that the increased output per worker accounts for a considerable displacement of men in industry. Federal Reserve Board figures indicate that between 1919 and 1929 the output per worker increased by 34% in factory production. The United States Labor Bureau puts the increase at 51%. Though industries have substantially increased their production, the rapid mechanization of industry and better management methods have temporarily displaced men faster than new jobs could be created for them.

Professor Fisher next outlines ways of absorbing labor, some of which have been in operation during the past ten years. But with what results? A reliable publication in the engineering field recently said

the "United States has five million more workers than 10 years ago (1929) but three million less on pay rolls," making 8 million more unemployed now than then. Thus our authorities point out that unemployment has been increasing during the past 20 years, notwithstanding new inventions and the resultant growth in new industries. Are we not cherishing a will-o'-the-wisp in our comforting hope that somehow new industries will solve the problem of unemployment?

We now pass to another reference illuminating another phase to which unemployment is said to be due.

In a recent article under the heading, "The Forgotten Public," William Starr Myers says in the July 6, 1939, number of *Public Utilities* that "recent legislation, designed to place in the hands of labor leaders every advantage possible and which at the same time deprives employers of reciprocal rights of any kind, makes it impossible for the employer to bargain on even terms with the representatives of his employees. * * * In other words the employer is not now in a position to acquaint his employees with the real facts in any given situation." For under the law an employer cannot deal directly or indirectly with his employees, if they have chosen a union as their representative. The law as it now stands is charged with hampering employment.

The facts are, it is said, unemployment in this country was never so great, amiable relations between capital and labor were never so poor, taxes were never so high, amounts paid for relief under one title or another were never so vast, the debts of the government never so enormous, struggles for place and power never so fierce, in short, the future outlook for a united, prosperous and happy country, governed along the lines indicated by our Constitution, was never so dark.

But at best the situation is extremely complex. Certainly authors of panaceas that assume the situation is readily solvable must be classed as amiable cranks. But as I see it, in all the confusion, in all the struggles there stand out certain things when stripped of all their subterfuges and camouflages as clearly as a noon-day sun. What are they? My answer is greed and selfishness. Yes, I know there will be many denials of this harsh conclusion. But I believe the conclusion is correct just the same.

METHODS OF LABOR UNIONS

Labor unions are getting stronger and more numerous as time goes on. Labor is demanding more and more of the things it deems good to have—higher pay, shorter hours, closed shops, a larger voice in management and government. Many other organizations—those of professional, technical, skilled and vocational people—have likewise progressed in what practically amounts to the closed shop. These groups have used various methods to reach their ends—those deemed best suited to accomplish the purpose. They have gone to law-making bodies with pleas for license and regulatory laws, urging that the "public good" demands the enforcement of such laws. The public good is always held up

as the motive, never any intimation given that the proponents want these laws—always containing a “grandfather’s clause”—to keep their fields from becoming crowded by new entrants. For this purpose also standards of qualification of new entrants are raised from time to time. Then, when the supply of entrants is controlled, up go fees for service. Numerous illustrations will occur to all observers so specifications are unnecessary. In general the “ins” are always trying to stay in and the “outs” are always scheming to get in.

STRUGGLES BETWEEN CAPITAL AND LABOR

And so in all of these struggles what do we see? We see capital and management seemingly actively at work devising ways and means to produce, operate and get results with the fewest employees feasible. Local illustrations are the three million and seven million dollar projects, respectively, much heralded because temporarily they put people to work. It appears that ten million dollars will be profitably invested and yet no service to the public seems likely to be cheapened. But these investments will likely put many present employees out of work. Idle money goes to work, many needy employees go to idleness, public interests go to the discard, and the people seem to be lulled by the claim that progress requires these changes even though people suffer thereby. The thought that jobs come before modernity is ridiculed as archaic.

But capital has its defense. The claim is that labor laws backed by oppressive and unreasonable demands of labor leaders drive management as far as possible from having anything to do with labor.

In practice, then, the operations of both capital and labor multiply the difficulties affecting employment, thus increasing those for the public. Hence it seems both capital and labor are very unwise, childish and short-sighted—using mild terms—for out of their utter foolishness has largely grown the biggest and most difficult problem of our country—unemployment. And unless there is face-about by all concerned—and this includes the public—this problem will probably increase in magnitude and intensity with the passing years, and result in changing profoundly the order of society we inherited from the fathers.

PEACE WILL COME THROUGH KEEPING GOD’S LAWS

In modern America the love of substance and power waxes hot while the love of man waxes cold, a condition that the Church Welfare Plan and the teachings of the Church are striving hard to correct among the Mormon people. What is the remedy for the conditions indicated? Fundamentally, I think, it is a deep and thorough-going repentance by all grades of society—the elimination of greed, selfishness and sin, the recognition of the truth that we have a Father in heaven, that all men are brothers, that righteousness only will bring peace and security to peoples and nations—this being the only basis upon which a peaceful, happy America can be built. Strong danger signals are flashing in every direction. Before it is too late let us in America promptly and sincerely

turn to Christ our Redeemer and practice his teachings, that we might escape the calamities that otherwise will surely befall us. In other words, let us remember and keep the two great commandments, making these realities in our own lives and thus by example as well as precept teach them to others. I pray that we may so worthily approach our Heavenly Father that he will give us strength, wisdom and power to do these things, which I do in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

It is a source of great joy to me, my brethren and sisters, to meet with you this beautiful day in this great Conference in peace and security. We have occasion to rejoice in the conditions which surround us. Our communities are making steady progress in temporal and spiritual pursuits, in righteousness and peace. We are fortunate in being free from distress and trouble such as prevail in many other localities. I am grateful for these things. I desire in my heart to do that which will be for the greatest advancement of this work and for the welfare of this people, because I know that this work is true and that it is intended for the eventual salvation and exaltation of everyone who will accept and observe the eternal principles which lead into the presence of the Lord.

APPRECIATION OF BLESSINGS

I appreciate the kind consideration of my brethren of the First Presidency and that of the Council of the Twelve and all the other General Authorities of the Church. In like manner I am grateful for the confidence of all the people—the stake presidencies, the bishoprics, and all the other officers and the members throughout the Church. I desire in my heart and soul to give the very best that is in me to help to accomplish the work that is before us to do, because this work is a glorious work, and justifies every effort on our part to help to bring about those conditions which will promote the greatest unity, faith and love among this people and promote righteousness in the earth, and to encourage our fellowmen who are honest in heart to come to a knowledge and understanding of these divine principles which have been made known to us by the Lord.

HONOR TO PARENTS

The Lord has been very kind to me throughout my life. I have enjoyed many blessings, and I appreciate the opportunity of doing my part, in fulfilling my responsibility along with you in the accomplishment of the work that is before us. I have never sought for any place or position in this Church nor in life, but I have been greatly blessed. Many opportunities and privileges have been extended to me in the Church, and I have been placed in many positions of responsibility.

I acknowledge the blessings of the Lord in great power upon me. Through the consideration of my brethren I have been given many opportunities for service. I was born of goodly parentage. I testify to you that my father and mother gave their lives for the welfare of the Church and the advancement thereof. They came to this western land as pioneers in 1847. They suffered many privations in their early lives, and gave their best efforts in endeavoring to advance this Cause.

A LAND OF GREAT PROMISE

This western hemisphere is a land of great promise. On this land the New Jerusalem will be founded. The predictions of prophets who lived upon this land of America some twenty-five hundred years ago, are clearly portrayed. When Lehi and his family came from Jerusalem toward the promised land of America, the Lord revealed to Nephi the following: "Inasmuch as ye shall keep my commandments, ye shall prosper and shall be led to a land of promise, yea, even a land which I have prepared for you, yea, a land choice above all other lands." Again he declared through the Prophet Lehi (II Nephi 1:6, 7), these words:

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity."

Again the Lord spoke to Jacob in that same period as follows (II Nephi 10:19): "Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God."

The Prophet Jacob speaks further (II Nephi 10:10-13): "But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations.

"And he that fighteth against Zion shall perish, saith God."

AVOID ENTANGLING ALLIANCES

These are a few of the significant promises that have been made with regard to this Western hemisphere and the people who shall dwell upon the same. Promises have been made that if they will do the will of the Lord, if they shall serve him, they shall receive many blessings; and if, on the other hand, they fail to observe these laws, principles, and commandments, they shall fail of the blessings. Inasmuch as we are

told the Lord will fortify this land against all other nations, is it not true conversely, that the Lord will not have us, the peoples of these lands, make any entangling alliances with those who dwell upon the other hemisphere? It is our responsibility to be true to these principles and the order of these lands upon which we dwell; and with all due respect to the other lands, that we shall not enter in any agreements or connections with them that will in any way interfere with our continuing to follow the laws and instructions of the Lord regarding this promised land. I believe that this concerns us. I think that the present conditions under which we live indicate plainly that we are justified in maintaining a loyal attitude toward these nations and a neutral attitude toward all other nations, in order that this land of America—this promised land—shall become a place for the growth and development of the people who shall dwell here, and who, if they desire to enjoy the blessings of God, shall receive promises and blessings which will come to them only through the observance of righteousness, good will, and kindness. So, there is a charge placed upon every human soul who comes here; and I think we ought to sense the importance of encouraging this nation and every nation upon this hemisphere to follow up their opportunity and seek to live righteously, justly, and fairly. We sing that beautiful song, "God Bless America," and in connection therewith we desire the blessing for this great land. There is a responsibility upon the people of these countries to fulfil conditions which will enable us best to accomplish the purposes for which we are here.

THE JAMESTOWN COLONY

In that connection I am reminded of a promise made some twenty-two hundred years later, or about three hundred years ago. At that time what was known as the Jamestown Colony came to America; and the London Council of Virginia, through whom they were sent, gave them instructions. They came under very auspicious circumstances. They were the first permanent English settlement upon this land. They started out, apparently, with great promise of the future. These words of instruction were given to them at that time:

"Lastly, and chiefly, the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all goodness; for every plantation which our Heavenly Father hath not planted shall be rooted out."

I say they were the first permanent English settlement upon this land; but they did not last a very great length of time. Twelve years after they arrived here in 1619, the first legislative assembly upon this continent was established, and in the same year slavery was first adopted in these thirteen colonies. In 1676, some seventy years after they came here, they were practically destroyed through Bacon's Rebellion, apparently because they had failed to live up to the principles and qualities which promised them permanence of settlement.

BLESSINGS COME ONLY THROUGH ACCEPTANCE OF PROMISES

I would like to call your attention to the fact that in all these lands of this western hemisphere, as well as all over the world, the Lord desires the welfare and progress of mankind, but, in desiring that welfare and progress, there are several conditions which must be fulfilled; and the main condition is that they must live in harmony with the will of the Lord and seek to do that which he desires all mankind to do—to accept the principles of righteousness and truth and observe them. That challenge is to every man and woman in this nation and on this continent, and to the American people especially we desire to call attention to the fact that they shall receive blessings upon this land through the observance of the will of the Lord, and to them especially is charged the responsibility of living in harmony with these conditions.

EXERCISE OF FREE AGENCY IN RIGHTEOUSNESS

And then, finally, it is of the utmost importance to every one of us as Latter-day Saints to realize that only through serving God do we gain true success and liberty. We have received these covenants; we have received these blessings; we realize how important they are for our welfare and for the welfare of every human soul. We sense the fact that promises that the Lord has made are being fulfilled upon those who are endeavoring to do his will and keep his commandments. The right of choice is ours as to whether we will do his will or that of the adversary. The Lord will not exert any compulsion, and the Evil One cannot, except as we yield to his temptation. I pray that the Lord may help us to sense how important it is that we should live up to every expectation, fulfil every requirement, live in harmony with every principle of truth and righteousness that is intended for the welfare, progress and advancement of the work of the Lord in this land and in these latter days, in the fulfilment of his promises in this dispensation of the fullness of times.

I desire to testify to you that this work is true; that it is the fullness of the Gospel of Jesus Christ. I know that the work done by the Prophet Joseph Smith is true; that he was endowed with the spirit and power of his calling; that he was the instrument in the hands of the Lord in instituting this work in the fullness of times for the blessings and salvation of mankind. I know that our Eternal Father lives and that his Son, Jesus Christ, our Redeemer and the Mediator between us and our Father, lives and will be the means of bringing to pass righteousness in these days to all those who live in harmony with his principles. I desire to live to be worthy of the blessings of the Lord and the confidence of you, my brethren and sisters, throughout my life. I do it and ask it all in the name of Jesus Christ, Amen.

At the request of President Grant, the audience arose and, with the Choir, sang the hymn, "God Moves in a Mysterious Way."

PRESIDENT HEBER J. GRANT

I have rejoiced exceedingly in the rich outpouring of the Spirit of the Lord in our meetings of this Conference. I am very grateful for the address of the First Presidency that I had the privilege of reading here at the beginning of the Conference. I am very grateful for the remarkable and wonderful talks of President Clark and President McKay, and I am grateful for all the other fine speeches that we have had.

CONFERENCES BLESSED OF THE LORD

Year after year it has seemed to me that each Conference we have had has been almost superior, at least fully the equal of any that have gone before, and each year I have wondered if we would reach the same heights of inspiration and blessings of the Lord in our Conferences, and I feel that we have not been lacking in this great Conference. In my judgment the Lord has seen fit to pour out his Spirit in great abundance upon us in these times.

PLANS LAID BY JOSEPH SMITH CARRIED OUT

I am truly grateful for the safe arrival of our missionaries from Europe. Nearly all of them are here now. I am very grateful indeed for every blessing that the Lord has seen fit to bestow upon his people. We have been a blessed people from the day that we arrived in this section of the country. The Lord led the people here under the inspiration of Brigham Young, and the Lord has blessed the individual management of the various presidents of this Church from the days of Brigham Young until now. The reason that the Lord has blessed us is that we as a people have tried to carry out the advice, counsel, and plans of the Prophet Joseph Smith. In no one thing did Brigham Young attempt to claim that in the organization set up and the plans that were made he was doing anything more than building upon the foundation laid by the Prophet Joseph Smith, under the inspiration of the Lord.

When we stop to think of the marvelous work that the Prophet Joseph did, sometimes I wonder how any man of intelligence can look into the life of that man, can know of his imprisonment, of the drivings, of the persecutions, of the tarring and feathering, of the sentence of death having been passed upon him, and then read the wonderful things that we have in the Doctrine and Covenants—I cannot understand how any reasonable man can fail to acknowledge the inspiration of the Lord in his accomplishments. I cannot understand how any intelligent man could think that any man without the help of the Lord could have produced the Book of Mormon which has been before us now for more than a hundred years and has stood the test during all that period of time, notwithstanding the ridicule that has been brought against it, for one reason and then another. Today that book which was translated by Joseph Smith as the instrumentality of the Lord stands out supreme.

It is today the greatest missionary that we have for proclaiming this Gospel, there is nothing else to compare with it.

I rejoice in my acquaintance with Brigham Young as a child and later as a man. He loved little children dearly, as did my father, from what everyone tells me. Father made the remark that he did not believe anyone loved little children more than did he.

I was about to say something, but I do not think it is worthy of it, relative to remarks made about my father. It takes dogs to bark, of course they are necessary, and it is just as well to let them bark, because barking does not hurt anybody, just so long as we keep the dogs far enough away that they do not bite.

COMMENDATION FOR CHOIRS

I rejoice in our wonderful Choir. I rejoice in the fine management of this Choir and our fine organists. I rejoice in our having such fine groups of singers in different parts of Utah that we can bring here to sing for us. I do not think there is another people in the world of the same number that can begin to compare with our people as congregational singers. I do not think we can find them anywhere else.

CHOIR AT THE WORLD'S FAIR IN 1893

I rejoice in the statement made that if we had had justice given to us way back in 1893 we would have won the first prize for the best chorus of 250 voices. The manager of one of the greatest booking agencies in New York—Major Pond—said after the contest:

"My, I am glad I was not the judge, I would have had to give the prize to those awful Mormons."

The Scranton Choir engaged fifty voices from Wales because they were afraid of our choir. The Choir was permitted to give concerts to help pay their expenses before the contest, and the Pennsylvania people were so frightened that they hired the fifty best voices from Wales to help them out, and the Major said: "Those fifty voices upset the perfect harmony of the four parts, and it was not so good a choir with those voices as it was without them." And that is the exact criticism that I received from one of my lifelong nearest and dearest and most closely associated friends, the late Horace G. Whitney, who managed the Choir upon that occasion. I was in New York, the panic was on, and I was there laboring to obtain money with which to keep myself and others alive financially. Horace wrote to me and said:

"Heber, I would have been satisfied had they put the \$1000.00 and the \$5000.00 prizes together and divided the amount, but it was an outrage to give the first prize to the other choir; we were better than the other choir."

I wrote and said: "My dear Bud: You know they say, love is blind, cannot smell nor hear. You came up as a child under Stephens' training. You learned to love him with all your heart, you love the choir, and I shall have to vote, seeing you would have been satisfied with half the

amount if they had put the two prizes together—I shall have to vote with the committee that gave it to Scranton.”

Two days later—being in New York at the time, and being the president of the Salt Lake Theatre and familiar with musical people,—I learned of Major Pond’s criticism. So I wrote to Bud: “You can hear, and you can smell, and you made a fair decision.”

GRATEFUL FOR WORK OF CHURCH MUSICIANS

I rejoice in the splendid work that has been done. I feel a debt of gratitude to our singers. I feel a debt of gratitude to Evan Stephens, George Careless, to Ebenezer Beesley, Joseph Daynes, and others who have given us the beautiful music that we have. I am grateful to them. These selections lift us up, and they build us up. The Lord says that the song of the righteous is a prayer unto him, and I love to hear these beautiful prayers. I never get tired of them. I want you to know that I am sure I sing or repeat this song to myself (“God Moves in a Mysterious Way”) four or five times a week regularly, and I never hear it, I never sing it and I never read it that I do not thank God for the splendid words. There is nothing truer than the last verse:

Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain.

A MIGHTY PEOPLE

God predicted things through the Prophet Joseph Smith that have been fulfilled. He said that “the Saints should continue to suffer much affliction and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some would go to assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains.”

Are we a mighty people? We are. 6800 men holding the priesthood were in this building last night. No other people in the world like us; no other people with the power that we have here, because we are following a prophet of the living God, the man whom God chose to organize this Church, and whom he visited and to whom he introduced his beloved Son. I have met hundreds of men who have said, “If it were not for Joseph Smith I could accept your religion.” Any man who does not believe in Joseph Smith as a prophet of the true and the living God has no right to be in this Church. That revelation to Joseph Smith is the foundation stone. If Joseph Smith did not have that interview with God and Jesus Christ the whole Mormon fabric is a failure and a fraud. It is not worth anything on earth. But God did come, God did introduce his Son, God did inspire that man to organize the Church of Jesus Christ, and all the opposition of the world is not able to withstand the truth. It is flourishing, it is growing, and it will grow more. I know

Sunday, October 8

Third Day

beyond a shadow of doubt of the divinity of this work in which we are engaged. It is one of the joys of my life at home and abroad, in private and in public to testify that I know as well as I know that I live, that God lives, that he hears and answers our prayers. He has heard and answered mine from childhood until the present day. He heard and answered the prayers of that beloved mother of mine. Under the inspiration of the living God she planted in my heart a love of truth, a love of God, a love of the Prophet Joseph. Her description of that man was that he was one of the finest, one of the most wonderful men she had ever laid eyes upon. She knew as she knew that she lived that he was a prophet of God. And she knew that Brigham Young was his successor. Why? Because she was in Nauvoo when Brigham Young stood up and was transfigured in voice and form before the people, and the mantle of the Prophet Joseph fell upon him when Sidney Rigdon, in good plain English, tried to steal the Church.

BLESSINGS PROMISED THOSE WHO LIVE THE GOSPEL

May the Lord bless us and guide us by his Spirit. So far as I am entitled to do so I pray God for his Spirit to bless each and all of you. I pray God for you one and all to love this Gospel, to think of it as of more value than anything else in all the world, and that is what it is. To know that if we keep the commandments of God we shall go back into his presence; to know that we are joint heirs with Jesus Christ if we only live the Gospel; to know that this is truly the Gospel of Jesus Christ is worth more than anything else in all the wide world.

I pray God to bless each and every one of us who have the knowledge of the divinity of this work. May we grow and increase in that knowledge, and above all, may we live it, that our lives may proclaim it, I ask it in the name of our Redeemer, Jesus Christ, Amen.

The Choir sang the anthem, "The Heavens are Telling the Glory of God" (Haydn).

President Heber J. Grant pronounced the benediction.

Conference adjourned for six months.

The musical exercises at the Friday sessions were furnished by the *Relief Society Singing Mothers*, Charlotte O. Sackett, Conductor; at the Saturday sessions by the *Branch Agricultural College Chorus*, of Cedar City, Utah, William H. Manning, Conductor; and at the Sunday sessions by the *Salt Lake Tabernacle Choir*, J. Spencer Cornwall, Conductor. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

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

JOSEPH ANDERSON,

Clerk of the Conference.

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