

One Hundred Fifteenth

SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 6, 7 and 8, 1944

With Report of Discourses



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

The One Hundred Fifteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 6, 7, and 8, 1944.

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

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

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

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

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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

Patriarch to the Church: Joseph F. Smith.

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

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

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

*Elder Alma Sonne was absent, attending stake conference in Hawaii.

OTHER AUTHORITIES AND OFFICERS PRESENT

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

Members of the General Committee, Church Welfare Program.

Commissioner, seminary supervisors, and members of the Church Board of Education.

Superintendency and priesthood members of the general board of the Deseret Sunday School Union.

Superintendency and members of general board of the Y.M.M. I.A.

Genealogical Society general board.

Temple Presidencies.

Presidencies of stakes, former presidencies of stakes, stake clerks, former stake clerks, former presidents of missions, patriarchs, high councilmen, presidencies of high priests quorums, presidents of seventies quorums, presidencies of elders quorums, bishoprics of wards and ward clerks, presidencies of independent branches in organized stakes, presidents of dependent branches in organized stakes, presidents of stake missions, chairmen of ward groups of high priests, seventies, and elders.

Mission presidents: David A. Smith, Temple Square; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; David I. Stoddard, Northern States; William L. Killpack, North Central States; Thomas C. Romney, Central States; Heber Meeks, Southern States; William L. Warner, Texas; Graham H. Doxey, East Central States; Elbert R. Curtis, Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Samuel E. Bringhurst, Northwestern States; Octave W. Ursenbach, Canada; Walter Miller, Western Canada; Arwell L. Pierce, Mexico; Lorin F. Jones, Spanish-American; Ralph William Evans, Navajo-Zuni.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened at 10 o'clock a. m., Friday, October 6.

President Heber J. Grant was present and presided at this session of the Conference. President David O. McKay, Second Counselor in the First Presidency, conducted the exercises.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

This is the opening session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, the sixth General Conference of the Church to which attendance has

been restricted to official representatives of the Priesthood because of the present worldwide holocaust.

Please be in your seats at ten minutes before the time of beginning in attending the sessions that will follow.

All former mission presidents who are in attendance will please take seats immediately below the rostrum.

Members of the Church and his friends generally will be pleased and thankful to learn that President Grant is present and presiding at this conference. All proceedings will be conducted under his direction.

There are present besides President Grant on the rostrum, the two Counselors in the First Presidency, all the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Alma Sonne who is absent on a special appointment), all the presidents of the First Council of Seventy, (including President Hardy, who has been ill. We are glad to have him with us), also the Presiding Bishopric, and presiding officers in stakes, quorums and missions throughout the Church. Nearly every stake in the Church is represented.

Due to the courtesy of radio station KSL, the proceedings of this meeting are being broadcast, as will also the services of all sessions that will follow, excepting Saturday night. The broadcast is also being given over KSUP at Cedar City, which will carry all sessions that go over KSL.

The singing will be by the congregation, composed, as already stated, of several hundred members of the Priesthood. Elder Richard P. Condie will direct the music this morning, and Elder Frank W. Asper is at the organ.

We shall open the conference by singing, "Come Ye Children of the Lord," number 15 in your Song Folder, number 238 in the Hymn Book.

The congregation sang the hymn, "Come Ye Children of the Lord."

Elder ElRay L. Christiansen, President of the Logan Temple, offered the invocation.

Singing by the congregation, "We Thank Thee, O God, for a Prophet," (Song Folder No. 8, L.D.S. Hymn Book No. 196).

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE, 1944

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes :

Special Appointments:

Verna W. Goddard appointed first counselor to Sister Lucy G. Cannon in the General Presidency of the Young Women's Mutual

Improvement Association, succeeding Helen Spencer Williams who was released because of ill health.

Lucy Taylor Andersen appointed second counselor in the General Presidency of the Young Women's Mutual Improvement Association, succeeding Verna W. Goddard in this position.

New Mission Presidents:

Samuel E. Bringham appointed to succeed Desla S. Bennion as president of the Northwestern States Mission.

Castle H. Murphy appointed to succeed Edward L. Clissold as president of the Central Pacific Mission (formerly Japanese Mission).

Edgar B. Mitchell, Jr., appointed to succeed Ernest C. Rossiter as president of the Tahitian Mission.

A. Reed Halversen appointed to succeed Matthew Cowley as president of the New Zealand Mission.

W. Ernest Young appointed to succeed James L. Barker as president of the Argentine Mission.

New Temple President:

Ralph E. Woolley appointed to succeed Edward L. Clissold as president of the Hawaiian Temple.

Stake Presidents Chosen:

Leland W. Redd chosen president of the San Juan Stake to succeed Joseph B. Harris.

Preal George chosen president of the Millard Stake to succeed Arthur C. Brown.

Merrill N. Warnick chosen president of the Timpanogos Stake to succeed Wilford W. Warnick.

Milton F. Hartvigsen chosen president of the Bannock Stake to succeed M. Ezra Sorensen.

William G. Barton chosen president of the South Sanpete Stake to succeed Leland E. Anderson.

W. Hazen Hillyard chosen president of the Smithfield Stake to succeed A. Reed Halversen.

Ferrin L. Manwill chosen president of the Blaine Stake to succeed William L. Adamson.

New Wards Organized:

Pocatello Tenth Ward, Pocatello Stake, formed by a division of the Pocatello Third Ward.

Pocatello Eleventh Ward, Pocatello Stake, formed by a division of the Pocatello First Ward.

Pocatello Twelfth Ward, Pocatello Stake, formed by a division of the Pocatello Sixth Ward.

Evanston Third Ward, Woodruff Stake, formed by a division of the Evanston First Ward.

East Richmond Ward, Oakland Stake, formed by a division of the Richmond Ward.

East Layton Ward, North Davis Stake, formed by a division of the Layton Ward.

Clearfield First Ward, North Davis Stake, formed by a division of the Clearfield Ward.

Clearfield Second Ward, North Davis Stake, formed by a division of the Clearfield Ward.

Independent Branches Organized:

Vanport Branch, Portland Stake.

Lockerby Branch, San Juan Stake.

Fort Hall Branch, Pocatello Stake.

New Westminster Branch, Seattle Stake.

Parma Branch, Weiser Stake.

Wards Made Independent Branches:

Mammoth Branch, Santaquin-Tintic Stake, formerly Mammoth Ward.

Ward Names Changed:

Las Vegas Ward, Moapa Stake, name changed to Las Vegas First Ward.

North Las Vegas Ward, Moapa Stake, name changed to Las Vegas Second Ward.

Independent Branches Made Wards:

Hawthorne Ward, Reno Stake, formerly Hawthorne Branch.

Renton Ward, Seattle Stake, formerly Renton Branch.

Branch Transferred:

Callao Branch, Nevada Stake, transferred to Deseret Stake.

Those Who Have Passed Away:

Lucine Annetta Savage Clark, wife of President J. Reuben Clark, Jr.

Heber Rancie Porter, President of the Redlands Independent Branch, San Bernardino Stake.

Horace S. Ensign, formerly president of the Japanese Mission, and also former secretary of the Deseret Sunday School Union and member of the general board.

Heber S. Allen, president of the Taylor Stake for 34 years before his release.

Bishop James Walter Low, Glendale East Ward, San Fernando Stake.

President David O. McKay: We shall now be favored by a message from President Heber J. Grant. Elder Joseph Anderson will read the message.

PRESIDENT HEBER J. GRANT

Again, my brethren, I am privileged to be with you in another general conference of the Church, and I bear testimony that I know it is by the healing and sustaining power of God that I am here. In another six or seven weeks, the Lord being willing, I shall begin the eighty-ninth year of my life; and shall have completed sixty-two years since I became one of the apostles; and shall have served twenty-six years as President of the Church. In all this, and in much else, the Lord has blessed me richly; and I am grateful I can say that I am better now than I have been during some of the weeks and months just passed. I come to the office nearly every day, and I refrain from speaking to you now only on counsel of my doctor, whose advice I usually take.

I thank the Latter-day Saints from the bottom of my heart for their faith and for their prayers in supplicating God in my behalf, for his spirit, for health, for vigor in body and mind. I am here as a witness that God does hear and answer prayer, and I pray that his blessings may be upon Israel and upon all honest men everywhere.

BLESSING TO THOSE WHO WORK IN THE CHURCH

I desire especially to extend my blessing to all the men and women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the priesthood, and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world other men and women giving more unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting more of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, than are the Latter-day Saints. And with all the power that God has given me. I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only to those over whom they preside, but to all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that his blessings may come to them.

FAITH AND PROTECTION OF OUR YOUTH

Particularly in this critical time, do I pray for the youth of this generation, and for all those who labor for and with them, and who are responsible for their instruction. Their lives are beset by many temptations and evils and designs by those whom the Lord has chosen to refer to as "conspiring men." I pray that those who are at home and those who are away, in the armed forces and elsewhere, will be kept from evil in all its forms, by the prayers and righteous example of their parents, by remembrance of the teachings in their homes and

church, by their own faithfulness and prayerfulness, and by the protecting influence of the angels of heaven.

There comes to mind an experience in connection with my brother, Fred, after our father died. Because of the mistreatment of a step-father, and neglect, as a young man my brother ran away, and I was told by Brother Marriner W. Merrill, at that time bishop of Richmond, Utah, that the night after my brother ran away, he, Brother Merrill, went to bed rebellious. He said: "I turned to my wife, Sister Merrill, and said, 'I feel that the Lord should have inspired me to take that boy away from the man who has reared him. He has abused and beaten him. His father is dead, and his mother has left the Church and now he has gone out into the world with no hope that he will ever come back again.'"

And that night, so Brother Merrill told me, he had a dream in which he saw my brother in all kinds of wicked company in many different states, and he saw that a light surrounded him. In the dream he said: "What does that light mean?" And a voice answered: "That is the influence that a faithful, God-fearing and God-serving father can have over a son to keep him from going astray, and to eventually bring him back to the truth."

Years later when my brother did come back and joined the Church, as I related here last conference, he fulfilled Brother Merrill's dream, because Brother Merrill said that he saw him laboring all over the Church, bringing wayward boys to a knowledge of the truth, and he did labor from Canada to Mexico in that service.

I am sure that we need a light to surround our boys and girls in this day, and I pray that the protecting influence of faithful, God-fearing, God-serving parents may follow them and keep them wherever they go. I believe that with the faithfulness and obedience of parents and proper influences in the home, and with proper instruction and example to youth, we can keep them from all the temptations of the evil one.

I sympathize with our young people because of these temptations that beset them. I urge them, as I always have, to live the gospel of Jesus Christ fully. In that way they will have health and happiness and will meet with success in this life and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

CONCERNING VIRTUE

I want to say also at this time that the crying evil of the age is lack of virtue. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood days, that second only to murder is the sin of losing our virtue; and I want to say to the fathers and to the mothers, and to the sons and daughters, in our Primary, in our Mutual Improvement Associations, in our seminaries and institutes, in Sunday School, in the Relief Society and in all of

our Priesthood quorums—I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from virtue.

Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquor is calculated to make them a prey to those things which, if indulged in, are worse than death itself. There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her virtue—realizing that virtue is of more value than anything else in all the wide world.

The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him, to overthrow any Latter-day Saint who is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. But if we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man who was chaste and who was keeping the other commandments of the Lord has ever lost the testimony of the gospel; no man who had the knowledge of the truth has ever turned to the right or to the left, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

More than ever before, we as a people are scattered abroad throughout the world, we carry upon our shoulders the reputation, so to speak, of the Church, every one of us. And the young men and young women of today who think they are being smart by getting a little wine and a little liquor in their homes, and doing that which the Lord tells them not to do, are laying a foundation that will lead to their destruction eventually. They cannot go on breaking the commandments of the Lord without getting into the rapids. And what are the rapids? The rapids of moderate drinking, nine times out of ten, lead to excessive drinking, and excessive drinking leads to the destruction of body and of mind and of faith.

Any Latter-day Saint who actually believes in the commandments contained in the Doctrine and Covenants must have no regard for advancement in life when he fails to keep what is known as the Word of Wisdom. There is absolutely no benefit to any human being derived from breaking the Word of Wisdom, but there is everything for his benefit, morally, intellectually, physically and spiritually in obeying it.

What does the Lord say to those who obey his commandments?

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.

May every father and mother so order their lives that their example will be an inspiration to their children, and may all realize that every Latter-day Saint carries, to a certain extent, upon his or her shoulders the reputation of the Church of Christ. We are trying to raise our children to be God-fearing, and to live lives worthy of the imitation of all men. May we read the revelations of the Lord Almighty and his Son Jesus Christ, that have been given to us, as contained in the Doctrine and Covenants; may we read them with a prayerful and a humble heart, seeking God for power and strength to live them, whether we are at home or away from home; and may we listen and give heed to the counsel of our leaders who are with us today, I pray with all the power that I possess.

THE POWER OF PRAYER

I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicates God daily for the guidance of his spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of his spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the spirit of the Lord, I can assure you that we will receive it. I am convinced that one of the greatest and one of the best things in all the world to keep a man true and faithful in the Gospel of the Lord Jesus Christ, is to supplicate God secretly in the name of his Son, for the guidance of his holy spirit. I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the Gospel of Jesus Christ is to have family prayer.

It is not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may partake of the spirit of prayer, and be in harmony with the spirit of the Lord. I believe that there are very few who go astray, that very few lose their faith, who have once had a knowledge of the Gospel, and who never neglect their prayers in their families, and their secret supplications to God.

But the minute a man stops supplicating God for his spirit and directions just so soon he starts out to become a stranger to him and his works. When men stop praying for God's spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to or visiting with each other, will become strangers. We should all pray that God may never leave us alone for a moment without his spirit to aid and assist us in withstanding sin and temptation.

GENERAL CONFERENCE

First Day

COMFORT TO THOSE WHO MOURN

I want to say that my heart goes out in the deepest sympathy and in as deep and sincere a prayer as I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons and brothers and fathers and husbands in the war at the present time. I pray that the Lord will bless each and every boy who has gone into the service, and that he will help each of them to live in accordance with the principles of the Gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop. And to those homes that have been sorrowed by the loss of loved ones through death, may the peace and understanding and comfort of our Father in heaven be there unfailingly. And to you who are bereaved by the cruelty of war, I say, do not look forward to a life of care and trouble and anxiety, but look only to the duties and responsibilities of a single day, and by performing the duties each day that rest upon you, the burdens will be lightened notwithstanding all the sorrow that may come into your lives and the many things that may be hard for you to bear. I know the anguish of your feelings, and I can say this to you out of the sorrows of my own life. I have been blessed with only two sons. One of them died at five years of age and the other at seven. My last son died of a hip disease. I had built great hopes that he would live to spread the Gospel at home and abroad and be an honor to me. But he was taken, as some of your sons have been taken. And never in my life am I so grateful for the Gospel of Jesus Christ as I am when some of my family or beloved friends are called home to their final reward. There is nothing in the revelations of God to Joseph Smith for which I am more grateful than the following quotations from what is known as "The Vision," namely, the 76th section of the Doctrine and Covenants:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to sanctify the world, and to cleanse it from all unrighteousness:

That through him all might be saved whom the Father had put into his power and made by him:

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. (Doc. and Cov. 76:40-43)

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. (Doc. and Cov. 76:22-24)

I know as well as I know anything in this life that Jesus Christ is in very deed the Savior of mankind, and that God has seen fit to

establish the Church of Jesus Christ upon the earth. I thank the Lord that I have an abiding knowledge of God, our Father, and Jesus Christ, his Son, and that I have pleasure in bearing witness to all the world of this knowledge that I possess.

Death has no real terror to any true Latter-day Saint. A faithful Latter-day Saint has been blessed with a testimony of the divinity of the work in which we are engaged and he knows that when he passes to the other side he will have an eternity of joy and happiness, and this I promise you—you who have lived righteously and who offer your lives in the service of your country, and you who live righteously and are left to wait, and sometimes to mourn.

FREEDOM AND THE CONSTITUTION

Every faithful Latter-day Saint believes that the Constitution of the United States was inspired of God, and that this choice land and this nation have been preserved until now in the principles of liberty under the protection of God.

Here are some of Lincoln's statements

"Let the people know the truth, and the country is safe."

"Let none falter who thinks he is right, and we will succeed."

"Let us dare to do our duty as we understand it."

The following quotation from Abraham Lincoln with respect to the observance of law is also worth repeating often:

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation.

I quote here two verses from a declaration of the Church contained in Section 134 of the Doctrine and Covenants, regarding our belief in governments and laws in general, as adopted by a unanimous vote of a general assembly of the Church over a century ago:

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.

These principles are fundamental to our belief, fundamental to our protection. And in the providences of the Lord, the safeguards which have been incorporated into the basic structure of this nation are, if we preserve them, the guarantee of all men who dwell here against abuses, tyrannies, and usurpations. From my childhood days I have understood that we believe absolutely that the constitution of our country is an inspired instrument and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution:

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 those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection. That the Lord may help him to think straight, and to pursue a straight course regardless of personal advantage, factional interest, or political persuasion, should be the daily prayer of every Latter-day Saint. I counsel you, I urge you, I plead with you, never, so far as you have voice or influence, permit any departure from the principles of government on which this nation was founded, or any disregard of the freedoms which, by the inspiration of God our Father, were written into the Constitution of the United States.

ETERNAL LIFE THE GREATEST PRIZE

Let us realize that God is mightier than all the earth. Let us realize that if we are faithful in keeping the commandments of God and cherishing the principles inspired of him, his promises will be fulfilled to the very letter. For he has said that not one jot or tittle shall fall to the ground unfulfilled. The trouble is, the adversary of men's souls blinds their minds. He throws dust, so to speak, in their eyes, and they are blinded with the things of this world, and the adversary obtains power over them, and robs them of their freedom, which is what he tried to do in the beginning.

I say to you, Latter-day Saints, that the pearl of great price is life eternal. God has told us that the greatest of all the gifts he can bestow upon man is life eternal. We are laboring for that great gift, and it will be ours if we keep the commandments of God. One fundamental thing for a Latter-day Saint is to be honest. Another is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promise; and that he will not permit some personal advantage to cause him ever to compromise his principles.

I say to you that it is not an insignificant thing to hold the priesthood of God—to have the right to influence the powers of the heavens for good; and it is not a slight thing for us to neglect to honor the priesthood of God in those who preside over us, nor to ignore them in their counsel. My faith is such that I could lay down all that I possess rather than ever depart from the Latter-day work. I value all things as nothing in comparison with having the spirit of God to guide me. And I promise you, as a servant of the living God, that every man and woman who obeys the commandments of God shall prosper in righteousness, that every promise made of God shall be fulfilled upon their heads, and that they will grow and increase in wisdom, light, knowledge, intelligence, and above all, in the testimony of the Lord Jesus Christ. May God help each and every one of us who has a knowledge of the gospel to live it that our lives may preach its truth.

I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God. How do I know it? I know it as well as I know that I live. I know heat; I know cold; I know joy, and I know sorrow; and say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that he lives. I leave my testimony with you.

May God give direction to all of the utterances of this conference. May he bless our youth away, and us at home, and give his direction to the leaders of nations, and speedily bring about the accomplishments of his purposes. May he bless you, one and all, and every honest man and woman that lives upon the face of the earth, is my humble prayer, and I ask it in humility in the name of Jesus Christ, Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

That was a most inspiring and memorable address. It is most earnestly desired that every parent, particularly, every young man and woman in the Church will heed the instructions just given by our esteemed and honored leader, President Heber J. Grant. No message, no epistle written to the former-day saints was sent more sincerely or more authoritatively than was this message this morning from our great leader.

You will all join with me I am sure in saying: God bless President Grant whose life exemplifies the teachings of the Savior, whose representative he is on the earth at the present time, improve his health, and spare his life to lead us many years to come. I ask this in the name of Jesus Christ. Amen.

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

We here and the Saints everywhere rejoice in the inspiration, the hope, the counsel, and the blessing of the great message of President Grant. May he live yet many years to give us his wise leadership.

SATAN'S POWER BEING EXERCISED

I humbly pray that while I stand before you, I shall have an interest in your faith and prayers, that I may be able to say something that will be encouraging and up-building in these times of stress. These are trying times. Satan is walking up and down throughout the earth. He is wielding a power and an influence greater than ever has been before in my generation. We shall be able to keep the commandments of the Lord and carry out his work only as the Lord shall give us help, give us strength, and only as we shall live for those blessings.

It has been our boast—I was about to say—that God has poured out upon us in the last one hundred years since the establishing of the gospel a fulness of knowledge and of wisdom as to matters spiritual, not only, but also as to matters temporal never before equaled in the same time in the whole history of the world.

I need not recount to you the achievements in science, in art, and in all that is done to make life comfortable and secure. We have harnessed the forces of nature in a way they have never been harnessed before. God has been prolific in the showering upon us of his blessings, and yet, he having so blessed us and so brought things to our service, we are now engaged in using every one of them that is available and usable of art and science to the destruction of our fellow men. Nothing that art or science has done but is used now to kill.

THE LORD TRIED BY THE ACTS OF MEN

We sometimes speak of our trials. I wonder if we remember what must be the trials of the Lord. He was sorely tried in the days of Noah. He was tried with Sodom and Gomorrah. He was tried by Israel. He has been tried in our day. I am sure he is being tried now. We alone, we of the older men—not the youth whom we have sent out to fight our battles—we are responsible for the conditions in this world. God will expect us, of this group of priesthood of the Church of Jesus Christ of Latter-day Saints—he will expect us to act as the ten righteous who could have saved Sodom and Gomorrah, if Abraham had been able to find so many.

PREPARATION FOR RETURN OF SOLDIERS

We hear a great deal today about postwar planning. It relates primarily, always, to our economic life. I am not much impressed with this planning, because in my view there are too many uncertain elements connected therewith to enable us wisely to plan. We shall have

to wait and see what the postwar brings through forces and elements over which we have no control.

But there is one bit of postwar planning that we can do, and to that I would like to refer. Our boys, children almost, have gone out to do battle on the battlefronts of the world. We sent them out boys, in their innocence, in their inexperience, in their joyousness. We are going to have them back men, premature men, who have undergone trials of which we know nothing, who faced death consciously, day after day. Some of them will return—we hope most of them—glorious in their triumph over temptations and sin, able to take their place as the leaders of this people and as the leaders of the nation, seasoned in righteousness, seasoned in courage, seasoned in everything that goes to make a man and a servant of God.

But some are coming back wounded in spirit and in mind by hate, by revenge, by a willingness to kill, and sometimes by a will to kill, wounded and corrupted under compulsion in thoughts and acts and concepts which have never entered our minds and hearts. They are coming back questioning, questioning sometimes even the existence of a God who, as they look at it, would not tolerate such things as they have gone through, they not understanding that we have brought these ills upon ourselves. What are we going to do with these?

I am not thinking of their making a livelihood. That is the least of the problems. I am wondering into what kind of homes we are going to bring these boys back. Is there to be contention; is there to be fault-finding; is there to be discord? Is it to be to homes without faith, without righteousness, homes in which unchastity dwells with its corrupting curse? Or are we to bring them back into homes of patience and charity, into homes of righteous living? Are we going to bring them back into homes of confidence and of love, of chastity, of respect for their fellow men? Are we going to bring them back into Latter-day Saint homes, and there carefully nurture and rebuild, until they shall once more become as near as may be normal men? Are we going to bring them back into homes of faith in God, faith in his Son, Jesus Christ, and his atoning mission and sacrifice, faith in the restored gospel and in Joseph Smith, with all that that implies?

That is a bit of postwar planning that can be done by every man and the head of every family in this Church and in this nation, and in the world. It is a postwar planning that requires no knowledge of new elements. It is a postwar planning that merely requires that we shall live the gospel, seek the Spirit of the Lord, ask his help, a planning that requires that we and our families shall live in accordance with the principles which he has given to us. How can we do that? By prayer, by keeping the Word of Wisdom, by love, by respect for the rights of others, by that companionship in the home between mother and father, brothers and sisters, that can take the wounded soul back to the bosom of the family, and make it whole.

I urge upon you Latter-day Saints this postwar planning. It is

your duty to your own; it is your duty to yourself; it is your duty to your God. It is within the reach of each and every one.

The Savior, commenting to the multitude after John's disciples had come and asked about him and whether he was the Savior, said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

God grant that to every father and mother, to every wife there will come the power to prepare themselves to receive back and nurture to health and strength the wounded soul which may come to them after this great war is over, that those who return may once more become useful members of the Church, and of society, and so shape their lives that they, too, may come to rest in glory in our Father's kingdom, I humbly pray, in the name of Jesus. Amen.

Vocal solo by Mondell White, "O Lord Most Holy"—by Caesar Franck.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

It is a great thrill, my brethren, for me to meet with you, the men who have been called to guide and direct the destinies of a million people, and I thrilled as we listened to the wonderful things that have been given to us this morning, and to the clarion call of President Clark, that we begin our postwar planning and be prepared to welcome back our boys and girls into homes where the Word of Wisdom is observed and family prayers are indulged in.

THE VALUE OF FAMILY PRAYER

I am a firm believer in family prayer, and I do not think there is anything too small for us to ask for, notwithstanding the fact that I was talking with an educator not long ago who said: "It stands to reason that God can't hear all the prayers that are offered up by the hundreds of millions of people that are in this world, to say nothing of all the other worlds and their inhabitants."

Now, I do not pretend to know how the Lord can hear and answer all these prayers, but I do know that from my infancy my mother taught me to go to my Heavenly Father in prayer, that the Lord loves little children, and that he would answer my prayers. I have been amazed as I have met up with difficulties to discover how solutions came to problems. Surely the Lord does hear and answer prayer, and if we have a praying family, and these boys and girls who have been undergoing these terrible experiences come back, they will be mighty happy to join in those prayers.

LETTER FROM A SOLDIER

These boys of ours are having terrible experiences. One of my stalwart missionaries was on the beachhead of Anzio in Italy. He

had been in a foxhole for weeks. He came out of it to get cleaned up and have a little rest, and as he was writing, telling me of the glorious experiences he had had up in the Northwestern States Mission, he said: "You know, I think there is something wrong with all of us. Here I have been looking to see if I couldn't catch some German boy with his head up so that I might be able to shoot him, and I knew that there were German boys all around waiting for me to stick my head up so they could shoot me, and as I sat in that foxhole this past week and thought about it all," he said, "I don't know why we should act this way, and I have asked my Heavenly Father to help me to understand."

He was praying in his foxhole, all right, and he sent this little rhyme in his letter. I do not know whether he himself wrote it, or where he picked it up:

Three monkeys sat in a coconut tree
Discussing things as they seem to be.
Said one to the others, "Now listen, you two,
There's a certain rumor, that can't be true—
That man descended from our noble race.
The very ideal! It's a disgrace.

"No monkey ever deserted his wife,
Starved her babies, or ruined her life.
And you've never known another monk
To leave her babies with others to bunk,
Or pass them on from one to another
Till they scarcely know who is their mother.

"And another thing, you'll never see
A monk build a fence 'round a coconut tree,
And let the coconuts go to waste,
Refusing all other monks a taste.
If I'd put a fence around a tree,
Starvation would force you to steal from me.

"Here's another thing a monk won't do,
Go out at night and get on a stew,
Or use a gun, or a club, or knife
To take some other monkey's life.
Yes, man descended, the ornery cuss,
But brothers, he didn't descend from us!"

This fine young man who had filled a glorious mission up in the Northwestern States, just a few days after he had written me this letter, paid the price that so many of our boys must pay, for he was killed. When I think of these fine young fellows who have a testimony of the gospel of Jesus Christ burning in their souls, and who played their part in the mission field to try to tell people of this better way of life, that they have family prayers in their home, that they develop an unselfish spirit, that they be kind to their neighbors, I am sure that it is a terrible thing for such men to pay this price; and when they come back, having been taught to kill, to destroy houses and everything that civilization has yet built up, as well as the lives of the people, they will need prayer.

Now the men who sit in this congregation today are the men whom our Heavenly Father will hold responsible for the lives that the men and women and children live in the stakes of Zion in the Church—a million of them. I am sure there would not be one here who would fail to have his family prayers, or who would do anything secretly or openly that would make a living soul start on that road that leads to destruction. I know you love the people. My association with you as I have been working, visiting in the stakes at the conferences, visiting with the brethren, has convinced me of the fact that that spirit is abounding amongst the leadership of the Church, and it should be—a spirit of humility, a spirit of prayer.

PRAYERS ARE ANSWERED

Prayer is not any unusual thing, of course. Prayers have always been answered. I picked a hundred and twenty-five references in the Holy Bible to prayer, and noted the many things that have been asked for, and noted how they were answered. Even an ax was caused to swim, the Bible puts it, when a poor workman had lost his ax, and dropped it into the river, and it was a borrowed ax. He wanted it back that he might return it, and his petition was answered; the ax was caused to swim. I wonder if any of us would make light of such a suggestion?

You remember that our Heavenly Father said to Solomon: "Ask what I shall give thee." Then it goes on to say, in I Kings 3:6-14:

... Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, [said Solomon], and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

A few weeks ago I was returning from Washington, D.C., and I was awakened in the morning after an all night ride. The chef in

the dining car said to me, "You know, people stood up all night in the coaches, and there were dozens and dozens of soldier boys who were sleeping on the platforms of the cars." He said, "I wish people could be better to these men."

You know the transportation troubles. I suppose many of the boys were cold before that night was over, because it was a chilly night. However, as we neared Chicago, my reservations were for the twenty-second out of Chicago, and I was coming into Chicago on the evening of the twentieth, which meant that I would have to stay two days. Just a little bit before we entered Chicago I said, "Heavenly Father, help me to get out of here. I don't want to have to remain over in Chicago two days, there is much I can be doing at home."

When I arrived at the station the train was late, and I went over to see if there was a possibility of getting a reservation, but the ticket man said: "No, there aren't any reservations; they are all taken. There is not a thing in this train, but come back in a little while."

I went over to a restaurant and had something to eat, read the newspaper, and then just before train time went back to the station and went to the ticket office and said: "Have you anything yet?"

He said: "No, there hasn't been one cancellation. There is not a thing in any of these trains going west."

So I thought I would go and make my arrangements to remain two days in President David Stoddard's home, unless I could get out. Then I went down to the drugstore and thought I would have a malted milk, but as I sat down at the counter I looked across it and saw a familiar face. I once heard a man in Chicago say he had been there twenty years, and he had never met a living soul on the streets of that city that he knew. There were several thousand people milling around in that station. I saw a face that looked familiar, and I tried to catch her eye, but couldn't, so I walked around and asked her if she was not Mrs. Homer McCarthy.

"Why," she said, "Bishop Smith! What are you doing here?"

She sent her daughters upstairs to get her husband, who, by the way, is manager of the Aurora plant of the Montgomery Ward Company, and she said: "Homer is going out to Utah to put our eldest daughter in Brigham Young University."

Pretty soon Homer came over. It had been thirteen years since I had seen him, and he said: "Bishop, what are you doing and where are you going?"

I said, "Well, I intended to go home on one of these trains, but I can't make it. Not one reservation has been cancelled, and there is no opportunity."

Then Homer said, "Well, Bishop, my daughter can have the upper berth, and you and I will sleep in the lower. Would you come and be with me, and we can have a visit as we go along."

I thought about those boys who were sleeping out on the platforms of the trains on those two nights, and I said: "I would be delighted to do it, Homer." And that got me on the train, and as the conductor.

finished checking the train he came and said, "I have one upper, Upper 10, left on this train. You may have it." As I crawled up into that bunk I thought of that little prayer I had offered, "Heavenly Father, help me to get home." And so it was in such a natural way my prayer was answered.

In the answers to my prayers I have found that the Lord is just natural and sweet and glorious always.

A TESTIMONY

Brothers, he lives! This is his Church, and he has called each of us to a responsibility, and we cannot fill that responsibility unless we are praying men, and as we are praying men we will have discernment, we will have the spirit of the Lord to help us so to live that no mortal can take offense at our lives. God bless all of us who are called to lead, and let us get into the hearts and souls of all of our people, a desire to serve God and keep all his commandments, so that our post-war plan, as called for by President Clark, will be one of force and power that cannot be equalled in all the world, is my prayer, in Jesus' name. Amen.

ELDER GUSTAVE A. IVERSON

Former President of the Eastern States Mission

Brethren: I am grateful to the Lord that I am counted worthy to stand here and address you upon this important occasion. I feel humble, and I rely upon the Lord at this moment, and experience has taught me that man, though frail and weak, may have assurance of the guidance of the Spirit of God, provided he asks in humility and sincerity for it.

It has been a great joy to me during the past nearly four years to preside over the Eastern States Mission. It has been a rare privilege. I have seen the work of the Lord go forward in that mission. I have beheld with joy, and have been given strength as I so beheld, the humility and at the same time the strength and fortitude of those who have been sent out as messengers of God to carry to the world the message of the Gospel of peace.

I have seen them in many circumstances, and I believe in not a single case have they faltered seriously. They have been admonished, I take it, by the Spirit, to go to the Lord and receive the wisdom, the strength and the inspiration necessary to carry on a most important, a most sacred mission.

My missionary experience, so far as the Eastern States Mission is concerned, has come to an end, that is, direct connection with the Mission has terminated. I am grateful for the experience of the past, for the confidence the brethren have had in me, and for the confidence which I feel they still have, as they have retained me under a special commission to remain in the East for the duration, with headquarters in the city of Washington, the nation's capital. I shall do my best, and I pledge my earnest endeavor and devotion to the commission

which I have been given and the mission to which I have been assigned in this relation.

I hope I may legitimately say on this occasion that it is a wish that fills my heart that the work in which we are engaged in helping the young men and young women in the service of our country may prosper. My experience in recent years has given me assurance and complete conviction that there is but one place to which one may confidently go in search of the strength and purpose to help mankind, and that is the Church of Jesus Christ of Latter-day Saints and the principles of the gospel upon which, under God, this Church has been founded in the day in which we live. When men ultimately shall sit around the council tables, if that time shall come, for the purpose of discussing the problems that confront them relating to a peace which shall endure, they shall surely fail unless they are possessed of that spirit which fills the heart of the devoted missionary and servant of the Lord who unselfishly and with devotion carries on.

How I rejoiced this morning, and how we all must have rejoiced in the solemn testimonies borne by the servants of the Lord!

This is a day, my brethren, when we are called upon to be loyal. Loyalty should be our watchword, and loyalty cannot be exercised, we cannot project into the lives of others or into society the loyalty which we ourselves may enjoy, nor can we have it ourselves to the extent of being a moving factor in the upbuilding of society and the bringing about of better conditions in the world unless we have the Spirit of God to guide us.

President Grant emphasized this virtue, it seemed to me, with deep emotion this morning in our hearing, employing words tending to fill our hearts with the most sacred devotion and determination to be servants of the Lord, and I testify that God will help us, provided we listen to the counsels of the leaders of the Church.

"May we," said he, "may we"—and he was talking to the priesthood of Almighty God—"listen to the voice and the counsel of the leaders of the Church." Aye, that is the basis upon which true loyalty rests. That is where we may go for the source of our strength and the power to act individually and as a group in this hour of turmoil, of stress, and in a multitude of perplexities, and in some instances despair. Loyalty to our beloved America was never more vital than it is today.

Devotion to the Constitution of our country was borne in upon us with fervency this morning. The Constitution was brought forth in adversity, erected by the hand of God, not only to influence the people who might directly come under its powers and jurisdiction, but, as the revelation says, to affect "all flesh," and that means everywhere. Let us pray that it may firmly stand, that today, as in earlier days, men who interpret it may not act upon things *ex cathedra*, sound enough in their legitimate associations and judicial relationships, and not applied in orderly or upbuilding sequence.

Let us pray, and do it fervently, that this important institution

may be upheld and declared under wise counsel and the guidance of that intelligence whose source is the throne of grace.

May I say one word now on another matter, and then I shall close. As you probably know, some of you at least, I am a member of the General Commission on Army and Navy Chaplains, an institution created many years ago, made up of Protestant ministers, bishops and pastors of practically all the constituted churches of the country. A little over three years ago the brethren asked me to represent them on that commission.

The commission represents the various churches and denominations through its members and serves them in relation to the appointment and welfare of the chaplains in the army and the navy. That which is being accomplished and what may be accomplished through the efforts of the men representing the churches throughout this country, whose representatives strive for the betterment of those who engage in the service of their country and of their God, are willing to give their lives for righteousness in support of its principles vouchsafed to the people of this country, for their protection and guidance, and for their happiness in the future, is most important. The Church is now represented on the commission. Eight thousand chaplains have been appointed in the armed services of the United States, and are now in active service. Eight thousand chaplains representing various denominations, Christian and Jewish. We are low as a Church at the present time in the number of representatives, due primarily to the fact that about twenty years ago a formula was adopted, when certain men representing the War Department and the corps of chaplains got together to decide upon some policy that should be invoked hereafter, some basis upon which appointment of chaplains should be made. Upon examination of historical data relating to World War I, it was found that we, the Church, had only three chaplains in the armed forces. Many churches had hundreds of chaplains, others again in the fifties, and perhaps a dozen of them were represented by from two to three to half a dozen chaplains, and the investigators adopted data so found as the basis upon which apportionment of chaplains should be made to the various denominations, and we, having only three, of course received a low quota. A number of other churches were similarly situated and treated in the same fashion.

May I say by way of encouragement—and this is the point I desire to make—that a study is now being made to bring about a revision of the old basis, and I presume that shortly there will be presented to the War Department a schedule in which will be found a modern, up to date foundation upon which the quotas of the various denominations may be made.

I am not permitted to give the figures which at present obtain; I am not permitted to say whether it will be soon adopted or will come later on, and, of course, no one knows exactly. But we can speak with some approximation. And let me say to you, my brethren, that when this study has been completed, and I think it will not be long, the

number of chaplains who will be appointed, or who may be available for appointment from the Church of Jesus Christ of Latter-day Saints, will be multiplied by at least three. At the present time and during the last three or four months the number of our chaplains in the army has been increased nearly 100 percent, and more chaplains are being appointed.

I felt that I should say this much in relation to the matter here discussed. I thought that upon this occasion it might be of interest to you brethren holding the priesthood.

May God bless us, give us strength, fortitude and courage; may we be humble and always prayerful. Let us have before us every moment of our lives the admonition of the prophets of God, to listen and obey the leaders of the Church, for they are called of God. I know, my brethren, that they have been called of God, and when they speak relative to the Church they speak the word of God.

May he bless us and give us strength, I pray in the name of Jesus Christ. Amen.

ELDER GERMAN E. ELLSWORTH

President of the Northern California Mission

I am humbly grateful, my brethren, to be counted worthy to stand before this great body of the priesthood of the Church of Jesus Christ. I have heard many an elder say that he was surprised to be called upon, and that is certainly true in my case at this time.

As announced, I have the honor to preside over the Northern California Mission, representing the territory from halfway between Bakersfield and Fresno on the south to and including the southern counties of the state of Oregon. We have forty-two branches of the Church with approximately five thousand Latter-day Saints, and we believe they are Latter-day Saints because of their work and their devotion to the cause of Christ. We are happy and proud to be associated with them.

California was my first mission field, going there more than forty-eight years ago, where we had fewer than two dozen people in San Francisco, and few, if any, in Oakland. Today we have a flourishing stake covering San Francisco, and a stake with fourteen wards in Oakland. When I went to Los Angeles we met in Sister Woolicot's home and a small storeroom on Temple Street. In Santa Ana County, where I spent eight months, some sixteen people were baptized in that part of the state of California. In Oakland, where I completed my mission in 1898, I had the privilege of baptizing one or two of the first members in Oakland, now a stake of some fourteen wards and branches.

I have always loved California because of the many things that came to me from the Lord. It was there I was shown a vision of the Northern States Mission, to which I was called within five years after returning from my first mission. Even though I tried everything

to avoid being called there, even to moving to another stake, it still came. I have always been grateful to the Lord that I accepted my call to California and to the Northern States.

I had worked hard for several years in order to go to college and receive the title of a doctor. It took all my savings to fill my mission in California. It took the savings of three or four years to accept a call to the Northern States. We went there when the Church was poor, when the tithing of the mission was less than \$1,000.00 the first year. We stayed there more than sixteen years, and the Lord was good to us. He is good to us now in our going back to California because there is something in the association of men and women in the mission under the Spirit of God that is sweeter than anything I have ever known in all my life. It is the thing that is beyond the power of man to express. I am grateful for my life's experience under the influence of the mission field.

I have often wondered who I am, what I have done in life to be entitled to all the blessings that God has given to me, for opening my eyes and touching my sensibilities to know that God lives and that Jesus is the Christ, that he has established his Church upon the earth, given it his name, his organization for the education of his people to prepare them to come back and enjoy his presence. It is the greatest university ever established in the earth; it was established by God himself, and those who work at it humbly and prayerfully will know beyond the shadow of a doubt that it is God's established work. It has just begun. It will encompass the earth, for the gospel must be preached to all the nations of the earth.

I humbly pray that he will make us worthy of the positions we hold, worthy to be called into his service both here and hereafter.

We have approximately 400 local missionaries and are now trying to teach them the responsibility of showing their light to their neighbors, else they might find accusing eyes looking at them, even on the Other Side, if they have hidden their light under a bushel, and have not done their part to teach their neighbors the gospel of Jesus Christ.

May He awaken all of us to the responsibility that rests upon us for the light that has come into our lives, may we turn missionaries, may the whole Church become conscious of the fact that they are responsible to God our Father for the light and testimony and truth that have come into their lives, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

After singing by the congregation and benediction by President John M. Homer of the Idaho Falls Stake, the Conference will be adjourned until two o'clock this afternoon.

Will you please bring your song folders with you and try to be in your seats at five minutes to two o'clock.

The congregation will arise and sing, "Jehovah, Lord of Heaven and Earth," Song Folder number 13, L.D.S. Hymn Book 196.

The congregation sang the hymn, "Jehovah, Lord of Heaven and Earth."

Elder John M. Homer, President of the Idaho Falls Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

FIRST DAY AFTERNOON MEETING

Conference reconvened promptly at 2 p.m., Friday, October 6, with President David O. McKay, Second Counselor in the First Presidency, conducting the exercises.

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

This is the second session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant who has a direct wire from the tabernacle to his home, has requested that I conduct the exercises.

There are present on the stand this afternoon the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, members of the First Council of Seventy, and the Presiding Bishopric.

The attendance at this conference, because of increasing difficulties in transportation both by automobile and by railroad train, is limited to representatives of the Priesthood of the Church. However, nearly every stake is represented.

Through the courtesy of radio station KSL the proceedings of this meeting are being broadcast.

Elder Richard P. Condie will direct the music, and Elder Frank W. Asper is at the organ.

The congregation will now join in singing, "Come All Ye Sons of God." Song Folder number 25, Hymn Book number 202. The congregation will remain seated while singing.

The congregation sang the hymn, "Come All Ye Sons of God." President Royle S. Papworth of the Star Valley Stake offered the opening prayer.

The congregation sang the hymn, "Sweet Is The Work." (Song Folder No. 29, L.D.S. Hymn Book No. 91.)

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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ELDER JOSEPH F. MERRILL
Of the Council of the Twelve Apostles

Brethren and Radio Listeners:

Much is said these days about winning a lasting peace following the terrible and fearfully destructive global war now raging. Various plans are proposed for attaining this greatly and widely desired objective. But we know that this can be achieved only if certain conditions are met among which are fair, right, and just provisions made for all nations, defeated as well as victorious. But in the few minutes allotted to me I desire to talk about some conditions on the home front that affect peace.

THE APPLICATION OF THE GOLDEN RULE

The reply of Jesus to the lawyer who asked "which is the great commandment in the law" was as follows:

... 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 neighbour as thyself.

On these two commandments hang all the law and the prophets.
 (Matt. 22:37-40.)

Since we are all children of our Father in heaven, the term "neighbor" as used by Jesus means our fellow men. Now, as an evidence that we love our neighbors as we love ourselves, we must treat them in all respects in our relations with them as we would like to be treated were the circumstances reversed—we in their shoes, and they in ours. In other words, we must live the golden rule. And because we do not live the golden rule there is more or less severe and tragic trouble all the time within the borders of our country, all of which would disappear if we kept the second great commandment.

Yet none of us fully keeps this commandment. Why? One reason is we are all too selfish, not some of us only, but all of us. Let me particularize by citing a few cases.

First, let us begin with a corporation having assets worth millions of dollars. Its money has come from thousands of stock-

holders and the sale of bonds. The stockholders elect directors who in turn appoint officers and other employees and fix their salaries. Some of these salaries are likely large—very large. The greater the assets the greater the salaries are likely to be. They really far exceed the needs of the recipients to maintain a decent standard of living. Commonly, also, these salaries have no relation to the ability of the corporation to pay dividends. Hence some stockholders feel aggrieved, thinking they are not fairly treated. Further, these big salaries incite workers to demand higher pay and create prejudice in the minds of the public against the corporation. Is any thought given by the directors to the golden rule when they fix compensations for themselves and the high-ranking officers? And does the company management always treat its employees as brothers, as neighbors, entitled to be dealt with according to the requirements of the golden rule? A few of these employees may even be more indispensable to the success of the company than the officers themselves, but in comparison they are underpaid. I have reference to inventors and others endowed with special gifts the products of whose ingenuity make it possible for the company to have a prosperous business. Our marvelous mechanical civilization is based upon research and invention. Managers are often ordinary men, given opportunity. Inventors are always men with extraordinary endowments.

Another illustration, seldom given: A highly respected and necessary profession has allowed itself to be maneuvered into a position where it absolutely controls one phase of the well-being of the public. There is no closed shop labor union of which I have heard that so completely controls its field as does this profession. It limits the number permitted to qualify for the profession, thus preventing any overcrowding in the field of service, and so practically insuring full employment to entrants. The standard of fees is so high that multitudes in the middle classes are hardly able to afford necessary service. The income of successful practitioners is far above that of most other people of equal or greater ability but engaged in other essential vocational fields. The situation appears to be entirely out of harmony with the requirements of the golden rule.

THE PRESENT STATE OF POLITICS

Let us glance at the political field. Though the need for statesmen was perhaps never greater in the history of the country, the supply, perhaps, was never proportionately less. Certainly the supply of politicians, even demagogues, was never greater. I use the term "politician" in the sense of a holder or seeker of political office who regards getting and holding the office as the all-important thing and who schemes, bargains, and promises in order that he may get support and votes. His principles are often tenuous and easily changeable to suit the needs of the hour. The demagogue is an unprincipled politician.

The statesman is a man who would "rather be right than be

president." He is an able man of principles and of character who avoids compromising with his principles and disdains buying support by making promises to people who seek wholly selfish ends, for this is akin to the crime of bribery.

But it is probably true that the people themselves are responsible for the paucity of statesmen and the abundance of politicians and demagogues. Many years ago I sat one evening in the park with an elderly man, manager of the apartment house in which I lived. He said that for thirty years he was a member of the Illinois state legislature and related many interesting experiences. But I shall never forget one remark he made which was "every man has his price; some votes can be obtained for \$50, others for \$500, and occasionally \$50,000 is the price." Unsophisticated as I was, this statement was hard for me to believe, but I had no reason then or now to doubt its truth.

Yes, the people themselves help to make politicians by offering them tempting inducements. The desire to serve the public is commendable, particularly when it is coupled with pure motives. But the itch for office and the emoluments thereof, sometimes affects otherwise good men so deeply that they yield to all sorts of temptations in their efforts to obtain or retain office.

Our primary election system is bad in at least one respect—it helps to make politicians and demagogues. The short time allotted me will not permit of showing why, but supporting reasons will occur to my listeners. It requires a strong man of firm resolve to go into a hotly contested primary for a high office and come through untarnished. In the primary he is on his own, not governed by the platform and backed by the resources of his party. He is likely to be contacted by many groups, actuated by wholly selfish motives and offered assistance of money and votes if——. A statesman is not purchasable; a politician may have his price. Even highly respectable groups may forget themselves and make offers and considerations, as has previously been done right here in our own state, so rumor says. Shame upon them wherever and whenever their motives are selfish and not clearly in the interests of the public good! In such cases, in principle at least, are they not offering bribes. Good laws should be made and enforced that would protect the public and public officials from all forms of bribery and near bribery.

In passing, may I say frankly that I believe a return to the convention system, where to a large degree candidates were "called," would be a factor in saving nominees for election from some of the temptations they now face in the primaries.

SELFISHNESS A DOMINATING FACTOR

We know that a dangerous doctrine has been fostered by some selfish groups and accepted by some politicians to the effect that the world owes everybody a living, irrespective of one's worthiness. Of course no living soul, unable to help himself, should be allowed to

suffer for the necessities of life, if it is possible to prevent it. We are all fully committed to this Christian truth. But, unfortunately there are people who are indolent, thriftless, selfish, and sinful. Yet, they are voters and thus they have influence with politicians. But they are also human beings and therefore our brothers. They need to be helped to reform and helped to opportunities where they can work for what they get and thus become self-respecting. But is it not demoralizing to them to agree with the idea that the world owes them a living, irrespective of their worthiness? As a matter of fact should not worthiness always be a prime factor in determining the rewards given to anyone? Is not this what our religion teaches us? Could divine justice be otherwise based? Eternal progress, a beautiful doctrine, is based on worthiness.

Let us refer to another phase of our theme—that of selfishness as seen exhibited by some officials and members of organized labor. I think it very unfortunate for all concerned—union members and the public—that these organizations and groups have been pampered by selfish politicians and others until they have become a dominating factor in the politics of this country. Now, I believe wholeheartedly in labor unions and in collective bargaining. But the idea of "the closed shop," as we commonly understand the expression, is very repugnant to me. As I see it, "the closed shop" is based upon selfishness run riot. It ignores the basic principles that all men are equal before the law and no one should be deprived of his right to "life, liberty, and the pursuit of happiness." This is the very foundation upon which this republic was founded. To weaken or destroy the foundation is to endanger the very existence of our republic. We frequently use the expression "our American way of life," unmindful of the fact that the true American way of life is based upon our divinely inspired Constitution, as it was interpreted by the ablest legal minds in this country during the first century and a quarter of our national history.

But now—is it due to the emergencies of war?—bureaucrats have taken over. Personal liberties have been severely restricted and in order to serve his country in a war-service or war-production plant, or in some other plants, a man must join a union, so it is said, and pay initiation fees, sometimes high, as well as dues, as required by closed-shop agreements. Recently I was told a plant needed a skilled worker. One was obtained through the employment agency. He was a drinker. At length he was discharged after twelve days of bungling work, because of being continually under the influence of liquor. The plant had been operating open shop, though the employees had a union of their own. The drunkard appealed to his union with the result that the company was ordered by a bureaucratic agency to bring him back, to pay him the high wages for lost time, and to make a closed-shop agreement with the drunkard's union without an election being held to determine who were entitled to bargaining rights. All the company workers, not members of the

drinker's union, and largely in the majority, I was informed, were thus forced to join a union they did not prefer. But no appeal to the courts was permitted. Was this procedure in harmony with the requirements of the golden rule and of the Constitution?

It is said, however, the closed-shop is necessary for the success of the union movement. If so, let the union movement fail. We must not deny any man his free agency or take from him his right to "life, liberty, and the pursuit of happiness." The right to work is absolutely fundamental. I repeat, I am in hearty sympathy with the organization of labor and with collective bargaining, that is, with the plan of a committee of employees meeting regularly with employers to consider all matters of mutual concern. But in my feelings I am strongly opposed to the "closed shop," as the term is commonly understood. And I do not believe the "closed shop" is essential to the success of labor unions, operated on principles of right, fairness, liberty, and justice. Did not Samuel Gompers also have this view? Further, should any organization, operated on principles antagonistic to these, be tolerated in America? Would it be tolerable for the Church to say to its people living in Logan, or Provo, where we are in the majority, you must not permit non-tithepayers to live among you? Certainly not. Yes, the right of every American citizen to "life, liberty and the pursuit of happiness" should be protected, be he Mormon, Jew, Gentile, infidel, or pagan, white, yellow or black, union member or independent. Every American citizen should be free to do as he pleases so long as he does not infringe on the rights of others.

Right now there is a pressure movement on to raise wages of workers in war industries. Do those sponsoring this movement recognize that there are millions of workers in America, engaged in essential industries, whose incomes did not increase during the last three years in anything like the proportion to those of workers in war industries? In fact, because of the rise in the cost of living, the net income of multitudes of Americans is less today than it was three years ago. Can this be said of any worker in war industries? Figures say not. If another raise in wages of these war workers should now be made, would there not be a still greater discrimination against these multitudes? The situation is extremely complex. But is there any fair-minded citizen, be he a union or a nonunion American, who wants to profit at the expense of his neighbors? Let us hope not.

My time is up, so I must close. Of course a multitude of illustrations could be given of the fact that few, if any, of us fully keep the second great commandment. We are all in need of repentance. Let each of us search his own heart and make sure that it beats in harmony with the divine will and then act accordingly. In my humble judgment, lasting peace—certainly worth the price—in our beloved America, as in the world at large, must be based upon living acceptably before God the second great commandment. Brotherly love must prevail. Liberty and freedom under wise and righteous laws,

administered in harmony with the provisions of our divinely inspired Constitution must be preserved. Selfishness and greed must be subdued and righteousness exalted. The Lord help each of us to this end, I pray in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

Dear Brethren: I am very happy to be with you in our conference, and I trust that I may contribute to the spirituality of our meetings held during the days of this conference.

FAITH AND WORKS CONSISTENT WITH RIGHTEOUS LIFE

We as a people are trying to correlate, and with considerable success, our faith and works, knowing that this type of combination will bring to us the best in life and a better reward in the future life.

It has always seemed strange to me that so many of our friends expect us to live more consistently according to our faith than they expect other people to live their faith. Perhaps it is because they are acquainted with our teachings and know that we emphasize the fact that our salvation is so dependent upon how righteously we live here upon the earth. That well-known saying of the Apostle James, "...shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18), is consistent, practical, and efficient.

In talking to a visitor one time on Temple Block, he inquired about our religion and asked for an explanation about our faith and our Church. As usual, I commenced immediately to quote from the Articles of Faith and explained about the establishment of the Church. In a short time he made this remark:

I am not concerned particularly with what you believe or have written; I am more concerned as to how efficiently you carry out the things that you believe and have written.

A similar thought was expressed by a musician who had been brought here from the east by the M.I.A. to judge some of our contests at a June conference. On a Friday evening we were at Saltair where the dance festival was being held. The dancers had been well-trained and were so efficient that they could execute the different intricate steps and formation with considerable skill, and because of the precision and order it was very beautiful. In order to see better, the man from the east and some of the rest of us stood on the band stand and watched the demonstration on the dancing floor.

A while later, he made this comment:

The thing I am wondering about is, after seeing all these young people on the floor so perfect in their deportment and their culture, just what will happen when they finish this demonstration and commence to dance the regular dances and act, so to speak, as they please. If I go into your wards

or your stakes, will I find the same type of beauty and culture that I find on the floor tonight?

This same thought is given prominence by the Apostle James in this statement:

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone. (James 2:15, 16, 17.)

When our friends see us in action, doing the things we have been taught to do, their faith and confidence in us increases and is a testimony to them of the worth-whileness of the gospel.

A PRACTICAL DEMONSTRATION

I remember hearing of a man who was very sick in one of our wards. His crops needed planting. He was the only one on the farm, his boys having gone to war. If he couldn't get out and plant, he would have no crops in the fall. A number of his neighbors and members of his quorum, hearing of his condition, assembled at his farm at a given time with their plows and all other utensils necessary to prepare the ground and plant the crops. In a short time it was all done, and the brother and his family were assured of the necessary food and money at the harvest time. That was a demonstration of the Gospel in action.

It is just the same in thinking about the Word of Wisdom. I am certain the majority of our boys who are away are living up to the principles of the Word of Wisdom and doing it splendidly. Occasionally we find some boy who may not do this.

An incident was related of one of these boys. We had a young man who had just gone into the army and who had only recently become a member of the Church. He was explaining to a number of other soldiers about the Word of Wisdom and our people living so closely to that part of our faith. An officer came along who was also one of our people and, hearing the discussion, said to this young man:

"I wonder why you want to be so fanatical about these things. I am quite sure that you know as the rest of us know that no one will be shut out of heaven because he smokes a cigaret or takes a drink."

WORKS ARE THE PROOF OF FAITH

The splendid testimony of President Grant this morning would rather convince a fellow that it is not so much the one cigaret that is against him but what it leads up to and finishes with. Once we leave the road of right, it is often very difficult to find our way back to it again.

In my visits to some of our wards, I see so many of our meeting-houses not so well-filled at sacrament sessions. We often read in the papers the statement that people are not going to the churches

on Sunday, and because of the lack of attendance many churches are being closed.

I wonder whether we are making the necessary effort to prove to the Lord that we not only have faith but also works in honoring and keeping his holy day sacred. Perhaps we need to repent and indicate to our friends that our religion has the vitality in it not only to keep our meetinghouses open, but also to crowd them with our membership because we love the Lord enough to keep His commandments.

May our Heavenly Father bless us that we may be so consistent in our living that he can say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord," (Matt. 25:21), I pray in Jesus' name. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

Paul declared: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16.) Others define the gospel as tidings of great joy, some as the body of doctrine promulgated by the Savior and his apostles, and it may be termed the constitution of God's kingdom; but Paul's definition causes one to pause and contemplate the intriguing term "godly power" as an element in the plan of salvation and whether or not man can acquire and develop godly power.

THE POWER OF GOD MADE MANIFEST

The power of God is manifested by and through the priesthood. It was through the power of God that worlds were created, providing a tangible evidence of God's power. The power of God is evidenced and keenly felt in righteous words, honest deeds, sincere emotions, and clean thoughts of men. The power of God is creative, both in a spiritual and temporal sense, for all things were created, first, spiritually and then temporally. By his power the earth was formed; by his power light and darkness were separated; by his power the land and water were separated; by his power the vegetation, fowls of the air, the fish of the sea, and all earthly creatures were brought into being; but the most important of all these was the creation of man in the exact image of his Creator. The finite mind cannot comprehend or understand the full significance of the creation nor of the principles and the powers involved therein, but we do know that the creation was a great and stupendous work accomplished by actual, spiritual, mental, and, who knows but what some physical effort was necessary on the part of our Heavenly Father. There must have been an element of work, of effort, in it, or else why the declaration found recorded in Genesis 2:2, "And on the seventh day God ended his

work which he had made; and he rested on the seventh day from all his work which he had made," an indication of the necessity for rest after such a tremendous accomplishment.

ADAM'S EXPERIENCES

When Adam was placed in the Garden of Eden to enjoy its beauty, comforts, and food already produced, the Lord enjoined him merely to prune the garden and keep it in good condition; but soon thereafter the fall came as foreordained, and Adam was cast from the garden. He found himself in the lone and dreary world, far different from the orderly Garden of Eden. The voice of the Creator declared to him that if he were to eat, in fact to exist, it would depend upon his efforts whereby in the sweat of his brow and the toil of his hands should he eat his bread, pointing out, too, that noxious weeds and thistles would stand in his way, creating the necessity for more work and effort. With Adam leaving the garden there came into being the most important project among men, namely, that of agriculture which produces food and raiment for man, the first two physical requisites, and moreover affords more actual work than any other industry. But Adam was not left unqualified to meet this new condition, for his Eternal Father had bestowed upon him the mental and physical potentialities to create by his labors all the necessities of life. So man from the beginning possessed the potential power of creating his requirements through work. The words "create" and "work" are synonymous. Hence, the power of God is work, by which I mean the conscious exercise of spiritual, mental or physical effort and activity.

MAN'S GROWTH COMES THROUGH WORK

The very spiritual, mental, physical makeup of man fits him for work and the acquirement of godly power therethrough. Think, if you will, of all God's creations, there are none comparable to man spiritually, mentally, or physically. In the mind of man, the plan is formulated, and physical instruments, such as the hand, bring into actual existence the plan of the mind. There is nothing comparable to the hand as a useful tool. The things that can be done and accomplished by the hand are innumerable. The most delicate mechanical instruments, such as the electric eye, the radio, radar, all forms of transportation and buildings, are the creations, first, of the mind, influenced by the spirit of inspiration, and, secondly, the hand of man—man, the son of the Eternal Creator.

We have spoken of man's mental and physical attributes but what of the spiritual? There is no question but what the development of the spirit depends entirely upon the mental and the physical work of man. Therefore, any individual who denies himself the privilege of work denies himself salvation and exaltation in the kingdom of God. He denies himself the power of creation. First, he imposes on

others and their efforts the responsibility of providing temporal sustenance. Secondly, his mind being idle, he becomes open to the influences of the evil one, for as it has been said, "An idle mind is the devil's workshop." Mental progression stops. "No man can be saved in ignorance." Physically he becomes weak, subject to disease, and as medical science has declared, his span of life is shortened ten to twenty years, which is logical because the body, like a machine out of use, becomes rusty and obsolete. Spiritually, he loses contact with the divine. His spiritual body literally starves and becomes emaciated and weak. The experiences of mortality have done him but little good.

The Lord knew his children in the spiritual world, fully realizing that upon their return to his presence, there would be a great difference in achievements—some taking full advantage of the opportunities in mortality, thereby achieving highly. Others would achieve in a partial way. Then there might be the indolent and careless. Therefore, out of justice and proper rewarding, the Lord indicated that his children would be judged by their works and very properly established three glories as a reward—the celestial for those who achieved highly, the terrestrial for those who achieved partially, and the telestial for those who were indolent and careless.

IDLENESS A DEMORALIZING AGENCY

The modern day trends in religion advocate the corrupt philosophy that man's salvation is assured by grace alone, which contradicts the teaching of the Master, "Faith without works is dead." And why should faith without works be dead? Because the godly power of work, the power of God unto salvation, has not been invoked. Moreover, men are being taught a demoralizing, and might I say a most degenerate doctrine that the world owes them a living without physical or mental effort upon their part. There has been nothing in history which has undermined and destroyed the moral fabric of the people more than this false doctrine, not a new doctrine, for it had its inception in the council of heaven when the Son of the Morning, Lucifer, proposed to save mankind without any effort upon their part. Men are encouraged to lean upon the government for their sustenance rather than to depend upon their God-given powers to create by the sweat of their brow and the work of their hands the necessities of life. It is odd that there are those who think that our government has an inexhaustible resource of money which will always be available.

ROBERT INGERSOLL'S OPINION OF GOVERNMENT SUPPORT

On this point may I quote Robert Ingersoll. I do not agree with him on many things, but on this point, he is right. Said he:

In the first place the government does not support the people, the people support the government. The government is a perpetual pauper. It passes 'round the hat and solicits contributions; but then you must remember that

the government has a musket behind the hat. The government produces nothing. It does not plow the land, it does not sow corn, it does not grow trees. The government is a perpetual consumer. We support the government. Now, the idea that the government can make money for you and me to live on—it is the same as though my hired man should issue certificates of my indebtedness to him for me to live on. Some people tell us that the government can impress its sovereignty on a piece of paper, and that is money. Well, if it is, what is the use of wasting it making one dollar bills? It takes no more ink and no more paper—why not make one thousand dollar bills? Why not make a hundred million dollar bills and all be billionaires? How do you get your money? By work. You have to dig it out of the ground. That is where it comes from. Men have always had a kind of hope that something could be made out of nothing.

LABOR A SACRED OBLIGATION

The only preventive for further decadence in the morals, intelligence, spiritual, and materialistic affairs of man is not less work, but more work, the proper understanding between employee and employer, both of them realizing that they have sacred obligations to one another. He who would hire the laborer should realize that there is imposed upon him a sacred obligation, namely, as stated in Luke that the laborer is worthy of his hire. On the other hand, he who labors with his hands should remember his obligation of an honest day's labor. It is as the writer of Proverbs declares in 10:4: "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." The last sentence of this verse that "the hand of the diligent maketh rich," impels me to quote to you a statement of Abraham Lincoln:

Labor was prior to capital, but property is the fruit of labor. Property is desirable and is a positive good to the world. That some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not he who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example insuring that his own shall be safe from violence when built.

The power of God which is work, creative work, as I have defined it, is the foundation stone of salvation, temporally, spiritually, and mentally. The cornerstone on which this great republic rests is that of work and free enterprise. Should the cornerstone deteriorate, the national structure will collapse. The cornerstone must be strengthened and reinforced by greater endeavor, for there is now resting upon this nation a burden of debt the like of which the world has never known before, stupendous beyond the imagination and comprehension of the average mind; and its liquidation, if it is liquidated according to just and honest principles, can only be accomplished through the application of godly power, namely, work on the part of its citizens. This statement is sustained by an excerpt taken from a bulletin published by the Tax Foundation in New York City:

The relation between average earning power and the average debt load on the individual is significant. A large part of the debt is held by banks, insurance companies, and other savings and investment institu-

tions. The future welfare of millions of people depends on the continued solvency of these institutions and that depends on maintaining the value of their assets, including government bonds. But the value of the government bonds depends on the labor and earnings of the people and on their capacity to provide enough taxes to pay the interest and redeem the principal of the debt.

Anything short of this will bring bankruptcy and chaos to all. One cannot think or speak of the gospel of the Lord Jesus Christ as being the power of God unto salvation, spiritually, mentally, and temporally but what there comes to mind the memory of the intrepid pioneer—he who saw and understood the Gospel with all its implications and obligations, accepting them wholly, willingly, and with no reservations as to work—hence his memorable achievements. There stands to his memory an everlasting monument in the form of the restored Church of Christ a great state, the emblem of which is the beehive—a symbol of industry, thrift, and no place for the idler but an attitude of helpfulness to the aged, the widowed, and the fatherless. As heirs to all these blessings, there stands before us the challenge of the pioneer, and if we accept it, we will take from his gnarled hand of toil the torch of the gospel of salvation to exemplify its ideals, its saving power in unceasing work.

We are a blessed people in that we have a living prophet of God, whose counsel on the matter of work is as follows:

I have never seen the day when I was not willing to do the meanest work [if there is such a thing as mean work which I doubt] rather than be idle. . . . I assert with confidence that the law of success here and hereafter is to have a humble and prayerful heart and to work, work, work.

Of all Christian peoples and American citizens, we should stand out preeminently as a people full of faith in the Creator, a people of integrity, and a people which demonstrates and proves to the world that the power of God in the gospel of the Lord Jesus Christ is the power and the efficacy of work as I have defined it.

I humbly pray that every man, woman, and child in Israel will understand the full significance of work, in the name of Jesus Christ. Amen.

A vocal solo, "In Native Worth" (from "Creation")—Haydn, was sung by J. Marcus Griffin.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

Dear brothers and the radio listeners:

In attending the genealogical sessions of the quarterly conferences in many stakes there has been sung beautifully the song, "Open the Gates of the Temple," which ends with the solemn testimony: "I know that my Redeemer lives, and because he lives, I shall live," and I always feel to say with Luke:

... I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: ... (Luke 10:21.)

THE REQUIREMENTS IN OBTAINING A TESTIMONY

In a high council testimony meeting some time ago I heard one of the number say: "I am happy in the work and have made research and this Church and its doctrines satisfy me better than anything I have found." Then another arose with deep feeling declared: "This is the work of God, I *know it*. It is the Lord's eternal plan of exaltation. I *know* that Jesus lives and is the Redeemer." I was uplifted by his sureness. And I went to the revelations of the Lord to see how it is that some are so sure while others are passive or have doubts.

I recall the experience of the Apostles when the Lord manifested himself to them after his resurrection and found a group who accepted him, but one of the quorum being absent declared that he would not believe unless he could see in the Lord's hands the print of the nails, and thrust his hand into the wounded side. And when the Savior, anticipating his doubt, had commanded Thomas to thrust forth his hand and feel and know, he said:

... Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

The Lord thus indicated that a knowledge of spiritual things may be had without perception through the five senses. He has keys by which we may have a knowledge of his work. In the temple he taught the Jews. They marvelled at his knowledge and positiveness and said: "He speaks as one having authority."

The Redeemer declared:

... My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. (John 7:16, 17.)

What is it to *know* of the doctrine? It is an unwavering assurance. The Lord has offered a rich reward but has provided that it can be had only by meeting certain requirements. He has said:

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 predicted. (Doc. & Cov. 130:20, 21.)

In this case the blessing promised is a *knowledge of the divinity of the doctrine*. And in this case the law or requirement is that one must "do his will." Most of us know what his will is, far more than we have disposition or ability to comply.

The Lord has reiterated his promise with much emphasis:

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peace-

able things—that which bringeth joy, that which bringeth life eternal.
(Doc. & Cov. 42:61.)

SPIRITUAL BLESSINGS IN THE WORD OF WISDOM

We preach and discuss the revelation known as the Word of Wisdom, and usually think of the temporal blessings that will come to us in increased health if we live in harmony with its teaching, that we might run and not be weary and walk and not faint, and the destroying angel should pass us by, but there is also a spiritual aspect which is more far-reaching and should stimulate us to high purpose. The promise I am thinking of is this:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments . . . shall find wisdom and great treasures of knowledge, even hidden treasures. . . . (Doc. & Cov. 89:18, 19.)

What could be so priceless as wisdom and knowledge, even hidden treasures? Surely the treasures here referred to are not those of scientific accomplishments. Such will come revealed as light from heaven discovered through the research of men, but these hidden treasures of knowledge in the revelation are those which can be had only by use of the keys given which are: "Walking in obedience." And while the discoveries in the physical world are very important to us *here* in mortality, the spiritual discovery of a knowledge of God and his program reach into and through eternity.

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

A TESTIMONY OF THE TRUTH COMES THROUGH RIGHTEOUS LIVING

Another revelation gives us this:

. . . For unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. (Doc. & Cov. 42:65.)

which indicates another requirement: One must be baptized and receive the Holy Ghost and still live the commandments to be given the knowledge of the divinity of the work. Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the program will bring that assurance; but an all-out effort to live his commandments. We often see this in the lives of members of the Church. One said to me in a recent stake I visited, "I assiduously avoid all testimony meetings. I can't take the sentimental and emotional statements that some of the people make. I can't accept these doctrines unless I can in a cold-blooded and rational way prove every step." I knew this type of man as I have met others like him. In no case had they gone all-out to live the commandments: Little or no tithing, only occasional attendance at meetings, considerable criticism of the doctrines, the

organizations and the leaders, and we know well why they could have no testimony. Remember that the Lord said:

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

Such people have failed to "do what he says." Of course, they have no promise.

On the other hand we have the missionary completely immersed in his work, giving to it his every thought and energy, and living closely the commandments. Almost without exception they have lived worthily, kept the commandments, and have been rewarded with a knowledge as promised by their Savior, in proportion to their faithfulness. Consider also the thousands of ward, quorum, and stake and mission leaders who have an abiding testimony. It is not blind loyalty but faithful observance, and turning of keys which open the storehouse of spiritual knowledge. The Lord revealed again to the Prophet Joseph:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am and that I am the true light . . . and . . . the Father and I are one. (Doc. & Cov. 93:1, 2, 3.)

The Lord will not discriminate between his children but delights to own and bless us all, if we will let him. And here he reveals another most important item—one must be free from sin to claim the blessing of an unwavering testimony, and sin is of two kinds, those of omission and those of commission.

When I was a very small boy, I was taught the habit of going to sacrament meetings. Mother always took me with her. Those warm afternoons I soon became drowsy and leaned over on her lap to sleep. I may not have learned much from the sermons, but I learned the habit of "going to meeting." The habit stayed with me through my life. And even from those early years in the testimony meetings, I often came home distressed by the expressions of critical people who took issue with those who had borne their testimonies with such fervor and sureness. "Why does Sister Blank say she knows that Jesus is the Christ? How can she know? Why does Brother Doe declare with such definiteness that Joseph Smith was a Prophet of God and that this is the Church and kingdom of God? I doubt if they know any more about it than I do." Then I refer these who would rationalize to Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

But our Father in heaven has repeatedly promised such knowledge upon compliance with his commands. Hear his words in

modern revelations speaking to those who fear him and delight to serve him in righteousness unto the end. He says:

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them. . . . (Doc. & Cov. 76:7-8.)

PROMISES OF THE LORD TO HIS PEOPLE

It was in 1841 that the Lord commanded the Prophet to release his brother, Hyrum, from the Presidency that he might function as the Patriarch. In his place William Law was called and was instructed through the seer:

. . . let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things. . . . (Doc. & Cov. 124:97.)

And a similar promise was made to Sidney Rigdon as he was called to be a spokesman to the Prophet Joseph:

And I will give unto him power to be mighty in testimony. And I will give unto thee power to be mighty in expounding all scriptures and that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. (Doc. & Cov. 100:10-11.)

The Lord seems to extend the same privileges and makes the same promises to all his people:

. . . I the Lord am willing to make these things known unto all flesh. (Doc. & Cov. 1:34.)

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. (Doc. & Cov. 6:7.)

GOSPEL TRUTH REVEALED THROUGH THE SPIRIT OF THE LORD

It should be kept in mind that God cannot be found through research alone, nor his gospel understood and appreciated by study only, for no one may know the Father or the Son but "he to whom the Son will reveal him." (Luke 10:22.) The skeptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or his program; that no amount of research nor rationalizing will bring a testimony, but it must come through the heart when compliance with the program has made the person eligible to receive that reward. The Savior could have taken highly trained minds from the temple porches for the chief builders of his kingdom, but he went to the seashore to get humble fishermen. He wanted men

who would not depend upon their own intellects *only* to ferret out the truths, but unbiased men to whom he might reveal his new program, men who were trusting and sincere and willing to serve. He tested Peter on one occasion by asking him to identify him, and with power and sure of his grounds the first apostle declared: "Thou art Christ, the Son of the living God." (Matt. 16:16.) Surely the Redeemer must have been pleased, and he then revealed the source of Peter's knowledge by saying:

... Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

There were many trained and educated Jews in Jerusalem who rationalized themselves completely out of a testimony and the rich spiritual life. Though Jesus was among them and they could see his miracles and hear his words, it was still an impossibility for those scribes and Pharisees to prove him to be the Redeemer by any of their mental processes, or by the kind of proof that many moderns require. But Peter and his associates, receptive as they were, knew the process. They lived the truth, and they *knew* the truth, and the truth made them free and gave them peace.

REQUIREMENTS FOR RETAINING A TESTIMONY

To acquire a testimony, then, one must be in tune with the Spirit of the Lord, keep his commandments and be sincere. Because one does not receive this positive assurance is no reason why another cannot. To say that another person cannot see the light because you fail to comprehend it is to place unwarranted limitations on another's power. To say that no one can know of the doctrine because you do not is like saying that there is no germ or virus because it is not visible to you, and is to deny the word of God.

To hold his testimony one must bear it often and live worthy of it. The Lord declared his displeasure in the failure of his people to bear testimony.

Destructive criticism of the officers of the Church or its doctrines is sure to weaken and bring an eventual end to one's testimony if persisted in.

And so there have come ringing down through time the testimonies of men who knew and bore witness:

John, the cousin of Jesus, saying:

"Behold the lamb of God which taketh away the sins of the world."

The apostles in the storm-tossed ship exclaiming: "Of a truth thou art the Son of God."

The Prophet Mormon from Nephite history declaring: "... God is not a partial God—but he is unchangeable from all eternity to all eternity."

Nathaniel, an Israelite in whom could be found no guile: "Rabbi, thou art the Son of God. Thou art the King of Israel."

Andrew, the apostle, who told Peter, his brother: "We have found the Messiah, which is, being interpreted, the Christ."

Joseph Smith and Oliver Cowdery in their positive declaration: "That he lives" and "that he is the Only Begotten of the Father."

And Job with his unalterable testimony: "I know that my Redeemer lives."

These and countless others through the centuries have "done the will of the Father." They have received a knowledge of him and his work. This same promise is made by our Lord to all who will do likewise.

May I add my testimony. This is the work of God. He is at the helm. It will go forward till his glorious program is consummated. I bear my testimony most humbly in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and fellow workers:

In his address this morning, President Clark spoke of postwar problems. They are many, and they keep pounding upon our thinking. President Clark enlarged upon the most important of these problems. I would like to call your attention to one or two minor, though also important, problems, which are being much discussed at present. If it seems to be largely of a temporal nature, my defense is that in the Gospel of Jesus Christ there is really no distinction between the temporal and the spiritual. Speaking to the Prophet Joseph Smith, the Lord said:

... verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal . . . (Doc. and Cov. 29:34.)

THOUGHTS ON THE RETURN OF THE SOLDIERS

At a recent stake conference, a fine young man, a soldier, enjoying a brief furlough, addressed the congregation. He was clearly perplexed. He wondered why in the heat of battle, he had escaped the bullet that took the life of his buddy. He spoke of the interruption of his education; the frustration of his life's plans; and the hell that we call war, into which he had been catapulted. He declared his readiness to die, if need be, for the freedom of man; but wondered why men should have to die to possess freedom, which belongs to every man by the right of his existence. "Shall this self-destruction of man continue?" he asked. As he sat down, he voiced the question now asked by millions of men: "What of the future?"

I thought of the 80,000 youths and young men of our faith, members of the Church, nearly all of whom will return, after the war, whole in body, but perhaps maimed in spirit, and scarred in memory, by the unnatural life in the army and navy, and by the inexpressible horrors of warfare, as conducted by "civilized" man. They will return to a world which has been shaken and changed by the turmoil and tumult of battle in the air, on the land, and under the sea. It will be a new world. They shall not see again the world they once knew. The forces of change will have carved deep furrows in the face of human existence.

These returning men were torn from their native soil by the roots. In the field of war, they have been nurtured with the poison of destruction. How to transplant them, to revive their full vigor, and ensure normal growth after the war, is perhaps the major problem among the many that will arise in the proposed reconstitution of the world.

Human history does not justify the belief that returning armies will be adequately rehabilitated by governmental efforts. Grants of small sums of money, or the offering of opportunities to the few, cannot restore that which has been lost, or supply the needs of the many who will need help. That has been tried before, without success. Salvation by government, whether spiritual or temporal, before or after a war, is a delusive and elusive will-o'-the-wisp. With God's help, men win success by self-effort, and only so.

DUTY TOWARDS THE DEFENDERS OF OUR COUNTRY

The responsibility for our homecoming boys, who are really the coming generation, will rest, as in ages past, upon the family and the home and the cluster of neighborhood families and homes. Each man must bear his own burden. Such help as he needs must be given by family and immediate friends. By such a distribution of a labor among many any task is easily accomplished, far beyond the power of any government. In every household we must convert our faith for peace, and our love for our boys, who have been willing to face death for us, into sober planning and direct activity. We must sift the many possibilities for the benefit of the returning lads. This duty, which we owe our defenders, cannot be shifted to others. Nor can a central agency undertake it successfully. Moreover, that is ever the method of the Gospel of Jesus Christ.

Now is the time to undertake such planning and the consequent preparation. There should be no delay. We must be prepared. Building is slower than destruction. Our boys may soon be coming home. They will then be ready for the next adventure. We must not reward their sacrifices with disappointment. Rather, we must be ready also with the necessary advice and help. It may be too late if we do not begin now.

In this important matter, Latter-day Saints must needs cling to the well-established ideals of the Church. Among them is one that

we treasure greatly. We have the reputation of being a productive and creative people; and indeed we deserve it. We have always tried to better the world, to leave it richer than we found it, spiritually and temporally. In our temporal affairs we have taken the Lord at his word; that he has given man dominion over the earth, on the condition that he would seek to subdue it in the sweat of his brow. We have proved this promise to be true; we know that only as we toil do we overcome obstacles. We have learned also that whenever human energy is applied to the resources of earth, wealth is produced. That is indeed the only way that true wealth, much or little, can be added to the world's possessions. By that method this people made a garden out of the desert; and by that method they have bettered their own economic conditions; and have led others into paths of prosperity. By that method every man may win wealth sufficient for his needs. It is the surest approach to a competence. We are a practical-minded people. Of that we are proud. This basic principle should be before us in planning for our returning sons.

EDUCATION TO BE ENCOURAGED

It is an equally well-established Latter-day Saint principle that ignorance waits on no man. Dominion of the earth will ultimately be in the hands of those who know, and use their powers intelligently. Therefore, as a people we believe in education—the gathering of knowledge and the training of the mind. The Church itself is really an educational institution. Traditionally, we are an education-loving people. Remember the valiant group, young and old, who more than a hundred years ago gathered daily in upper rooms of the Kirtland Temple? They were really the founders of adult education in the modern world. They dipped into English, mathematics, history, science, law, and languages. They were fearless in their educational aspirations. They exemplified the words of Brigham Young, "The religion embraced by the Latter-day Saints . . . prompts them to search diligently after knowledge." Remember, also, the succession of educational institutions marking the progressive history of the Church! Schools, colleges, and universities attest the high place of education in "Mormon" philosophy. Do not forget the surpassingly high present educational standing of our people.

Our young men returning from the front, should be encouraged to take up their educational work where they laid it down when the country in its need called for their service; and they should be urged to continue it to the end of their program. Despite the loss of time during the war period, and the apparent financial need, they would make a mistake to rush into active life without proper development and training; without the eye-and-mind-opening vistas that follow the wise discipline of schools. The coming age will require the service of trained minds and bodies more than before. During the late financial depression, few men who had professions, including agriculture and the trades, were unemployed. The untrained group suf-

ferred most. We must see to it that our returning boys, even at our own heavy sacrifice, finish their educational ambitions. Thus we shall better protect their futures. Some help may be offered by the federal government. Schools will do their utmost, we may be sure, to intensify and shorten the courses required for men who have matured quickly among the stern realities of warfare.

Education cultivates the innate powers of man, and gives him a vision of eternal truth and the great gains of the centuries. It should also help fit a person to make a living, and to perform better the work likely to be required of him, and from which he earns his bread and butter. In that sense, all education, dealing with men, having earthly needs, should be practical. Probably most of our young men have already decided upon their life-pursuits; all should do so, and make their educational training subserve their life's needs. All their learning, including that which seems at first remote, should fit into the student's life ambition. Wise parents, and all young men, will heed this matter with care; and direct their educational efforts to a definite objective. Wasted educational opportunities are seldom recovered.

AGRICULTURE GIVES PROMISE OF SUCCESS

Among the membership of the Church; farmers and craftsmen predominate. They are true wealth producers, for they convert the elements about us into articles needed by man. By the efforts of these wealth producers, the prosperity of the world may best be measured. Therefore, the Church has always advocated that its members keep close to agriculture, the crafts, and the industries. They form the safe base of the pyramid of social and economic life on earth. More than a hundred years ago the Prophet Joseph Smith, then building the city of Nauvoo, stressed this principle in no uncertain words.

Probably more than half of our Church membership is agricultural. Of that we are proud; for that we are grateful; we hope that it may ever be so. Tillers of the soil are a steady, dependable element in society. There is an unusual stability in the lives of farmers and farming communities. They know better than any other group that as we sow, so do we reap. The succession of seed time and harvest bespeak to them an orderly universe. The changing seasons reveal powers beyond man's control, for which he must prepare in favorable years. Big lessons of life come out of the profession of farming. Seldom does a hare-brained social, economical, or political philosophy issue from those who, upon the soil, face wind and weather for their sustenance. If the farmer is caught, for a time, by the oily promise and airy prospects of a fluent demagogue, he is usually the first to repent, often in sackcloth and ashes, and to return to a sensible, lawful order of living. A strong rural membership brings safety to the Church not otherwise obtainable. It is so in the nation.

We believe in rural life. By that we mean not only living on a

farm, but in a rural community, composed of farmers and the necessary craftsmen, tradesmen, and professional workers. If living joyfully is the purpose of life the small community, in which all modern advantages and comforts may now be available, has a distinct advantage over the crowded city. Because of this, eminent business and professional men, operating in large centers, often commute to their homes in rural neighborhoods. The present two chief candidates for the office of president of the United States maintain their homes in rural communities. Already there is a strong movement towards the decentralization of industry, so that workers may be placed in smaller communities, with the family kitchen garden and other similar advantages. The experiments of Henry Ford in the field of combining industry and agriculture are notable.

The city of Zion, as laid out by the Prophet Joseph Smith, was planned to accommodate between 15,000 and 20,000 people—a relatively small city for the capital of a kingdom—the kingdom of God. The whole city was to be divided into twenty-four wards with six hundred to eight hundred souls in each ward. Each lot was to be four by twenty rods, ample for a dwelling house, outbuildings, and gardens. All public buildings would be placed in the easily accessible center of the city. Such a plan would be ideal in our day, if living richly is the consideration. Indeed, we came near to this ideal in laying out our cities in the intermountain country. The Mormon village system has contributed much to our strength and our happiness as individuals and as a people. It is one of the many Mormon contributions to the plan for human welfare. It is interesting that many sound thinkers in our day are advocating similar cities and villages.

The majority of the service men of the Church have come from the farm. They are acquainted with rural conditions. It would be wise to encourage them to return to the farm. They would make no mistake if they do so. Modern agriculture has become a profession of equal dignity with the older, so-called, learned professions. It is good business, if practiced properly. It has the unequalled power to yield daily, sane joy to the farmer and his family. And from generation to generation it builds men and women of strength for the world's service.

If the family farm is too small to be divided, lands may yet be obtained. Such opportunities are usually known in every community. Communication with the agricultural committee of the welfare program will reveal many localities where lands may be obtained under conditions that may be met by our young men. Our western lands are far from being fully occupied.

THE CONSERVATION OF WATER

Besides, in the irrigated area, where so many of our Church members live, the people have it within their own power, within their own locality to increase the area of tillable land. By conserving, and

using more rationally, the water now available, the irrigated area may be greatly increased. Almost everywhere there is a great waste of water. The fallacy remains that the more water used the better it is for the plant. Over-irrigation follows. The fact is that the yield of a crop is completed with much less water than is usually applied. Water saved may be used to redeem more land of which there is a surplus in the West.

Immense quantities of water are lost by seepage. In one ideally located L.D.S. community, nearly one half of the water held in the reservoir is lost in transit over three or four miles to the farms. The task of making this canal water-tight is slight compared with the labor of the pioneers who settled that community and dug the first canals. There are also hundreds of places where water now going to waste might be stored, of spring water held back for later crops. By a little united effort on the part of the people, such projects could more easily be completed than the pioneer projects of the founders of the West. Why wait for others to do it for us? Let us do it ourselves!

IMPROVED CONDITIONS IN FARMING

In addition, the introduction of new, more intensive, and more profitable crops, is increasing the acre income on the farms, thus automatically enlarging the agricultural area. The relatively small farm, if cultivated properly, is the most satisfactory. There is yet land available for our young war veterans.

You who may advise our lads to return to the farm should also remember that the profession of farming has moved forward with the vast progress of recent years. Much of the toil has been taken out of the tillage of the soil. Motorized implements, from plowing land to baling hay, even for the small farm, under control of one man, have cut down the former manual labor. Only the other day I saw a farmer's son drive a herd of pure-bred, sleek, dairy cows to the co-operative shed to be milked by machinery. When this herd was on its way back, another took its place at the iron milk-maid. Such devices, helps to the farmer, are steadily increasing. The farmer need no longer be kept busy from dawn to dark. Headwork is today the prime requisite of the farmer. The day of the pioneer is not over. Progress is never ending, on the farm as elsewhere. Problems beckon to every man of courage; and there is joy in conquest.

When we think of our boys who have gone out, willing to face death, if need be, for our freedom, our hearts grow warm. They have a claim upon our help when they return to enter upon paths that will lead to service and joy. When we do our best and most for them we do not do too much.

May the Lord bless us in this matter; and may He bless and protect our sons who are placed in battle array and guide them wisely upon their return. This I pray in the name of Jesus Christ, Amen.

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

We were pleased to note at the opening of this session that nearly all members were in their seats at five minutes to two o'clock. The brethren who came in late had been detained because of difficulties in being served luncheon. Tomorrow morning, however, let us try to be here at ten minutes to ten o'clock. You will please note.

After the benediction this conference will be adjourned until ten o'clock tomorrow morning.

The congregation sang the hymn, "Lord, Accept Our True Devotion."

Elder Willis Andrew Oldroyd, President of the Wayne Stake, offered the closing prayer.

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

SECOND DAY**MORNING MEETING**

In continuation of the 115th semi-annual Conference of the Church, the third session convened at 10 o'clock a.m., Saturday, October 7, with President Heber J. Grant in attendance and presiding. President David O. McKay, Second Counselor in the First Presidency, conducted the exercises.

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

For the benefit of those who are listening over the radio we will say this is the third session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President Heber J. Grant, who is on the rostrum, is presiding at this session. He has requested that his Second Counselor conduct the exercises.

The General Authorities present are the First Presidency of the Church, members of the Council of Twelve Apostles, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Sonne who is on a special assignment), the presidents of the First Council of Seventy, and the Presiding Bishopric.

Because of the exigencies of war the attendance at this conference has been limited to the official representatives of the Church.

Through the courtesy of radio station KSL the proceedings of this meeting are being broadcast. We are pleased to announce

also that KSUB at Cedar City is broadcasting all the sessions of the conference.

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

The congregation will now join in singing, "Did You Think to Pray?" Song Folder number 40.

The congregation sang the hymn, "Did You Think to Pray?"

Elder Edwin Q. Cannon, President of the Ensign Stake, offered the opening prayer.

Singing by the congregation, "Sweet Hour of Prayer" (Song Folder No. 28, L.D.S. Hymn Book No. 354).

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

I don't know just why it is that I always feel like this when I stand before you brethren in this great building. The other day I was in Nampa, Idaho, attending a stake conference, and I said to one of the brethren up there:

"My name is Marion G. Romney."

This man said: "Oh yes, I know you. I heard your heart beat, and I heard you breathe the first time you spoke in the tabernacle."

I still feel that way. I know you are my brethren. I know you know my limitations. I know you want me to succeed, but when I am ministering in this work of God I am always very humble.

I am very much in harmony with the spirit of those two lovely hymns we have sung this morning. If I had known that I was to be the first speaker, and could have chosen the hymns, I could not have chosen better.

PRAYER THE PRESENT DAY NEED

I have been thinking of that marvelous appeal for prayer made by President Grant yesterday in his message, I have been thinking of it in connection with a passage of scripture, a commandment which the Lord gave to the Prophet Joseph Smith. Perhaps I was so impressed because I had been thinking, as I am sure you have been, of the great hold which Satan has upon the inhabitants of the earth today. The commandment was:

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (Doc. and Cov. 10:5.)

The subject of prayer deserves the consideration not only of Latter-day Saints but also of the whole nation, for a belief in God

and prayer has been almost universally professed in the United States.

One of our greatest needs today is to turn to God in true prayer, that we may conquer Satan and escape the hands of the servants of Satan that do uphold his work. I should like to call your attention to some of the prerequisites to the realization of this need. The first is belief in God the Eternal Father, as taught by Joseph Smith.

BELIEF IN A LIVING GOD ESSENTIAL TO FAITH

There is a world of difference between a prayer understandingly addressed to "Our Father which art in heaven," and a prayer addressed to some unknown god defined in some such language as "cosmic energy," "universal consciousness," or as "the first great cause." No man prays to a theoretical god with any faith or expectation that his petition will receive a sympathetic consideration. But one can pray to the true and living God with the knowledge that he actually deals with men. When God is believed in as our Eternal Father, we can to a degree understand our relationship to him, that he is the father of our spirits, a loving parent who is interested in his children individually, and whom they can love with all their hearts, might, mind, and strength.

Such a belief is essential to true prayer because intelligent beings will not pray fervently to a God they do not know. Such praying will be done only by people who believe that their prayers can be heard and answered by an understanding, sympathetic parent.

Associated with belief in God the Eternal Father is belief in his Son Jesus Christ and an acceptance of his divine mission as the Redeemer of the world. This belief is as basic to true prayer as is belief in God, the Eternal Father. It is because Jesus is our Redeemer and therefore our advocate with the Father that we must always pray unto the Father *in his name*. While yet in mortality he said to his disciples, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6.) He promised them that if they prayed *in his name*, they should receive whatsoever they should ask. (John 14:13-14; 15:16; 16:23-24, 26.) To the Nephite multitude, whom he taught after his resurrection, he said, "... Ye must always pray unto the Father *in my name*" (III Nephi 18:19), and to this generation, "... Thou shalt continue in calling upon God *in my name*." (D. & C. 24:5.)

I call these well-known teachings to your attention because on a number of occasions recently I have heard prayers in religious services which were not offered *in his name*. Latter-day Saints ought not to be ignorant of these commandments nor hesitant about obeying them. Our hearts are filled with gratitude beyond expression for what the Savior has done for us. We sing

with feeling, "Oh, it is wonderful that he should care for me enough to die for me!" Every time we partake of the sacrament, we witness unto the Father that we are willing to take upon us the name of his Son. A prayer not offered in his name suggests insincerity or lack of understanding.

When we pray unto the Father in the name of Jesus for specific personal things, we should feel in the very depths of our souls that we are willing to subject our petitions to the will of our Father in heaven. "Thy will, O God, thy will be done" should never be lip service only. "Thy will be done on earth as it is in heaven" (III Nephi 13:10), is the pattern given by Jesus in the Lord's prayer, and emphasized in Gethsemane when in blood-sweat and agony he prayed, "... Not my will, but thine, be done." (Luke 22:42.)

A PERSONAL EXPERIENCE

This principle we learned in our home through a rather impressive experience. During the early years of our married life, my wife and I intensely desired what we considered to be a particular blessing. We set about through fasting and prayer to obtain it. We considered many of the scriptures which seemed to make a blanket promise that "... Whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) We asked, we believed, we thought we had faith, but though we fasted often and prayed fervently, the years rolled by without bringing us the desired answer to our prayers. Finally we concluded that we had not fully understood; that we were not giving proper consideration to the will of the Lord. Rather were we concentrating our faith and prayers upon receiving the particular thing which by predetermination we had set our hearts upon. We had to reconsider the conditions of the promise. We found that Jesus had stated them in full to the Nephites as follows: "... Whatsoever ye shall ask the Father in my name, *which is right*, believing that ye shall receive, behold it shall be given unto you" (III Nephi 18:20), and to this generation thus, "Whatsoever ye ask the Father in my name it shall be given unto you, *that is expedient for you*." (D. & C. 88:64.) We had to learn to be as earnest in praying, "If it be thy will" as we were when presenting our personal appeals.

We need have no fear that our well-being will not be served by such an approach. It is God's work and glory "... to bring to pass the immortality and eternal life of man. (Moses 1:39.) I think I am within the mark when I say that the obtaining of eternal life by each individual person, including specifically you and me, is part of the work of God and adds to his glory. His will concerning us and our affairs cannot be other than for our advancement toward immortality and eternal life. Submitting to his will in every instance will be for our own good. And this we must do in faith if we

would have peace and happiness in our present state of imperfect living.

RIGHTEOUSNESS STRENGTHENS FAITH

The time will come when we shall know the will of God before we ask. Then everything for which we pray will be "expedient." Everything for which we ask will be "right." That will be when as a result of righteous living, we shall so enjoy the companionship of the spirit that he will dictate what we ask. On this point the Lord has said, "He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh" (D. & C. 46:30), and again, "And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask." (D. & C. 50:29-30.) Nephi, the son of Helaman, so lived. He with unwearyingness declared the word of God. He sought not his own life but the will of God, and to keep his commandments continually, and to him the Lord said, . . . all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will." (Helaman 10:5.)

Now, in submitting our requests to the will of our Eternal Father and asking in the name of Jesus, when, where, and for what shall we pray?

The psalmist sang, "Evening, and morning, and at noon, will I pray." (Psalms 55:17.) During his earthly mission, the Savior taught by parable that " . . . men ought always to pray, and not to faint." (Luke 18:1.) In this dispensation, he has said in many revelations, "Pray always." He said this to the Prophet Joseph Smith (D. & C. 10:5), to Martin Harris (D. & C. 19:38), to Thomas B. Marsh (D. & C. 31:12), and to many other individuals; he said it to the Church (D. & C. 20:33), and finally he said, "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (D. & C. 93:49.)

THE SCRIPTURES TEACH PRAYER

As there is no limitation as to when we should pray, so there seems to be no limitation as to where we should pray or what we should pray about.

. . . In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. (Ph. 4:6.)

. . . Cry unto him for mercy; for he is mighty to save. . . . Cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. . . . But this is not all; ye must pour out your souls in your closets, and your secret

places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you. (Alma 34:18-27.)

Pray in your families unto the Father, always in my name [said the Savior], that your wives and your children may be blessed. (III Nephi 18:21.)

... Pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. (Doc. and Cov. 19:28.)

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen. (Doc. and Cov. 65:5-6.)

AN INCIDENT FROM LINCOLN'S LIFE

Most all of you who are within the sound of my voice are witnesses that no person in true prayer ever called upon God in vain. There is hardly one of you who cannot personally testify, out of your own experience, of the power of prayer. Here is an example from the life of President Lincoln:

General Sickles had noticed that before the portentous battle of Gettysburg, upon the result of which, perhaps, the fate of the nation hung, President Lincoln was apparently free from the oppressive care which frequently weighed him down. After it was all past the general asked Lincoln how that was. He said:

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his own hands, and that things would go right at Gettysburg, and that is why I had no fears about you."

Lincoln believed in God. He prayed mightily in the strength of great humility. He did not alone ask God to stand by him, but he promised to stand by the Lord. He received his answer in the way which you, my brethren, are so well acquainted with,—the sweet comfort which crept into his soul.

JOSEPH SMITH'S PRAYER AND ITS RESULTS

In the spring of 1820, Joseph Smith, Jr.—one of God's mightiest spirit sons—but then a little known fourteen-year-old boy in the backwoods of New York state, while reading the Bible in

search of light on a vital problem, was moved upon by the Spirit to ask God in faith for the wisdom he lacked. Retiring to a secluded spot in a wooded grove, he "kneeled down and began to offer up the desires of" his "heart to God" in vocal prayer. It was while this boy was so engaged in humble prayer, and in answer to that prayer, that the great vision of the Father and the Son which opened this last dispensation of the gospel was given.

A great deal more could be said upon this vital subject of prayer, but this is not the time nor place for me to say it. In conclusion, I plead with all men everywhere to turn to God in true prayer. This is the number one requisite for peace in the world. It is the only way that we can conquer Satan and escape the hands of the servants of Satan that do uphold his work. We Latter-day Saints know that God is our Eternal Father, that Jesus Christ is his Son and our Redeemer, and that we must bring our desires and our lives in harmony with his divine will, praying to him always about all things in the name of Jesus. Let us see to it that from henceforth no day shall pass in which we do not fervently, in family and in private prayers, express our gratitude to our Heavenly Father and seek his guiding and protecting care, I humbly pray in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I crave an interest in your faith and prayers, my brethren, that what I may say may be directed by the Spirit of God, through your prayerful help.

CULTIVATION OF THE SOULS OF MEN

As I travel over this vast country of ours, I, like you perhaps, have been impressed by the vast amount of unproductive and untilled land that we have. Only a small portion of this state and the other states around us is well cultivated and really productive. There is a writer whom I read frequently who has made the statement that there are more uncultivated souls than lands. I wonder if that is true.

Certain it is that there are many souls in the world today who have been improperly cultivated, else we would not have the conditions prevalent that we are struggling with now.

I like to look upon this body of men as the tillers of the soul of the Church, and it is our problem to see that the soul of the Church is well cultivated, so that it can yield itself to the purposes of God. The soul of the Church is a composite of the souls of its members, and so we become the tillers of the souls of the members of the Church, and it becomes our duty as we face this problem, each and every one of us, to till our own garden spots first, and if they turn out to be productive, then there is no question that the greater fields will, likewise, be productive.

When we think of the soul of the Church, and the souls of the members of the Church, we naturally wonder what constitutes a well-developed, well-cultivated soul.

We have already been told that the first and great commandment of the Gospel of Jesus Christ is that we should love God with all our hearts, and that we should love our neighbors as ourselves. That is the great fundamental principle of the Gospel, and since the purpose of the Gospel is to develop men in their souls and give them joy and happiness and better life, then the first requisite of a well-cultivated soul is that he must love God and love his neighbor, be willing to serve God and serve his neighbor.

Then we, who are the custodians of the people, so to speak, the tillers of the soul, must see that we love God and love our neighbors, so that we can help others to arrive at that state.

There are many other virtues that enter into this picture. Right along as second to love come charity and mercy. Can we feel that our souls are well cultivated if we have not charity? If you read the scripture you will find that all these other things seem to fail in the absence of charity and mercy.

Then comes forgiveness. We must be ready to forgive when persons who have sinned against us, prompted by sincere repentance, attempt to make restitution. If we are going to forgive, we are going to forget likewise, for forgiveness falls flat if it is of the mouth only and not of the heart, and if, after saying we forgive, we still carry in our minds the offense and hold it as an obstacle to the progress of the one whom we have forgiven.

We must be honest, too. We must be honest with ourselves, we must be honest with our neighbors, we must be honest with the state, we must be honest with the Church. There is too great a lack of honesty in the world today; too many do not think seriously enough of those problems and feel that so long as we can act within the technicalities of the law, we are sufficiently honest for the day. I question that very much, brethren. I think we all ought repeatedly to examine our hearts and our attitude, to make sure that we are honest.

And we should be industrious. If there is anything that the Church has been noted for in the past, among those things comes the fact that we have been an industrious people. We would like to continue to be such, industrious, frugal and careful. If we are, there is little question but that God will bless us and help us to meet the exigencies of our lives.

We should be sympathetic with our neighbors in their trials and troubles. We should be willing to help them over their difficulties. We should be trustworthy, so that when we make a promise, everybody will know that we keep that promise to the very letter, that our word will be as our written bond, and nobody will question us. We should live clean, honorable, and upright lives. No other thing will give us greater happiness, or will develop our souls to a

greater degree than to live the law of chastity which is prescribed by our Church as by no other organization on the earth.

All of these things tend to develop the spirit and the soul of man. The Prophet Joseph Smith has told us that the soul consists not only of the spirit of man but of the spirit and body inseparably connected. Then, in the development of the soul, we have next, after the spiritual development, that of the body. I believe what the scripture says that the body is the temple of the spirit, the temple of God, and that his spirit will not dwell in an unclean body. Our purpose, then, as well as to develop the other phase, is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections.

If we can do these things, we shall not have it said of us that there are more uncultivated souls than land where we abide and we, the priesthood presidents of the Church of Jesus Christ of Latter-day Saints have this as our great purpose and our great field of activity: to develop the souls of the people and the soul of the Church. This is a complex problem but it is wholly within our power, if we can only gain the assistance that comes from the companionship of the Spirit of God. If we are humble—and humility is one of the highest virtues that we should cultivate in this spiritual development—if we are only humble, and if we apply the spirit of prayer as Brother Romney has just said, we can gain that power that comes from the Spirit of God.

That Spirit will give us the interest which will impel us to greater activity than we have ever undertaken before.

That, brethren, is my prayer today, that we the servants of God and the servants of his people, for he has told us that inasmuch as we serve the least among us we are serving him; that we can get his Spirit to give us a true vision of our responsibility and the power to meet it fully and completely. All of us should examine ourselves and our problem, and then make a high resolve before our Heavenly Father that we will, to the best of our ability magnify our calling. If we can but do that, there is no question about the power of the priesthood of God. That he may grant it to us, I pray, in the name of Jesus. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

Brethren, in your presence, and with the utmost humility and sincerity, I desire to express to my Heavenly Father my deep gratitude for membership in this great Church, and for your fellowship and the fellowship of the Saints, and the blessings that I am privileged to enjoy as a member of his Church.

We called a deacon to talk in one of our stake conferences recently, extemporaneously, and he expressed his gratitude to the

Lord for his blessings, and among them he said, "I thank the Lord for the privilege of being reared in a Mormon home." I have thought of that a good many times since, and I think of all my blessings I could be most grateful for the privilege of having been reared in a Mormon home.

AN EXPRESSION OF GRATITUDE FOR BLESSINGS

Then I thank the Lord for the influence of the gospel which has assisted my wife and me in rearing our children. I realize the condition the world is in today; they need the influence of the gospel of Jesus Christ more than anything else to enable them to keep their moorings and to be faithful and true to the high standards of this Church.

In traveling from stake to stake, attending stake conferences, in almost every chapel we enter there hangs on the wall a memorial flag or banner, with stars representing each boy and girl in the armed forces. In many cases they total approximately ten percent of the ward or the stake population. I never look at a flag like that but what I realize that every star represents a boy or a girl. I think of those boys, and my own two sons, of where they go and what they do. I am most grateful to the Lord for my present assignment to labor with the youth of Zion. Of all the responsibilities that are mine, I regard this as the most precious and the most important.

THE TEMPTATIONS MET BY OUR BOYS IN THE ARMY

I think of these boys by day and by night, not only the ones who are on the firing line and are in precarious conditions and circumstances, but also those who have to meet the temptations of the world by which they are surrounded under their present conditions. I wonder if we at home have done all we should for them, that as they live we will be proud to know that they stand for us individually, for our homes, for this great Church. Are we willing that the world should judge us individually and as a people by their lives and the things they do?

Then I think of the temptations that they are subjected to. I am sure we were all impressed yesterday with what President Grant said about President Merrill seeing President Grant's brother wearing a halo, as it were, about him, it being the influence of his father. I pray that wherever our boys go our influence may go with them, and may be as a light to their path, to guide and direct and to give them power and strength to resist evil with which they are surrounded at the present time.

I desire to read a few words from a letter I received from a captain from one of our bases. "After wading through the muck and mire and vice, immorality and corruption, it takes courage of a high caliber to keep yourself immune from partaking of the

same." And then he tells of attending an officer's party when he was the only one of all present, men and women, who was not under the influence of liquor. Then I wonder if my boy were there if the influence of the home and of the gospel would be such that he could stand out alone against that entire group of officers, even though they taunted him, as they did, as the captain explains in his letter.

Now, I want to read a few words from my own missionary son who recently entered the service. He says:

My companion and I are plenty disgusted with the boys here. Their language is positively evil, foul and vile. If the Lord preserves their lives, they will be mighty fortunate. Day and night filthy talk.

Things would not be bad at all if we had a company of returned missionaries.

Thank God that our boys are able to discern the difference between the ways of the world and the way they have been taught in this Church.

A returned missionary came into my office not long ago. I knew his parents well. He was serving at one of the bases here in Salt Lake, and I said: "What kind of boys are you associated with?"

"Oh," he said, "they are swell fellows. They would do anything in the world for you. But," he said, "they profane the name of God all day long, and when you tell them they are doing it, they don't believe you. They have just been used to it, it is their natural language, it is the way they talk."

He said: "Do you want me to tell you the rest of the story?"

I said, "Well, yes."

"Well," he said, "they don't think any more of being immoral, going out for a woman, than they would to go and buy a beefsteak if they were hungry."

You wonder that the world could fall to such a condition as that.

I attended a stake conference in San Diego. Brother Hugh B. Brown was there, and we had some sixty-odd of our boys of the armed forces present. They sang for us; some of them talked, and after the conference one of the boys came up to me and said: "Bishop, you'll never know what a day like this means to us." He said, "The world is so wicked—you think men are wicked, but I want to tell you that they are not in it as compared with the women."

I could not understand that, because I had been reared in Zion and know of the teachings of the gospel and the high standards of our women. And this condition seems to be largely conceded by leaders in the world. When I was in Atlanta as president of the Southern States Mission, one of our most prominent

ministers of Atlanta, in talking before a Bible society in Virginia, made this statement about conditions in the world. He said:

Society thinks it is cute for debutantes to be carried home Monday morning gloriously drunk. History shows that all conditions which preceded the downfall of every empire of the past face us today. It remained for the twentieth century to lift woman down from her throne, teach her to drink as we drink, smoke as we smoke, and blaspheme as we blaspheme.

THE PRESENT CONDITION OF MANKIND

Roger Babson indicates that there are four requisites to restore the world to peace, one being a return to righteousness and Christianity in action, and then he adds: "There, however, may be a great difference between righteousness and theology, between theoretical Christianity and Christianity in action."

Booth Tarkington, in giving an explanation for the condition the world is in today, said: "Lop-sided progress did it—scientific material advance achieved by nations undeveloped in spirit."

Will Durant, who was here not long ago, made this statement: "We will be poor and virtuous again."

I thought much about that, and I thought that if poverty were the only price of virtue, God grant that poverty might come, for virtue must return to the earth if we would be able to stand when He makes His appearance.

Returning from Oregon a few weeks ago from attending a conference, I sat in the men's rest room while the porter was making up the berths, and there were an army officer and one or two others present, and a doctor who was in the armed forces just returning on furlough from New Guinea and the Islands of the Pacific. Someone started the subject of Salt Lake, and then I admit to you brethren that I never listened to a man use more vile language than that doctor did when he spoke of Brigham Young and the Mormons. I shall never repeat it as long as I live, to man or woman.

Then I spoke up and said, "Doctor, I would just like to tell you that I am from Salt Lake City, and I am a member of the Mormon Church, and I have traveled all over the United States and in Europe, and in Mexico and Canada, and the islands of the sea, and if there is a people on this earth as morally clean as the Mormon people it has never been my privilege to meet them." I referred him to an article that appeared not long ago in *Life* magazine from the surgeon general's office of the United States, in which the statement was made that the greatest deterrent to the success of the armed forces in the United States and the war industry was venereal disease. The article indicated that eighty-five per cent of all the men in the armed forces, including married men, were living immoral during the term of their service.

He turned to the officer sitting there and said: "That doesn't begin to cover it, does it? Why, it is ninety-nine and nine-tenths percent."

Then I told him of a letter I had in my possession from the superintendent of the L. D. S. Hospital in Salt Lake, in which the superintendent indicates that they had given the Wasserman test to over 7,000 boys who passed through the missionary home here in Salt Lake, and out of those 7,000 tests, only four of them showed any trace of impure blood, and I said: "Doctor, if you can duplicate that anywhere in the world, I'd like to know where."

EXAMPLE OF A MORMON GIRL

Then he added: "Well, over in New Guinea, even the doctors and the nurses 'let their hair down.'" That was his own expression. He said: "They figure they may never come back, and they are getting all they can while they are there. But," he said, "there was one nurse from Salt Lake, a Mormon girl, who said, 'I left my home clean, and I am going to return as I left.'"

I said to myself: "God bless her." And I know that if her parents knew they would say the same thing. I cannot help but feel if there is rejoicing in heaven over one sinner that has come to repentance, surely there must be great rejoicing in heaven when a Mormon girl or boy has the courage to stand out against the entire group and keep himself sweet and clean.

GOOD AND EVIL INFLUENCES EVER PRESENT

I thought of the words of Joseph when sold into Egypt, tempted by Potiphar's wife—you know how she laid a trap for him—and then Joseph said: "How then can I do this great wickedness and sin against God?" He refused all her entreaties and efforts to seduce him, even though he realized that he might incur the displeasure—which he did—of those who ruled over him, and he was cast into prison.

I saw a picture in Brussels, when I was laboring as a missionary in Europe, depicting a man as he stood with a revolver and shot off his head. As he did that thing, there stood on either side an angel, one an angel of light, the other an angel of darkness. As he pulled the trigger that severed his head from his body, the angel of darkness turned with a laugh of triumph, and the angel of light turned and wept.

Brethren, wherever your boys and girls go those influences will go with them. If there is anything you can do at home to strengthen them to meet the temptations that come before them, please do not leave undone what can be done. I say this to you fathers, and you officers in this Church. I cannot help but think of the words of Jesus when he said, "Fear not them which kill the

body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

And think of the words of the Presidency of this great Church to all the youth of the land, "Better dead clean, than alive unclean."

God help us to help them, I pray, in the name of Jesus Christ. Amen.

Vocal solo, "The Lord Is My Light" (Allitson) was sung by Albert Eccles.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

At the beginning of my remarks I acknowledge the hand of the Lord in permitting me to be here today. I pray the Lord that I may be sustained.

It was forty years ago now, at this particular time of the year that I was preparing to go on my mission. I called on President Joseph F. Smith, according to appointment, and told him I was ready to go. He said to me, "Brother Bennion, you stay here and help elect Theodore Roosevelt, and then go." And I did.

I am delighted to be here and to see this great congregation. I enjoy the companionship of my brethren; I would not want to live in mortality without it.

A TESTIMONY OF THE TRUTH HELPS UNDER DIFFICULTIES

Seventy-seven years ago my progenitors came down Emigration Canyon into this valley, and they found here a desert—nothing that was inviting enough for them to want to stay. They came from the green fields of England, into this desolate place; almost all they had in the world was in a wagon box. And many others were in the same condition. But there was one thing in their hearts, one thing that brought them from the shores of England: they had a testimony of Jesus. They knew that the Redeemer lives; they knew that this is the work of God, and they believed the prophet of God when he said, "This is the place," and, "Here we will build a temple unto our God; here will be our home; this is where we are going to reside."

The Indians could scarcely live. My parents knew them, and these Indians were living on the rodents of the earth, and anything they could get. The same soil that is here now was here then, but it was barren.

But the Lord had said through His prophet, Isaiah, centuries before:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: . . . they shall see the glory of the Lord, and the excellency of our God. (Isaiah 35:1 and 2.)

Isaiah knew the Lord. He was a prophet of the living God, and it was given him to look down through the stream of time. The Lord put those words into his mouth, and he delivered that scripture, and this has become now one of the greatest gardens of the earth. The Lord had planned for His people. Men could not live in this country who did not have a testimony of the promises concerning it. All who are here today and those who hear my voice can see that this great country has been made to blossom as a rose; it is lovely, as Isaiah predicted it would be.

PROPHECIES FULFILLED

Go where you may, I care not where—I have not been abroad, but I have seen all the states of the United States and Canada and Mexico, and it is all this country—and there are no more fruitful fields than in this land where the Lord led the people, this once barren and forbidding country.

Land that I positively know has been tilled for sixty years—I have seen it—has produced a better crop this year than at any time in its history, because it has been fertilized and cared for. Water used in the right way, with crop rotation, and fertilization, have made it what it is.

MEMBERSHIP OF THE CHURCH BLESSED

And as it has been with the land, so it has been with the membership of this Church. There never was greater strength in the land than at the present time. It does not make any difference to me, brethren, what people think about the Mormon Church, or its doctrines, I cannot help thinking of the words of the Lord to Job the prophet: "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2.) Who is it? Who dares to question? The plan of God is here. He further said to Job:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof . . . and all the sons of God shouted for joy? (Job 38:4, 6, 7.)

The great program of God for his children was planned from the beginning and when He came to Joseph Smith, He revealed unto him this plan of salvation. And this plan came to you and to me, and will come to all men who make an investigation of it. Joseph Smith bore that testimony to the children of men. He also brought to our attention the words of Paul the apostle: "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Corinthians 12:3) Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Nay, more, "he cannot see the kingdom of God." (John 3:5; 3:3.)

I have listened to hundreds of men and women who have come out of the world, so-called, into this Church, who have been baptized and who have had the witness and power of God given to them by the Holy Ghost, say that they could no more go back into their old way of thinking than they could go back to yesterday—they have been born again into a new world.

The faith of the Latter-day Saints is an established fact, and men and women of honor and integrity, by the thousands, from all parts of the world, are located in these valleys where the Lord led them. Here there is power such as the world has never seen; truly out of Zion goes forth the law.

I call the attention of all to the words of the President of this Church, that were read yesterday; they came from the Prophet of God. And to the testimony that David O. McKay bore, and to the sermon that was delivered by President Clark. They are all readable. They set forth the issues of the present day. How many of us will follow them when we go back into our homes; how many will say to the children of men among whom we labor: "The word of God came to us again." Call their attention to these commandments:

Thou shalt not lie, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt honor the Sabbath day and keep it holy, thou shalt not take the name of the Lord thy God in vain, and thou shalt not commit adultery.

The plan of God is here to fertilize the spiritual fields of the Church. As the land has produced more since the membership of the Church began to till it, as it has grown richer under careful supervision, so will the strength of the children of men grow through the powerful influence of God, and our people will carry off victoriously the plan of God, for this is His work. It will never fail. It does not make any difference to me what men think about Mormonism, or what they think about this Church. I mingle among them; I have done so for many years—many of them are fine men, good men. There are good men in the Church and out of the Church, and when we find out what they are good for, they should be put to use. But even though they may not recognize it, there is a Power guiding this people to high destiny and even now they have become, as the Prophet Joseph said they would, a "mighty people in the midst of the Rocky Mountains."

A CLOSING TESTIMONY

I pray the Lord to bless us. I am thankful for the privilege I have of being here. I know this is the work of God and that he lives, that he came to Joseph Smith and that Joseph Smith brought to the world again the plan by which all men may know their Redeemer and give praise to him.

I do not believe this is the end of "Sweet hour of prayer," I believe it is just a beginning. The hour of prayer will go on into time beyond our power of conception and will be a part of the great story of the Latter-day Saints. Last December I heard in one of our stake conferences a lovely chorus of about a hundred and fifteen or twenty

young women. Their music was most inspiring. I said to myself then and I say it now, I expect to hear the voices of millions of such beautiful singers and participate in countless hours of prayer.

The Lord bless you. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

President Grant and brethren: It is a great privilege to be engaged in a work that can bring together so many hundreds of fine men—all officers in the Church, having a definite responsibility. I am thankful for my membership in such a Church—a Church where everybody has an opportunity to *work*.

MISSION PRESIDENTS AND THEIR RESPONSIBILITIES

I am happy that the mission presidents are with us again. I think the calling of mission presidents one of the most responsible in the Church—it is a real job under normal conditions, but at present when all the young elders are released and in the service of our country, the responsibility is much greater than ever. I congratulate you mission presidents upon the splendid way in which you continue to carry on.

Since returning last week from a most delightful and instructive tour of the Canadian Mission, and after listening to the very interesting reports and testimonies of our mission presidents in their meeting with the general authorities, in the temple last Wednesday, I feel like paying tribute to the mission presidents' wives and the young lady missionaries, and the Relief Societies of the missions. To repeat what President Reeder stated in his very excellent report: The sisters are following the injunction of the Prophet Joseph, viz., "*to provoke the brethren to good works.*"

A SUGGESTION FOR THE SEVENTIES

But while listening to the mission presidents tell of the fine work of their wives with the Relief Societies and Primaries, and especially while listening to the fine group of young lady missionaries in the Canadian Mission give their reports and testimonies, my mind kept reverting to a splendid group of over five hundred seventies with whom I was very closely associated while president of the Ogden Stake. We had nine quorums, and since the division of the stake recently there are now eleven in the two stakes. I thought if President Ursenbach, his talented wife, two charming daughters, and thirteen-year-old son, Gerry, a natural missionary, who are doing such splendid work in the Canadian Mission, had only three or four pairs of missionaries specially picked from those eleven quorums, what a relief it would be, and what a help to the

local branch presidents, the local missionaries, and especially to the unorganized branches and the scattered members and friends; just one missionary from each of the eleven quorums would furnish five pairs, and if we had at least one missionary from each of the nearly three hundred quorums, it would furnish seventeen missionaries or eight and a half pairs for each of the thirty-five missions of the Church; this is just a postwar suggestion. I am sure that with proper leadership in the quorums, such a plan could be carried out without hardship to the members of the quorums and without interfering with the splendid stake missionary work that is now being carried on. Quorum welfare and other projects to maintain the missionary funds I am sure could be instituted. Quite a number of the quorums have already in the past maintained one or more missionaries in the field and are ready as soon as the war is over to again carry on, and all the other quorums could also do it. I believe it is practical, and then, too, it is a fine thing to have a definite aim or goal always in view.

Please do not misunderstand me. I do not wish, in the least, to depreciate the value of our younger elders in the mission field. I am suggesting these pairs of seventy second mission men, in addition to the two thousand or more young elders. I have long had a feeling that some day Russia would be a most fruitful field for missionary work, and I think that day is near at hand; also China and perhaps India—thousands and thousands of fine people in these great countries know nothing of Christianity.

But in the organized branches and districts at present under local supervision we will need more experienced men, not to supplant the local workers but to help them.

In the twelve missions comprising the European group in those war-torn countries where so many will have lost not only all their earthly possessions, but many of their loved ones, and some of them perhaps also their faith in a Supreme Being—the local brethren and sisters who have carried on so loyally and efficiently will need experienced help—second mission men if possible.

CONDITIONS IN EUROPEAN MISSIONS

Now just a brief statement about conditions in the European missions. Letters and reports are being received more regularly all the time—a few of them get by without being censored. We have even heard indirectly from the East and the West German missions; also from the French, the Belgian, and the Netherlands missions. We also continue to receive letters and quite complete reports from the three Scandinavian, the Palestine-Syrian, South African, Swiss and the British missions.

Brother Hugh B. Brown, president of the British Mission, is carrying a tremendous responsibility, and is doing it as usual ef-

ficiently and without complaint. In a letter recently received he said:

My work continues to be intensely interesting, and I hope somewhat profitable. I wrote you some time ago of our move to Birmingham and hope to write you soon telling you we have returned to London. I was there over the week end, and while the building at "Ravenslea" is at present unfit for human habitation, I believe it can be repaired soon, as there are very promising indications that the war will be over in Europe and with it the menace of flying bombs removed.

I can report the British Mission as being in rather a satisfactory condition, satisfactory when you view it in the light of what has happened in these last four years. The taking away of practically all the men who hold the Priesthood, the breaking up of families, the withdrawal of the missionaries, and the leaving of affairs in the hands of local men, have all had effects, but in spite of it all there is a valiant band of Latter-day Saints carrying on as best they can in good old Britain.

In the course of my travels to the branches and districts of the mission, and to the military camps and air bases, I have an unusual opportunity to see a cross section of the Church in action, and what I see makes me proud.

I get daily letters from the service men from various theatres of war and from the training camps, and in all of them there is a spirit of humility, faith in God and trust in his guiding hand—this is evidence of the helpful effects of early training.

We have also received reports from the district and branch conferences held in Norway and Denmark, also the annual conference of the Swedish Mission, held June 23 to 26—four days—and the attendance of Saints and visiting friends is reported as record-breaking.

The conference in Bergen District, of the Norwegian Mission, was scheduled to be held April 22 and 23, but because of a terrific explosion in Bergen on the twentieth, where forty-three people met their deaths and many were injured, and much property destroyed, the scheduled meetings had to be changed. The explosion ruined some of the homes of our members, but the members themselves escaped without injury with the exception of a few who received some scratches. The concert that was to have been given Saturday night was given Monday, and the proceeds given to these sufferers; in the mission, more than four thousand *kroner* were raised for the unfortunate ones.

In Denmark, in addition to holding their regular meetings, the mission has had made and placed in the entrance of the chapel in Copenhagen, a memorial marble plaque of the Prophet Joseph Smith, to commemorate the one hundredth anniversary of the martyrdom of the Prophet. The following paragraph is quoted from the Danish *Star*:

The memorial is not to be brought about by the money of the Church or that of a few individuals; that would be contrary to the very idea of it. No, every Danish Latter-day Saint who acknowledges his faith in Joseph Smith as a prophet, seer, and revelator must share in it. The memorial is to be a symbol of our unity and to show appreciation for what the Prophet Joseph Smith has done for every member. Thus we appeal to all Saints.

None go free, children or adults, all are to take part. To reciprocate the amount is not large, only twenty-five öre from each. Signed, The Committee.

In a letter from Sweden we received the following:

I am in hopes that President McKay received my telegram with salutations from the East German mission president. He is at present in German military service in the neighborhood of Esbjerg, Denmark, and has occasionally been addressing the meetings held there.

Also via the Swedish Mission comes this letter from our new acting mission president in the West German Mission:

I and my family are all well, and also of my brothers and sisters I have good reports. Even though the war has demanded sacrifices from among them, still the Lord has greatly blessed us. The gatherings are kept up, although under some limitations. From the statistics on the reverse side you can gain a survey. This is for 1943:

Children blessed 62, 34 boys and 28 girls.

Baptisms and confirmations, 62.

Ordinations, 75.

Deaths, 70 members, of which 18 were killed in the war.

A brief reference to the French Mission, then I will close. The first is quoted from a monthly bulletin now being issued by the French-Swiss District.

A special program was given at La Chaux de Fonds on May 14, honoring mothers, with children contributing the major part of the program.

Brother Leon Fargier of Valence, France, has made an extensive tour of the country, visiting among others the branches of Paris and Besancon. Sacrament meetings were held in each place, to the joy of the Saints, almost exclusively women. Other branches visited: Nimes, Valence, Grenoble, and St. Etienne. The Saints, although few in numbers, remain faithful and meet together regularly.

A SOLDIER'S VISIT IN FRANCE

The following is a paragraph from a letter of one of our soldier boys, Brother James P. Condie—a former French missionary now with the Seventh Army in France, and formerly with the Fifth Army in Italy, to his parents, Brother and Sister Parley M. Condie, of Preston, Idaho:

I had the long-dreamed-of privilege of holding a meeting with nine Saints of one of our active branches before the war. Some others were prisoners or in the F.F.I. (Resistance). Several were ill, and we have visited and blessed them.

A protestant minister offered his chapel and his congregation, but I felt with so little time I had best hold a meeting with the Saints, and then visit as many sick and friends as possible. It was a glorious occasion. It was for them the dream come true. I concluded that missionaries should be sent as soon as possible. There is a lot of good will here right now. Several expressed the desire to join the Church. The Saints have suffered much, but their testimonies are an inspiration.

May our Father in heaven continue to bless Brother Condie, and the 80,000 others of our young men who are now serving their

country. They, too, are missionaries; we are missionaries. This is a great missionary Church. May we so live that the inspiration of the Lord may always be with us, so that it can never be said of any one of us, "He was called and found wanting"; but rather may we each be able to say truthfully when our earthly mission is finished, as Paul said: "I have fought a good fight, I have finished my course, I have kept the faith," I pray in the name of our Savior. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

Prompted by my reflections over the past months of experiences I have had, and inspired by that very comprehensive message read to us from President Grant, and from the impressions of this meeting, I have some things I should like to say that to me should be vital to all Latter-day Saints, and indeed to all seekers after truth.

DREAMS AND DELUSIONS

There came to my office some time ago a faithful Latter-day Saint who related an experience in which she was placed in a very embarrassing situation. She had been deceived and led astray by those who professed to have had spiritual manifestations, and because she had followed what she thought was the light, she had found herself in rather serious economic difficulties. As she finished the story of her experience, she asked me this question: "How can one be certain that a thing is true or false, or that his decision is approved of the Lord?"

I have thought a lot about that question, because I find it being asked by those who have been led into conditions of confusion, by those who have professed to have received by dreams and revelations certain information as to mining properties that were supposedly for religious and spiritual purposes. I have known of those who have likewise been led into organizations that were unholy because of their listening to teachings of some who profess to set up organizations they call the "United Order." It is the same question that many of our fine young women are asking when there are those who encourage them to live in illicit relationships under guise of authorized marriage contracts, by some who profess to be the authorized servants of the Lord.

From students who are struggling in their higher education we have the same inquiry: "How may we know the difference between truth and that which we study so often in our textbooks?"

There are those in the military service, under the pressure of the expedencies of war, who are imbibing many distorted views that they have difficulty in squaring with the truth. In these days hardly do we listen to the radio to one who gives a political speech but what

we hear the shouts of "Untruth!" and opposing speakers being called untruthful.

In a recent visit to a conference I learned that a man had attained quite a following by relating what he termed a vision, in which the Savior was supposed to have appeared to him, and he thought he was making a great contribution to the personality of the Savior by telling the people that He had red hair, in contradiction to the revelations of the Lord.

So in all these experiences the question is asked: "How may we know the difference between truth and error, and how may we be able to detect the same?"

THE WORD OF THE LORD

As I studied the matter and gave some thought to it, I found the Lord had revealed something very precious to us. He said:

Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. . . .

Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed;

But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world. (Doc. and Cov. 50:2, 7-8.)

The Lord has told us further that we should seek the best gifts, that we be not led astray. Apparently the Lord had in mind the very conditions under which we now live, for in the words of prophecy that he gave to his disciples when they asked him how they should know when his second coming was nigh, he said this:

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

Now mark you these words—"who are the elect according to the covenant."

SATAN'S AIM IS TO DECEIVE

Some of those were to be led astray who were to be members of his Church so I am not surprised in this day when with the power of these evil spirits they are finding a following from those who profess membership in the Church. The extremes to which the master of darkness would go to lead astray those who were to be deceived is indicated by the experiences of many of our prophets. I cite the experience of Alma's contention with the anti-Christ, Korihor, who, you remember, was stricken dumb when he asked for a sign, and while he was thus impressed that the power of the Lord was upon him in judgment because of his wickedness, wrote his testimony that Satan had appeared to him as an angel of light and had told him that there was no such a thing as God.

So he may come today with guileful ways, with deceiving and lying spirits, to entrap us.

But the Lord has not left his people alone, and those who would may be well guided in the midst of these trying conditions. The prophets of every dispensation, and indeed our own leader in this conference, has told his people how they might avoid these pitfalls. The Apostle Paul said:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For 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. ... Neither can he know them, because they are spiritually discerned. (I Cor. 2:9-11, 14.)

LIGHT GIVEN THROUGH THE HOLY GHOST

The writer of the Gospel of John, told of a light, in describing the powers controlled and operated by the Savior, the true light that was to light every man that cometh into the world. In modern revelation the Lord told us more about this when he spoke of the light which was to shine, which was to enlighten our understanding, and was to give light and intelligence to all mankind; it was to be in the light of the sun, the moon and the stars; indeed, we might say this light was to constitute the reason in man and the instinct in animal life.

But to baptized believers there was a greater light given, and that was the power of the Holy Ghost which has been spoken of here. That power which Jesus described was to give us power to understand all things, to bring to our recollection that which he had taught, to reprove the world of sin and of righteousness and judgment, and to guide us into all truth. Moroni told us that if we ask with a sincere heart, with real intent and with faith in Christ, that by the power of the Holy Ghost we might know the truth of all things.

These powers are given to us on condition. And the conditions as to the ways by which man might be darkened and be unable to see and perceive by these great God-given powers were well set forth yesterday by Brother Kimball in his very excellent address. We are to understand further that the wicked one would come and that he should take away light and truth from the children of men through disobedience.

I listened to a doctor friend explain a very interesting matter to me, when he said that all germ cells within each individual were directly or indirectly connected with some nerve system. By that connection there was made possible an intelligence in the individual necessary to maintain the vital life processes. So, likewise, it seems to me, that in the Church we as individuals must maintain our connection with the source of divine intelligence if we, too, are to maintain and direct the growth of our spiritual lives properly. Failure to maintain this intelligent connection in the germ cell or the individual

brings decay, stagnation, and death, in the case of the individual, or spiritual death in the case of a member of this Church.

There are spiritual phenomena that have sometimes disturbed us and that have seemed to be induced by this master of darkness. The Lord has given us certain definite ways by which we may perceive and detect the same. In one revelation he told us, "And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Again he told us we might understand that those who were ordained of God and were set at the head, to them would be given the understanding to know the difference between these spirits, suggesting clearly that it was the business of the members of the Church to seek to be guided by the counsel of those who have been set at the head.

AUTHORITY VESTED IN THE HEAD OF THE CHURCH

In the revelation given to the Prophet Joseph Smith, known as the 132nd Section of the Doctrine and Covenants, the Lord sets this out in plainness, in which he said that there is only one man on the earth at one time who holds the keys of this authority, by which all contracts and bonds and things pertaining to the salvation of the children of men should be sealed.

In an address delivered by Elder Joseph Fielding Smith in October of 1920, he made an explanation of this matter. He said:

I hold the priesthood; you brethren here hold the priesthood; we have received the Melchizedek Priesthood—which was held by Elijah and by other prophets and by Peter, James and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. . . .

I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. . . . The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

HOW TO DETECT TRUTH FROM ERROR

I wish that we understood that. I wish that we might understand these principles by which we might obtain this light, as an answer to those who ask us the question, "How may we detect truth from error?"

To all those then who would seek an answer to their question may we reply by asking them these questions:

Are you living righteously in order that you may enjoy the influence of the Holy Spirit, and the revelations of the Holy Ghost? Have you studied the matter out in your mind, and then have you asked God if this thing is right? If so, you may have the right to enjoy the spirit to know that it is right. Does that which you have had presented to you enlighten you? Does it edify your soul? Is it in harmony with the teachings of the Gospel? Is it approved and accepted by those who preside as the leaders of the Church?

If your answers to these questions are in the affirmative, then you are entitled to the great promise that the Lord made in a revelation to this people, in which he said: "And if your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things."

May the leaders of this people who sit in this congregation so live and so teach that those who are wavering in their faith, who are being led astray by these false and lying spirits, may be so taught to live and to walk that they might enjoy this fulness of light that will preserve them from the errors that otherwise would bring their downfall, I pray humbly, in the name of the Lord Jesus Christ. Amen.

The congregation joined in singing "Lord Dismiss Us" (Song Folder No. 21), after which the benediction was pronounced by Elder Leo O. Hansen, President of the Portneuf Stake.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Saturday, October 7, with President David O. McKay of the First Presidency conducting the exercises.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

This is the fourth session of the 115th Semi-Annual Conference of the Church.

President Grant, who has a direct wire from the tabernacle to his home, has requested that his Second Counselor conduct the exercises.

There are present on the stand this afternoon the Counselors in the First Presidency, the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Alma Sonne, who is on a special assignment), the presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation is made up of mission, stake, ward and quorum officers as heretofore announced in the public press.

The proceedings of this session are broadcast over radio station KSL, also KSUB at Cedar City. We appreciate this courtesy.

Elder J. Spencer Cornwall will direct the music, and Elder Wade N. Stephens is at the organ.

The congregation will now sing, "O Ye Mountains High," number 12 in your Folder, 238 in the Hymn Book.

The congregation then joined in singing, "O Ye Mountains High."

Elder I. Homer Smith, President of the Sacramento Stake, offered the invocation.

Singing by the congregation, "High On the Mountain Top" (Song Folder No. 10, L.D.S. Hymn Book No. 131).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

I pray I may have your sympathy and faith and prayers while I stand before you to discharge this duty.

Many appropriate references have been made during this conference to the desirability of peace. I am wondering if and when peace does come, whether the nations will be sufficiently wise to avert a third world war.

JESUS' GRIEF OVER JERUSALEM

And when he was come near, he beheld the city, and wept over it.

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
(Luke 19:41, 42.)

According to tradition, when these words were spoken, Jesus stood on the Mount of Olives, opposite a point in the walls surrounding Jerusalem a few yards south of the Gate Beautiful. From this spot one may behold a beautiful view of that historic city.

It is wonderfully picturesque, with its quaint, flat-roofed houses, church towers, and mosque domes covering the four hills on which Jerusalem is built. The view is impressive even now; it must have been inspiring when Jesus beheld it in all its Herodian splendor.

But it was the inhabitants of the city, not the beautiful buildings or the commanding view that the Savior saw through tear bedimmed eyes when he cried: "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." (Luke 19:42.) He saw the people divided into conflicting and contending sects, each professing more holiness and righteousness than the other and all closing their eyes to the truth. There were the conservative Hebraic Jews, holding rigidly to the Mosaic law; there were the more liberal minded, Hellenistic Jews whose views had been modified by pagan philosophy; there were a few Essenes with their asceticism and rejection of the Aaronic Priesthood; there were the Sadducees with their lifeless and formal observance of the Sabbath, and their denial of the resurrection; and, finally, the Pharisees with their "ostentatious almsgiving," "broadened phylacterics," "greedy avarice," "haughty assertion of pre-eminence," "ill-concealed hypocrisy" which was often hidden under a venerable assumption of superior holiness.

No wonder the Savior, seeing such division among the people, prayed to the Father so earnestly in behalf of his own little flock to keep them "one as we are one." No wonder the Savior, discerning perfectly the deceit and hypocrisy underneath the glassed-over outside of religion, uttered such scathing denunciation when he said:

. . . Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13.)

Such were the people whom the Son of Man saw when he stood twenty centuries ago on the Mount of Olives and "beheld the city and wept over it."

HISTORY BEING REPEATED

So we may picture him today weeping over a world weltering in an orgy of blood because a few gangsters fired by selfishness, revenge and desire for conquest have gone mad. Impelled by greedy avarice, and arrogating to themselves racial superiority, they strode forth to subdue, to conquer, and to kill. There was nothing left for law-abiding, peace-loving people to do but to try to prevent their depredations and murder. The result is the thunder-roar of a million cannons, the devastation of cities and farms, the wailing and suffering of women and children, the groans of the wounded and of the dying, and the death of the chosen youth of our land.

Approximately only a quarter of a century ago, the world listened to the clanging of arms of nations fighting in a worldwide war that was supposed to end war forever. Up to that time it was the bloodiest war in history.

Again, misguided leaders of nations, worshiping the god of

materialism, have brought on World War II, and unless the nations avoid the evil things which caused this war, there will be a World War III even more destructive, more terrible than the present murderous conflict. Like causes produce like effects.

Now, while the trying exigencies of war are wringing our hearts, it would seem the part of wisdom for men to examine some of the basic causes that produce armed conflict with the view of avoiding them in the future.

DEVELOPMENT OF BRUTAL INSTINCTS

The seeds of war lie in man's nature. These seeds germinate at the first natural urge for self-preservation, self-perpetuation or a desire for conquest.

The fruit of such seeds is hatred and brutality.

Knowing this, the world's chief gangster trained his youth to be brutal. In anticipation, indeed, in glorification of armed conflict, this man declared that he would train youth to be brutal. "In my great educative work," said he, "I am beginning with the young. . . . Weakness has to be knocked out of them. . . . A violently active, dominating, intrepid, brutal youth—that is what I am after. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey."

It is significant that one hundred years before this egotistic leader began to poison the minds of youth, a German philosopher—Heinrich Heine—warned the German people that:

Evils will follow the rise of "Germanic pantheism," because then there will awake in him that fighting folly that we find among the ancient Germans, that fights neither to kill nor to conquer, but simply to fight. Christianity has—and that is its fairest merit—somewhat mitigated that brutal German lust for battle. But it could not destroy it; and once the taming talisman, the cross, is broken, the savagery of the old battlers will flare up again, the insane rage of which Nordic bards have so much to say and sing. That talisman is brittle. The day will come when it will pitifully collapse. Then the old stone gods will rise from forgotten rubble and rub the dust of a thousand years from their eyes; and Thor will leap up and with his giant hammer start smashing Gothic cathedrals. . . . and when you hear a crash as nothing ever crashed in world history, you'll know that the German thunder has hit the mark. At that sound the eagles will fall dead from the sky, and the lions in the farthest desert of Africa will put in their tails and slink away into their royal caves.

A play will be performed that will make the French Revolution seem like a harmless idyll in comparison. . . .

Beware! I wish you well; that is why I tell you the bitter truth. You have more to fear from a liberated Germany than from the whole Holy Alliance with all its Croats and Cossacks. (Heinrich Heine, *Works of Prose*, ed. by Herman Kesen, pp. 51-53.)

THE COLLAPSE OF HUMANITARIAN PRINCIPLES

The substitution of ancient gods for Christianity was followed by the collapse of humanitarian principles, and, as Will Erwin

said in "An Appeal to Common Sense," men were back to the ethics of the barbarian hordes. Barbarians of the twentieth century before Christ killed in any manner which their imagination suggested. And so now do civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ killed the women and children of the enemy as tribal self-interest seemed to dictate, and so now do so-called civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ made slaves of the conquered people, or forced them to pay tribute; so virtually do civilized men of the twentieth century after Christ.

"A brutal youth," having in their eyes "the gleam of the beast of prey" hark back to the law of the jungle, as far as from the teaching of Christ as hades from Heaven! It is the doctrine of avarice, selfishness, and hate.

There are some things which man should hate—he should hate injustice, hate hypocrisy; hate wickedness in all its forms, but never hate mankind.

We hope and pray that this second World War will soon come to an end, and that war-weary, heavy-hearted peoples may again have peace. What then? After all the suffering, after all the destruction of human life, shall we be so blind as to have it start all over again? If the germ of hate is permitted to develop, if strong nations strive to dominate the weak as Mussolini did Ethiopia, as Japan did Manchuria; if the few ruling nations, mighty in the implements of warfare, seek to dominate weaker nations and to tell them how to live and what to do; if they seek success only in materialism and shut their eyes to the value of human souls; if they reject the teachings of Christ and pursue their selfish interests, history will repeat itself, the world will be plunged into another war, and again the Lord in pity and sorrow will weep over the folly and blindness of the human race.

Peace will come and be maintained only through the triumph of the principles of peace, and by the consequent subjugation of the enemies of peace, which are hatred, envy, ill-gotten gain, the exercise of unrighteous dominion of men. Yielding to these evils brings misery to the individual, unhappiness to the home, war among nations, with resultant misery and death.

Two thousand years ago Jesus wept over Jerusalem, the inhabitants of which were blind to the things which pertained to their peace. Today contention, strife and hatred are manifest between capital and labor unions, and bitterness among advocates of Nazism, Fascism, Communism, and Capitalism. No matter how excellent any of these may seem in the minds of their advocates, none will ameliorate the ills of mankind unless its operation in government be impregnated with the basic principles promulgated by the Savior of men. On the contrary, even a defective economic

system will produce good results if the men who direct it will be guided by the spirit of Christ.

Actuated by that spirit, leaders will think more of *men* than of the success of a system. Kindness, mercy, and justice will be substituted for hatred, suspicion, and greed. There is no road to universal peace, which does not lead to the heart of humanity.

TO AVOID ANOTHER WAR, THEN, PEOPLE MUST CHANGE THEIR WAY OF THINKING

Men say that so long as human nature is as near to the animal nature as it is, that selfishness, suspicion, greed, chicanery, will continue to pervade and govern human society. If that be true then man must rise above the animal instincts, and strive for the higher and more abundant life. If this requires a change of human nature, then human nature must be changed. On this point, Beverley Nichols writes impressively:

You *can* change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You *do* change human nature, your own human nature, if you surrender it to him. To deny this is only to proclaim yourself as an uneducated fool. . . .

Human nature *can* be changed, here and now.

Human nature *has* been changed, in the past.

Human nature *must* be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

And only Christ can change it. . . .

Twelve men did quite a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired.

If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question. (*The Fool Hath Said*, p. 272.)

ELIMINATE ARROGANCE OF SUPERIORITY

With the spirit of Christ in their hearts *no nation will arrogate to itself superiority over others, but give to each nation, however small, however seemingly backward, the right of self-determination.*

SEEK MATERIAL ADVANCEMENT AS A MEANS TO SPIRITUAL ATTAINMENT

With the spirit of the gospel in men's hearts, nations will accept the truth that integrity is more to be desired than intellectual acumen or the accumulation of wealth. Men will then look upon material advancement not as an end in itself, but as a means to

spiritual attainment. They will recognize the significance of "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Statesmen, churchmen, school teachers, civic officers, newspapers—all who in any way mold public opinion must grapple intelligently with spiritual apathy and moral decay.

Some day men must realize that only true religion can satisfy the yearning soul.

TWO GREAT FORCES POINT THE WAY TO PEACE

I see two great forces leading the way from the abyss of another World War into the realm of peace and progress—*America and the gospel of Jesus Christ.*

America has the great opportunity to lead the world from political intrigue and cheap demagoguery, from national selfishness, from unrighteous usurpation of power, and from unholy aggrandizement. She must prove to the peoples of Europe and of all the world that she has no selfish ends to serve, no desire for conquest, no arrogance of national or race superiority. When these ideals are established America can blaze the trail and lead the world to peace.

This is a land where hate should die—
This is a land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.

But I repeat, permanent peace will be found only in the application of the principles of the gospel of peace. Christ came to earth to bring peace and good will. When he said: "I came not to send peace, but a sword," he perceived how the acceptance of eternal principles might render asunder the dearest ties, and how a man's foes may become those of his own household. Asserting the principles of the gospel over everything else, he added: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Thus he but emphasized the great truth that acceptance of the principles of the gospel is the supreme purpose of life.

Again the Lord has revealed himself to man, and in that revelation may be found the answer to the perplexities and yearnings of the human soul.

Again in this age Christ has said:

... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

I feel that we can join with the poet in saying:

O Christ, who died to give men life,
Bring that victorious hour,
When man shall use for peace, not strife,
His valor, skill, and power.

God grant that the nations of the earth will soon open their eyes, and behold the light of the world, and thereby accept in this day the things which belong unto their peace, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

Sitting in this large audience are a number of men in the service of their country. They wear the uniform of United States soldiers. It is always a fine thing to have them in our midst. On the banks of the Potomac River in Washington at Arlington Cemetery, is the tomb of the Unknown Soldier whose body was brought from France at the close of the First World War. Carved on the tomb is a message of beauty. It reads: "Here lies in honored glory an American soldier known but to God"—a message that all Americans may do well to keep in mind.

I wish to have the help of my Father in heaven while I speak to you this afternoon.

PRESENT-DAY CONDITIONS

The Puritan preacher, John Eliot, known as the apostle to the Indians, wrote as a preface to his Bible after having translated it into the Narragansett language: "Work, with faith in Jesus Christ, can accomplish all things." It was a motto peculiarly fitting to his times; it is peculiarly fitting in our own day. It meant as Frederick Harrison has aptly written that to toil in producing things needful for human life is to offer up ourselves to the law of creation which ordained that life on this earth could only be sustained by the sweat of man's brow. The terrible times through which we are passing are destined to leave war within every nation as well as our own. It may prove harder to win peace than to win war. There will be a dearth of food, of clothing, and saddest of all, a lack of Christian fellowship. Are the religious forces influential enough to set an example of self-denial, of self-restraint, of discipline and a renewed faith in the teachings of the Savior of the world, who taught that peace can only come as people love the Lord their God, and their neighbors as themselves?

We have too often failed to give ourselves to the word of the Lord. We have run after wealth, praise, and honor, and thought that Christ may be found by seeking eminence and power. This is not so. Many of us will have to learn that it is not the outward and physical, but by the inward and physical that men become true men. Did not the Master say: "Whosoever will save his life shall lose it. . . ." He taught that the majesty and sanctity of living is for the invisible: that is to say for honor, truth, fidelity, and the kingdom of righteousness.

There were honored names that took part in the great religious changes that came into the world in the sixteenth century. The daring and forceful methods of John Calvin, Martin Luther, Melancthon, Zwingli, and John Knox, and many others left their results upon the world. We do not doubt their integrity to what they considered the fundamental doctrines of Jesus Christ, but sin and disaster have been growing to the present day. There are in this country two hundred and fifty different religious creeds with a total membership of some eighty million souls. The burning question of the hour is: Where is the simple and pure religion of Jesus Christ as taught by the Master two thousand years ago? The Bible has suffered at the hands of those whom it sought to help. Men have failed to read its teachings through to the end with an intelligent thoroughness. They have made selections according to their human knowledge "and have missed its spirit and the trend of its instruction, and the glorious uplift of its truths."

CHRISTIAN BELIEF OF THE FUTURE

What will be the characteristics of a religion of Jesus Christ as humanity returns to the old way—the way of Christ our Savior? The followers will hold to the power of the priesthood of God, to authority, and liberty, to the doctrine of individual salvation, the spirit of truth that binds people into a Christian society. The unity of the Church of the living God will be envisaged by a society, for which Christendom waits. It will be the religion of Jesus Christ, and not a religion about Jesus Christ. Thus we come to the supreme test of religion—*revelation*. This was the fundamental teaching of the prophets of the Old Testament. Isaiah in richness of spiritual expression wrote ages ago:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening up of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. (Isaiah 61:1-3.)

Our Savior came to save. He sought out the lost souls who had wandered far away. Sin was in the world then as it is today. He came to redeem the lost by the principle of repentance and holy baptism by one who has the power of God. If the Christian world has forgotten this, then it has lost its divine power. "All great truths," it has been said, "are simple truths." If the followers of Jesus will begin to teach the ways of the gospel of Christ in that humility which comes of the genuinely pure heart and the high regard for the intellect, then the divinity of the gospel will take new root in the souls of men. It will be Christianity again.

A MESSAGE GIVEN THROUGH THE RESTORATION OF THE GOSPEL

A new message of the Redeemer is in the world today. It says in part:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

* * *

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (The Articles of Faith.)

This message is purifying and refining. It will correct the abuses of human society; the abuses that obstruct the pathway of God's work. It is revelatory, "fulfilling the largest meaning and possibility of revelation." And furthermore, we have a truth: "Whatsoever principles of knowledge we attain unto in this life will rise with us in the resurrection." This provides a scope of unlimited progress, and makes due place for all the human instincts that constitute the spiritual nature of man. It limits man to his highest possibilities. This new message meets the supreme test of religion—*revelation*. For in him is the supreme Sonship: "The glory of the Only Begotten of the Father, full of grace and truth." What we have this day has redeemed you and me far more than we have realized. Our world must go forth with the teaching that God does live, and we freely give that which we have freely received. We will become a power through our idealism and faith. Ali of this, the Prophet Joseph Smith meant when he declared in words as revealed from God:

Ye must grow in grace and in the knowledge of the truth. (Doc. and Cov. 50:40.)

May we all abide more and more each day by the laws and commandments of God. I ask in the name of Jesus Christ. Amen.

Elder Alvin Keddington sang a vocal solo, "The Seer."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

My brethren and sisters and friends, I use this salutation advisedly, for I realize that I am not only addressing a large congregation of men holding the priesthood, and officers of leadership in the Church, but another group, possibly larger than this, that is on the outside listening in, made up of faithful men and women of the Church, and possibly some who are not members of the Church. I salute them, and you, my brethren, as my friends.

TRUE FRIENDLINESS

I have a friendly feeling toward all those who hear my voice, and toward all mankind. I hope that feeling is reciprocated. I would like to do something for my friends, but what can I do? I remember the Apostle Peter on one occasion when there was an afflicted person pleading for aid, said, "Money I have not, but such as I have, I give freely unto you. Be ye healed." And he was healed.

Money I have not to give to my friends who are so numerous, but as a witness for the Lord Jesus Christ I would point the way to those who have not understood the way of life and salvation—the way into that narrow path that leads to that goal. And to those who have entered the path I would counsel them to neither deviate to the right nor to the left, but to pursue a straight-forward course, that when they reach the end of the trail they will not be disappointed with their life's work.

Quoting from Whittier's "Maud Muller":

Of all sad words of tongue or pen, the saddest are these: It might have been.

THE REQUIREMENTS OF THE GOSPEL

I desire to add my testimony to the testimonies of my brethren of this conference, for I have a testimony abiding in my soul, and I know without any question that the work in which we Latter-day Saints are engaged is the work of the Lord, the gospel of the Lord Jesus Christ, the power of God unto salvation unto all those who accept it and live according to its precepts. It is the same as that which was instituted in the councils of heaven before the world was. It is not a new gospel, but the old one restored.

It is the same as Christ our Lord taught and lived, and by living it made him what he was in life and what he is after life, enthroned in glory at the right hand of our Father in heaven. It is intended to make us like him and to save us with him, and it will do so if we follow in his footsteps, and walk in the light as he is in the light, loving the Lord and keeping his commandments, and this I admonish all my hearers and myself, that it will be the efforts of our lives so to do.

It involves the accepting and receiving of certain principles and ordinances, the keeping of certain commandments, the obeying of the laws of God, performing acts of service to our Father in heaven, and to his children here on the earth, the making of sacrifices, the forming of family relations, ties that are to exist throughout the eternities, to live and serve the Lord by faith and not by sight, putting our trust in him, living by every word that proceedeth forth from his mouth.

There is reward ample, that of forgiveness of sin, a wonderful blessing innate in the gospel of Christ; the companionship of the Holy Ghost, the resurrection with the just, and eternal life and exaltation in the kingdom and presence of God the Eternal Father and his Son Jesus Christ.

The Savior said to his disciples:

In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also. (John 14:2, 3.)

That would be a good enough place for you or for me.

It is written: ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.) And it is also written that if we love the Lord we will do his work and his will and that will make for our satisfaction. There is satisfaction in having been right, and disappointment in having been wrong on any question which we may have considered; especially is that true where others have considered the same question and their views and ours differ. The more important the question under consideration, the greater the satisfaction if right, and the greater the disappointment if wrong.

TESTIMONY OF THE TRUTH COMES THROUGH REVELATION

The most important question that has ever engaged the attention of man is that of religion, or salvation; of what it consists, and how it may be attained. There is no other question that has received the attention of so many people, and on no other question has there been such a diversity of opinion. Hence, the many religious organizations upon the earth today.

The time is to come when every knee is to bow and every tongue confess that Jesus is the Christ. Then, if not before, as sure as there is a God in heaven and life beyond the veil—and there is nothing surer—then men will know, all men will know the truth pertaining to religion and salvation.

But it is not necessary that we wait until that time, for to know the truth pertaining to salvation the Lord has given us the key to this knowledge, when he said:

. . . My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16, 17.)

How would we know? By the revelations of God through the Holy Ghost. The same as Peter received the light and knowledge. When Christ our Savior asked his disciples: "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Jesus said unto him:

... Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

It was revealed by the power of the Holy Ghost.
It is written:

... No prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:20, 21.)

There is the secret—holy men of God, enjoying the Holy Ghost, under its influence, gave to us the scriptures, ancient and modern, and it is a commandment of the Lord that we search the scriptures, for in them they "testify of me."

The people of the world of mankind today have not that Holy Ghost that was enjoyed by those holy men of God who gave us the scriptures. If they had the Holy Ghost, in the same degree of power that was had by those holy men who gave us the scriptures, then they would understand the scriptures just as did those men who gave the scriptures to us.

THE POWER OF THE HOLY GHOST

We are not only to receive the Holy Ghost, being born again, the way the Lord has designed that it should be and has been in the days of the primitive Church, but we are to live and labor so as to have the constant companionship of the Holy Ghost, and he will not dwell in unholy tabernacles.

The scriptures tell us no man can say that Jesus is the Lord but by the Holy Ghost. And what man knoweth the things of man save by the spirit of man which is in him; even so the things of God knoweth no man but by the spirit of God.

"And 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."

There is a difference between the natural man and those who understand the things of the Spirit of God. One has been born again and the other has not. The rich man, Nicodemus, who came to Jesus by night professing belief in him, saying that he knew he must be a teacher sent of God for no man could do the work that he did, except God be with him, received this reply:

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. (John 3:3.)

Nicodemus not understanding how it would be possible for

a man to be born again, the Savior replied: ". . . Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) That is the explanation of being born again. We hear it on the day of Pentecost, when the assembled multitude of different nationalities in their own tongues heard from the mouths of the disciples of Christ, under the power and influence of the Holy Ghost which was manifest there in a remarkable degree, that he who had been crucified was indeed Christ, the Savior of the world, and being converted and convinced, and having faith, they cried out, "Men and brethren, what shall we do?"

Peter answered them, ". . . Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) There is no other way prescribed by the Lord of heaven by which we may have the Holy Ghost, by which the scriptures have been given, by which they can be interpreted and understood.

THE NEED FOR A TEACHER

So these people who have not taken the course—and they are numbered by the thousands—I suppose hundreds of thousands who have never heard of the gospel—since they have not received the Holy Ghost in the way the Lord has appointed, they need a teacher. We have a splendid example of that where an angel of the Lord appeared to Philip, and told him to go down south to the way leading from Jerusalem, to meet a certain Ethiopian who had been up to Jerusalem to worship and was returning to his home in Gaza, Ethiopia. Philip did as he was required, and as this man came along in his chariot—for he was a wealthy man, a man of high repute, the treasurer to the queen's treasury in Ethiopia—he had the Bible open upon his knees to the 53rd chapter of Isaiah, and Philip hailed him and asked him if he understood what he was reading. "How can I," said he, "except some man shall guide me?" He invited Philip into the chariot, and he sat beside the Ethiopian and taught him the gospel. When they came to a place that had plenty of water, he said: "Here is water. Why should not I be baptized?"

Philip said: "If thou believest with all thy heart, thou mayest." He professed belief in Jesus Christ, and Philip and he went down into the water, and he was baptized by Philip. When they came up out of the water, Philip was caught away by the Spirit of God.

A teacher is needed.

I refer you, my friends, to the case of Saul of Tarsus. Jesus Christ had to take him in hand. And Saul, after he became an apostle of the Lord, declared that what he did in persecuting the

Church, he did conscientiously, thinking that he was doing God service.

It takes something more, brethren and sisters and friends, than education and learning to comprehend and understand the things of the Spirit of God and the gospel of the Lord Jesus Christ.

A SINCERE TESTIMONY

I bear you my testimony in all sincerity. I know that this work is true. I know that God lives, a glorified and exalted personage, having a body of flesh and bones and spirit as tangible as man's, all-powerful in heaven and in earth; the earth is the Lord's and the fulness thereof. He is the Eternal Father of all men. Jesus Christ is the First-born in the spirit and the Only Begotten of the Father in the flesh; he is the only name under heaven by which mankind may be saved. No man can be saved in the kingdom of God without believing on the name of Jesus Christ and in the efficacy of his atonement.

By the same token I know that Joseph Smith is a mighty prophet of God, raised up in these last days, and through him the Father and the Son have revealed themselves anew to the world of men, and Joseph Smith was succeeded by Brigham Young, and each of the presidents of this great Church of Christ, in his day and time, has been inspired and led by the Lord, supported by faithful men, the general authorities of the Church, and faithful Latter-day Saints, and this work has grown and prospered and will continue to do so until the Son of Man shall come to take his kingdom and reign upon the earth as King of kings and Lord of lords.

I bear to you, my brethren and sisters and friends, this testimony in the authority of the holy priesthood as a witness for the Lord Jesus Christ, in his name. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I need your sustaining help, my brethren, and that of my Father in heaven, whenever I stand before you.

ACCOMPLISHMENTS OF JOSEPH SMITH

Since we met here at general conference six months ago, we have observed the anniversary of an event of great importance to this Church and people—the one hundredth anniversary of the martyrdom of the Prophet Joseph Smith. During the last few months I have been reading, and am still reading, all that I can find pertaining to Joseph Smith, both that which he himself has spoken or written and that which has been spoken or written concerning him.

I find that by all the standards by which any of the prophets of all times may be judged or accredited, Joseph Smith stands with the greatest of them, and conforms in all things to the accepted definitions of a prophet. So profound were his utterances, so comprehensive the pattern of truth revealed through him, that whenever I think of him, unless I bring myself up short, I am inclined to think of him as among those men who lived long in years—among the sages and the seers who attained old age.

Considering the accomplishments of his life, I find it almost incredible, and must remind myself of it frequently, that he gave his life for the cause of truth at almost the exact age at which I stand before you here today, to the very year, and almost to the very month. The shortness of his years does not comport with the breadth and depth of his teachings.

Notwithstanding his youth, he invaded virtually every field of thought and human activity, in the physical sciences, in economics, in sociology; and in religion and things of the spirit; he uttered things which were beyond the common knowledge and practice of his day, and which in many instances, are still beyond the common knowledge of our day.

EVIDENCE OF REVELATION IN THE TEACHINGS OF THE PROPHET

If we had no other standard by which to convince ourselves that Joseph Smith was a prophet of God, standing among the greatest of all time (in addition to the assurance which comes to us by the spirit of testimony) we need but compare his teachings with the current teachings of his time, and to compare his teachings with the current teachings of our time, by which comparison we will inevitably reach the conclusion that the thought and belief and knowledge of the world have moved steadily toward the utterances of Joseph Smith.

These things he could not have known for himself. There is only one way in which he could have known them, and that is by revelation from God, our Father in heaven, which is how he did know them. The world has always been slow to forgive, and to accept, those to whom it has been given to see beyond their time, and Joseph Smith is no exception to that rule; but whether or not they accept him in name, they are moving, and have moved, toward his teachings, of which there is ample evidence.

Through him there was revealed a plan of life, in truth so obvious that all who desire to see and understand may do so—obvious in all things that pertain to our essential welfare, here and hereafter. But beyond the simple and essential things, we find ourselves at times delving for the mysteries, which is not in itself a thing to be condemned, until it results in the inordinate consumption of time, and leads to heated argument and the obsession of speculation upon things which no man does know or can know.

A WARNING REGARDING SEEKING AFTER MYSTERIES

On this subject I give you one of the utterances of Joseph Smith, and a statement following it, by the Quorum of the Twelve, who were associated with him in his day. First let me quote from the Prophet:

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and . . . solemn thoughts can only find them out. . . . None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, . . . our private as well as public conversations. (D.H.C. Vol. 3, pp. 295-6.)

From another statement, written in 1839, from an Epistle of the Twelve to the Church, I take excerpt, on this same line of thought:

Study the word of God, and preach it and not your own opinions. . . . Leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now. The horns of the beast, the toes of the image, . . . are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? . . . (D.H.C. Vol. 3, pp. 395-6.)

A word of restraining counsel to our quorums, and to us as individuals, whenever we are tempted to become heated in speculation about things which we do not and cannot know, except by revelation: "Study the word of God, and preach it, and not your opinions."

I have known of intimate friends becoming heated in argument and estranged in their feelings—seriously so—in speculation about things which no man does know or can know, until the Lord sees fit to give us further light on some subjects of controversy and concerning which we lack completeness of knowledge.

I think sometimes we are seeking mysteries also in fields other than in religion, when the plain and obvious truth is before us, and the answers are there to be had without probing beyond them. I think that we have looked for economic mysteries at times, hoping that there will be found some other answers than the plain and simple answers, which involve work and thrift and living within our means. We may have been guilty of looking for a good many other mysteries in other fields also—but we have, in fact, as a people, and the world has, in those things which have been given to them and to us, all of the fundamentals of truth which are essential to man's temporal and spiritual salvation. There are no new answers, my brethren, fundamentally speaking, and those who are chasing after them and overlooking truth in the process, are doing themselves and all men great injustice and hurt.

WISE COUNSEL

I close with another guide to conduct, from the same Epistle of the Twelve, quoted above, of 1839, written by the associates of and under the immediate influence of, the Prophet Joseph Smith:

. . . Be honest; be men of truth and integrity; let your word be your bond; be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusations against your brethren, especially take care that you do not against the authorities or Elders of the Church, for that principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan"; and any man who pursues this course of accusation and murmuring will fall into the snare of the devil, and apostatize, except he repent. (D.H.C., Vol. 3, pp. 394-5.)

I am reminded, in closing, of an excerpt from one of the letters I have read in the files of President Grant from his correspondence of some forty or fifty years ago, when he was away at one time, and one of his brethren wrote to him, complaining that he did not know what his mission in life was, but he wished he knew what the Lord expected of him, apparently expecting or hoping for some special manifestation or call. President Grant wrote him in his characteristic frankness and directness, and said:

My dear brother: . . . All that the Lord expects of you or of me, or of any other man is for us to do our full duty and keep the commandments of God.

I leave this thought with you, with the testimony of my conviction of the Prophet Joseph Smith and his divine mission, and the divinity of the Lord Jesus Christ, of the truthfulness of this work, and in its inspired leadership of this day. I do it in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

President of the Council of the Twelve Apostles

I think nobody could stand here and look over an audience like this and fail to be impressed with the importance of this occasion. Men who come here from all over the United States to be here in general conference for three days, paying the expense incurred, and sitting in meetings day after day to be instructed by other men, are certainly in earnest. Yet, this has been the custom of this Church from the beginning.

The purpose of our being together is that we may think seriously, and wait upon the Lord. We are living eternal life, and here in mortality is the opportunity that God has given to us to

prepare for happiness. I sometimes have said to my friends when they seemed to be at the crossroads, uncertain as to which way they wanted to go, "Today is the beginning of eternal happiness or eternal disappointment for you." We have our free agency; the Lord will not take it away from us.

EXPERIENCES OF JOSEPH SMITH

About a hundred and twenty-five years ago a boy fourteen years of age, named Joseph Smith, lived with his parents near Manchester, New York. He was taught to study the Bible. In the community in which he dwelt when he was fourteen years of age they were holding religious revivals. The various denominations were inviting those who came to the meetings to join one of their groups. This boy was a little uncertain about which group he should join. He wanted to belong to the one that would please his Heavenly Father.

He had read in the Bible: "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him," and with that in his mind, he decided to put it to the test. The Lord would tell him which church he should be identified with.

He went out into the woods near his home and knelt down to pray. His own statement is that he saw the Father and the Son, and in answer to his question as to which church he should join, they informed him that not any of them was pleasing to the Lord, and that if he would be faithful there would be given to him a great opportunity to bring new light into the world. That was the beginning of the Church of Jesus Christ of Latter-day Saints.

Prior to that the people did not believe that God could be seen; they did not believe that we would have any additional information. They said the Bible contained all that the Lord had spoken and would speak. But when this young man, not yet fifteen years of age, listened to the voice of his Heavenly Father, he knew that the heavens were not sealed and that the Lord could speak again; and soon he began his ministry. During the period from that time until now, the representatives of the Church of Jesus Christ of Latter-day Saints have traversed many parts of the world, and have gone with kindness and love in their hearts and invitations to their fellows to accept the message of truth, not to give up any good thing they had possessed, but to add to the good things that they did have, and put themselves in condition to know the purpose of life.

The result has been that the membership of this Church has continued to increase. Driven from their homes repeatedly, under the guidance of a prophet of God, they finally settled in the tops of these everlasting hills, and from that time until now, this land,

then desolate and forbidding, has continued to produce. until today it is as the garden of the Lord.

THE IMPORTANCE OF PRAYER

When the pioneers came into this valley, on the 24th of July, 1847, this was a wilderness. Today comfortable homes, houses of religious worship, business places, all these things have come, built from the grass-roots, if you will, by a people who came with only what they could bring in their wagons, and from that time until now they have believed in God and have worshipped him in spirit and in truth. They have sent more than 60,000 of their own members into the world to divide with our Father's other children the gospel of Jesus Christ, our Lord.

The result has been that we have continued to be happy; we pass through the experiences of mortality like other people, but we have had an anchor that has made our lives delightful, and when we were in doubt, like the Prophet Joseph Smith when he was a boy, we have this comfort: If we will go to the Lord in prayer, he will give us comfort.

Reference has been made in this conference to the importance of seeking the Lord in prayer. And we should know that our prayers will not avail us much unless we repent of our sins. Faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost, are the fundamental teachings of our Heavenly Father to us, and have been the groundwork of the Church since it was organized.

MISSIONARIES IN THE ARMED FORCES

Reference has been made to the fact that we are engaged in a terrible war. We are involved in it, far though we are from the scenes of conflict. But there are two wars going on, one a war for the destruction of human life and property, the other for the destruction of eternal happiness. The latter one is the most serious because it is eternal.

Today we have comparatively few regularly called missionaries in the world, but we have about 80,000 members of the Church in the armed services of our nation. If they have been properly taught in their homes, and have availed themselves of that teaching and conformed their lives to the inspiration that should come therefrom, all of them are missionaries. Thus, there are today in the world, by example, if not by precept, 80,000 missionaries laboring for the cause of the Master, demonstrating by their conduct that they know that God lives and that Jesus is the Christ.

Many of them may not return; quite a number of them have already given their lives in order that liberty of conscience and religion may remain in the world, but they have faced their prob-

lems believing they were doing their duty to God as well as their country. They have this assurance if they have kept the commandments of God, that they are living eternal life, that they will be resurrected from the dead, and that they will again have the companionship of those they love when this earth shall have been cleansed of all impurity and become the celestial kingdom.

Today you men are here with that serious thought in your minds, and as you read the papers—and it is very distressing to read the papers—and as you examine the public magazines that come to your table, you see that not only is the world at war, but it is drinking in the filth and degradation of humanity through the printed word, and through the information that is scattered broadcast. I was thinking today, if the magazines that I find upon the tables of my brethren and sisters, the popular magazines of the day, had been brought into my mother's home when I was a child, I would have been denied the privilege of looking at the pictures and reading the stories. There is so much in them that is debasing and destructive of the morals of humanity. But we go serenely along and our children are exposed to those things. If we are properly taught, it is a joy to have in our homes the purity of virtue, the sweetness of righteousness.

A CONVERSATION WITH A CATHOLIC BISHOP

A number of years ago I was riding on a train with one of our prominent Catholic bishops—a very fine character—and as we visited and compared notes, he made some expressions with reference to the faith of the Latter-day Saints and their high standard of morality, and intimated he would like to know why it was that we were able to maintain such a desirable condition.

I confided in him and said: "From my mother's knee I have been taught that this body of mine should be kept sacred, as the tabernacle of an immortal spirit. I was taught when I was a child that to be clean in my living was most important. In fact," I said, "upon one occasion my father called me to him when I was just a young man, and he said, 'My son, I have something I want to say to you.'" And I said to the bishop: "I loved my father; I almost worshipped him, and anything that he said to me sank deep into my soul. He said, 'My son, there are reports of evil in the community; bad men and bad women are coming in from different parts of the country, one or two at a time. I hope that you will avoid them, but if by any chance any wicked man were to enter into our home and attempt to take the virtue of your mother or your sister I want you to know from your father that I would expect you to defend that virtue with your life. Then,' he said, 'that is not all. I lay the same obligation upon you with reference to every other man's wife and daughter.'"

As the bishop looked at me, I said: "That sank into my soul,

and has been as armor to me as I have traveled through the world, and it has been a joy to me to hold up to our Father's other children that standard of virtue: not only shall we not have our own despoiled, but we should see to it that no other man's family should be despoiled."

He looked at me and said: "I thank you for that suggestion. I have never heard anything just like that. I hope you will have no objection if I repeat it as I go among my people."

It is regrettable that in the world today in many cases men do not appreciate that this temple of the body is sacred and should be so held, that this body of ours was given to us as a tabernacle for the spirit while we are here in mortality, but that the spirit that is in this tabernacle came from God. He is the Father of it. If men realized that, how much more careful they would be to protect this tabernacle and keep it wholesome and delightful.

THE NEED FOR REPENTANCE

Think of what is presented to us in the world today. Not only has mankind strayed from the moral teachings of our Heavenly Father, for we were told here today that among the armed forces, those who are facing death, a large percentage of them are not living moral lives. I am happy to say that I believe that in that group that has gone out from the Church of Jesus Christ of Latter-day Saints there are thousands who will return home just as clean as they went, if they come at all, and if they do not come back to us alive, they will be prepared to stand in the presence of their Maker and give an account for the time they spent on earth, and explain to him why they are there now, because they offered their mortal lives to safeguard their fellows.

Today I am thinking of the need not only of prayer, not only of faith—the world is teaching that, too—but I am thinking of the need, the sublime need, if I may use that term, of repentance from the things of the world and the turning away from the temptations that afflict mankind.

We are in the Church of Jesus Christ of Latter-day Saints because we desire eternal life in the celestial kingdom. We cannot have that kind of a life unless we keep ourselves clean. It would not make any difference who the man is, whose son he is, or what family he belongs to, or what church he belongs to, if he despoils his body he must account some time to God for his base life.

So we who have had a proper teaching should instill in the lives of our families, the seriousness, not only of keeping ourselves as we should be, but if we should make a mistake, how great the need of repentance before it is too late. So let us set our houses in order. When we write to our loved ones who are in the army and navy and air service, send them a message of confidence. Say

to them: "We count on you," even as the patrician mother who gave a shield to her son who was going to the army, and said: "Come home with it or upon it." So we might say to these boys, by letter if we have not already trained them, "Come home in purity, or come home not at all."

That is the gospel of Jesus Christ; that is the purpose of this conference. The reason we are here today is that we believe sincerely that we are the sons of God and that he desires that we be happy forever, and the life that is to make us happy is the life that conforms to the teachings of the gospel of Jesus Christ, our Lord. Let us see to it that wherever we go we teach by precept the gospel of repentance, and by our conduct live the gospel of repentance and faith in God; and in prayer let us go to him and plead for power to resist evil and to cleave to that which is right, that in the end we may have the companionship of those we love, throughout the ages of eternity, and that right here upon this earth, when it shall become the celestial kingdom.

That is why we are here today, brethren. That is the blessing that God has given to us in the gospel of Jesus Christ—it is that anchor that should make us secure against all evil, if we will permit it so to do.

A TESTIMONY

In conclusion let me say, knowing that I stand here as one of the older ones among you, I leave you my testimony. This is not some imaginary thing with me; I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, as I know that I stand here and speak to you; and with that knowledge in my soul I plead that we shall go forward with faith and with prayerfulness and with hope and courage to receive at the hands of our Heavenly Father a glorious welcome home when mortality shall cease and we go on to immortality. I pray that it may be so for us and for all that we love, wherever they may be.

A PLEA FOR THOSE WHO NEED COMFORT

One word more. Let us remember the mothers of these men who are in the missionary field and in the armed services—for they are both the same—let us remember these good women, and where they are bereft let us go out of our way to comfort their hearts. They have not given their own lives, but they have given that which is dearer than life itself, and we owe it to them, after the sacrifices they have made to bear children, to surround them by the arms of our love and let them feel that we are in sympathy with them, and grateful that they are able to go on, waiting for the gathering of the family when it shall finally come.

God bless you, and peace be in your hearts and in your homes,

throughout our great land, and throughout the world as a result of repentance and righteousness, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

After singing and benediction this conference will be adjourned until seven o'clock this evening.

The services tonight will not be broadcast.

We shall meet tomorrow morning at 10 o'clock and will be favored with the Tabernacle Choir and organ broadcast and *Church of the Air* service. Will you, all of you, try to be in your seats no later than 9:50 a.m. Admission will be only by tickets.

Please join in singing, "Praise To the Man Who Communed With Jehovah," number 20 in your Folder.

The congregation joined in singing the hymn, "Praise to the Man."

Elder Nathan T. Hurst, President of the Reno Stake, offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

SECOND DAY

EVENING MEETING

The fifth session of the Conference was held in the Tabernacle at 7 o'clock p.m., with President David O. McKay of the First Presidency conducting the exercises.

The Tabernacle Choir male chorus was in attendance and rendered choral numbers during the meeting.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This is the fifth session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President Grant, who has requested that I conduct the exercises, is listening to the conference on a direct wire from the tabernacle to his home.

Elder J. Spencer Cornwall will direct the music, Elder Alexander Schreiner will be at the organ.

The congregation will please join in singing, "Do What Is Right," Song Folder number 2, Hymn Book 185. You may remain seated.

The congregation and male chorus sang the hymn, "Do What Is Right."

President William A. Pettit of the Pasadena Stake offered the invocation.

Singing by the congregation and Tabernacle Choir male chorus, "How Firm a Foundation" (Song Folder No. 2, L.D.S. Hymn Book No. 185).

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I never appear in a capacity of this kind but what I am almost overawed with the challenging responsibility that is mine. As I hesitate for a moment, to try to feel the inspiration that may be mine, with your faith and prayers, I am at this moment constrained to do something different from what I have prepared if I had spoken over the air, and I shall follow that inspiration.

ADVICE AS TO CARE OF THE PHYSICAL BODY

As I have traveled up and down the Church, I have been impressed as I have met you brethren, many of you, in wards and stakes, under the stress and strain of a year that has perhaps had no comparison in our history, and also that has drawn upon us, and our energy, like no other year in our life. I feel in my heart tonight, here in our intimate relationship in a priesthood meeting to give you for your own consideration and thinking one or two things that have been helpful to me in my life.

I feel sure they have a spiritual relationship; they have a priesthood relationship; and are vital to our success.

I want to suggest to you one or two daily tasks. They have helped me. The first one: Every day, if we are going to fulfill our responsibility in leadership in the Church, we should do something which will protect and build our bodies. They are the tabernacles of the spirit, and we should do everything we can to keep them clean and efficient.

No matter on what age level we are living, we should have annually, a physical examination; and then, under the advice and counsel of medical help, take up some simple form of exercise, or experience in the open where we can keep ourselves fit.

Too many of the brethren that I see as I visit about the Church have neglected that opportunity, and as a result, not only in their physical life and enjoyment, but in their spiritual obligations they are not doing their best.

I happened to have the opportunity once to meet one of the Mayo brothers, and I asked him a question about the relationship of the spirit of man and his physical body.

He said to me, "I don't know just exactly what you refer to,

but," and he put his hand up before me and said, "I have often thought about where life begins and ends, and if I draw a knife it is hard to tell where the spirit begins and where the flesh ends or begins. It is all wrapped up together."

I can testify to you brethren, myself, that because of a bad stomach I have said unkind words. When I am not feeling physically fit, I have not been at my best, in kindness and in efficiency. So I appeal to you tonight, and from my life I bear testimony that I know if I keep at it, as I strive to do every day, something to keep myself physically fit, I am helping myself so that I can give better service, and I am also more susceptible to the spirit of inspiration and help from on high.

I know you can cite, and maybe you have in mind now, some of the great intellectual geniuses, some of the great spiritual characters who have not enjoyed the best of health. But with the responsibility that is ours, I am sure that we can be more efficient if we sincerely care for ourselves, every day in some way.

SUGGESTIONS REGARDING THE SCRIPTURES

Another suggestion I make to you, and I am sure it will help us, is that every day we take one of our standard works of the Church, or the work of some good commentator or gospel principles, and read at least fifteen to thirty minutes. It is this every day that counts, forming the habit; it is worth more than two hours' reading at some one time. If you have the responsibility of leading a quorum or some other definite religious instruction work, try this method of preparation. Read the text through, then a period of meditation, then reading again, and so the third and the fourth and the fifth reading brings fuller understanding.

We must go beyond the first impressions, deep into the heart of the text; there we will find the real challenging truth.

I am reading now the New Testament, and I am practicing as best I can the very thing that I am trying to give you, and I am sure it will be helpful to you. And so I suggest that you read every day fifteen to thirty minutes on some gospel theme. Get the habit, it will help you wonderfully; it will color the whole day. Your meditations will be upon the glorious things of our Heavenly Father. Then when the hour comes, and you ask for the inspiration of God, the Holy Ghost will quicken your memory, and the beautiful things from your reading will come to you and help and bless you.

DAILY KIND ACTS PART OF THE GOSPEL

Now, out of my years of experience with boy life I make the next suggestion to you, and I know it has a bearing upon our leadership in a priesthood capacity and other Church service.

From Baden-Powell came this wonderful suggestion to the Boy Scouts, and he gave it to the world. It has resulted in more real inspiration for service to mankind than almost any text that I know of, and it is simply this: "Every day do a good turn."

Please do not feel that I am referring at this moment now to a boy; I am talking to a man. I am asking that every day as priesthood leaders this spirit of service go forward in our lives, that we might feel the gospel in action, doing some simple, kindly act.

A young man was picking up the glass of a broken milk bottle near a home in California. He was a member of one of our stake missions. A woman from the window was looking at him. The moment that he knocked at the door she said, "Come in. I do not know what you have to sell, but come in."

The young stake missionary said: "I was greatly surprised at this invitation."

In a moment, however, the woman enlightened him when she said, "I saw you gathering up the glass at the gate. You are welcome in my home." A gospel conversation was soon going forward.

It is these simply kindly acts that count. A child or someone in your own home may be in need. It is your mother who is away, and you write that letter, for you haven't seen her for years. Every day doing that good act somehow expands the heart, and we feel the things we teach. It is wrapped up in the life that is striving to practice what it preaches, a radiation that men feel. So I invite you in the future, every day, to do some kindly act; put religion into action.

THE STRENGTH OF PRAYER

Finally, I suggest to you every day to pray at least once—but here is the qualifying clause—and feel the prayer. I confess to you that I have prayed many, many times and when I got into bed, under the covers, I have said: "Well, they were only words."

I am very sincere about this, because through the kindness of the Lord I bear testimony to you that when out of my soul I have asked for a blessing, I have felt the glory and the strength of prayer.

My brethren, these are my suggestions to you, born of experience, and I humbly offer them to you. I know that they will prove helpful.

God help us to keep the tabernacles of our spirit, and of his Spirit, clean and fit. May he help us in studying his word daily, that we may feed our souls. May we practice our glorious religion, and feel daily the joy of service.

May God grant to us the daily exercise of prayer, the yearning of a soul crying for help, and praising God for his many

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

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I know of no one whom I would rather follow than Oscar Kirkham. I remarked to Bishop Wirthlin, who sat next to me tonight, as soon as I felt a little relaxation go through the audience a few moments ago, "There is a different feeling here tonight. We are not under such a strain when we are not 'on the air.'"

Much has been said today about prayer, including the last few remarks of Brother Kirkham's. I have never bragged about how much praying I do, but if there is any time I do pray, and pray fervently, it is during conference time—and you know why.

I thought President McKay had some inspiration when he used to announce the speaker, and then say who was to follow. As far as I am concerned, if he wanted to say who was on deck as the third one up, I would say he had still more inspiration. I do not know if anybody has had the courage to tell it to him, but I am telling it to him right now.

A TIME FOR FERVENT PRAYER

As one looks out of his window into the world today, he sees things to criticize, and if you please, persons to criticize as he never did before. It does not take very much intelligence to tell what is the matter with the world, here, there, and everywhere. Brother Kirkham has given you four rules of good procedure in life. I would like to give you two which I am sure will "dovetail" into his sound advice. First, *now* is the time when we ought to *say our prayers fervently*; second, *now* is the time to do our *own thinking*. I say that with as much fervor as I know how to say it.

Tonight as I speak I would like to feel perfectly free. I am going to speak as I would like to speak, and trust that I will be understood. It will be a kindness of you who are here if you will take what I say in the spirit it is given. I trust that what I say will be tempered with good judgment so that I will not be embarrassed, nor embarrass the good brethren I love.

"BOWLEGGED" THINKING

Someone who has been championing very fervently the Word of Wisdom—and I mean *championing*—made this remark the other day. I shall give you his exact words, "I wonder if it wouldn't be a good thing now for us to let up a little on the Word of Wisdom and preach *honesty*."

Now don't get excited; let's stay with the Word of Wisdom. As I go about the Church from stake to stake, if there is any-

thing for which I take off my coat and for which I unmercifully fight it is the Word of Wisdom. I won't say *let us let up* on the Word of Wisdom, but this observation relative to old-fashioned integrity sticks to me!

I suppose there never was a time when we gave more thought to our diet. We want it to be balanced. We want it to have the right calories. I suppose it is very important that our diet be well balanced, that in what we eat, there shall be the different elements to take care of the different needs of the body, for energy, heat, and tissue. If a person doesn't get a proper diet, he may die of partial starvation or what they choose to call it these days *malnutrition*. A person may stuff himself with potatoes, but if this were his only diet, he would soon be in bad shape.

I remember in Scotland when I was on a mission, I stood at the corner one day and saw one of their public schools let out for noon recess. I saw many a little child hobble along the streets with his little legs so bowed that a good-sized pig could run straight through without touching either leg. What was the trouble? *Partial starvation*. Tea and cookies and cookies and tea! Does our thinking, because it is not balanced properly, sometimes suffer in the same way? In plain American English—is our thinking bowlegged? Or to be more frank, do some of us get on the horse of tithing and ride it to death? Do some of us sit astride the *genealogy steed* and ride it till its tongue hangs out? Do some of us ride the *welfare pony* until it is covered with lather? Do some of us think of nothing but the Word of Wisdom, or prayer, and forget the other things necessary to make a real citizen and, if you please, a real Latter-day Saint? Brigham Young said at the time of the Indian wars, "Brethren, say your prayers, but keep your powder dry!" Could a good-sized pig run through our thinking without touching either leg? In other words, do we "strain at gnats and swallow camels"? Do we think bowlegged?

If there is anything that the Lord has held important in our lives, it is that we be honest. Nothing in history has been awarded much greater punishment than dishonesty. To illustrate: The story of Ananias and Sapphira. Things were held in common. As a member of the Church would sell his property, he would turn in all the money to this common fund or storehouse. Ananias and Sapphira connived together that they would have the reputation of giving their all and yet would have the pleasure of retaining some of the money. When confronted by Peter, Ananias, as he put his cash on the counter, represented to Peter that was all. Well, the story was short. As a reprimand from the heavens, they carried him out a dead man. An hour or so later, Sapphira, not knowing what happened, did as good a job of lying as her husband. She was carried out a dead woman. Well, this was quite a lesson. Now, the thinking of Ananias and Sapphira wasn't bal-

anced. They were inconsistent. In other words, these good people were thinking *bowlegged*.

OUR ATTITUDE TOWARDS THE AGED

Probably there is nothing that illustrates what I am trying to emphasize better than the length to which people are going these days to get on the relief rolls. Now, I know I am treading on dangerous ground, especially if I get into the realm of the old-age pensions. I am going to observe very carefully and watch every step I make. A civilization is marked by its attitude toward the aged. May it never be said of me that I wasn't thoughtful of the old. You know, after all we are all going to be old some day or die in the attempt!

That which we mete out to the old may sometime be meted out to us. We should be most concerned about our fathers and mothers, our grandfathers and our grandmothers. I often think of the story in the old reader of the grandfather who ate in a dark corner of the kitchen by himself while the rest of the family partook of the better food at a well-spread table. The young son about four or five years of age was seen whittling away on some boards. The father of the lad was inquisitive: "Johnnie, what are you doing?" came the question. The answer came quickly, "Dad, I am making a *trough* for you so when I get to be a man, it will be all ready!"

DISHONESTY IN PENSION MATTERS

When our legislature passed the old-age pension, they wanted to be kind and were probably justified in their action, but the point I am trying to emphasize is the misrepresentation that some of our people stoop to, even those over sixty-five, and for that matter, before they are sixty-five—to get this free money. Some of them are downright dishonest. To put it plainly, they are eligible for membership in the "Ananias and Sapphira Club." Let me illustrate what I mean:

Sometime ago in an investigation we found seven people with rather sacred Church responsibilities, with compensation, where they were getting old-age pensions as well as the salary mentioned. They were hiding the facts from those who should know. Sometime ago we discovered a man working for us at our office getting the salary from us and an old-age pension at the same time, and yet that brother, I am sorry to say, had the gall to go to his quorum meeting Sunday mornings pretending to be a Saint! Sometime ago in visiting one of the stake conferences, I found people enjoying old-age pensions who had turned their property over to their son or sons in order to be eligible for old-age pension, and last year their farm produced \$10,000.00 worth of apples! I ask these people, whose thinking, I'm sure, is suffering from

malnutrition, what kind of God in heaven do they think they are worshipping who could look down and smile at all that? Years ago, as a boy, I remember father always went to the market to buy his hay by the wagon load. That is the way hay was sold, in the bulk. If a farmer were unscrupulous enough to add water to the hay before it was sold, he might get away with it. A farmer of this particular kind was heard to call out into the yard, "John, put another dozen buckets of water on the hay and come in to prayers." That poor fellow was not thinking straight. Neither are the members of our Church who get on these relief rolls under false pretenses! Bobby Burns, the Scotch poet, put it very aptly, "The man of independent mind looks and laughs at a' that."

"Consistency, thou art a jewell!" Yes, folks, while our missionaries are out in the world, trying to bring honest souls into the Church, some of us at home are doing this kind of thinking. While they are giving a good pail of milk, we, at home, are kicking it over! What do people think of the rest of us when we are so inconsistent?

HONESTY ENJOINED

Not too long ago I went to a stake consisting of six wards, where we found one hundred fifty families on relief, notwithstanding this was more of an agricultural area with business augmented by war industries—peaches, \$3.00 a bushel, other crops accordingly—this was the condition we found. It seems to us that often no consideration is given from where the money comes or how long the government can stand such a strain. The only thing in which they are interested is *self*, or in other words, "The government can go to the devil, but I am going to get mine!" Is this the stuff that built up America? Is this the mettle that killed the snakes and made the desert blossom as a rose?

It is a question oftentimes of degree—how far we should go into these things. Let us, as members of the Church, be fair to one another—to use the rough expression—let's not pass the buck! Let's face the truth if it kills us! The trouble is not alone with others as it is with ourselves. Let's be frank and diagnose our own case and we will get better that much quicker than we will by evading the truth. Sometime ago, in visiting a stake, I took occasion to read the reports showing how much hard liquor was consumed in that stake. A member of the stake presidency was indignant at the figures and refuted something like this: "We would have Brother Ashton understand that the only reason so much liquor is consumed in our stake is that we have so many hunters coming from Salt Lake." Brothers and sisters, let's not fool ourselves. If the shoe fits, let's wear it.

Sometimes we are like a horse that isn't bridle-wise, when we pull the left rein, the horse goes headlong to the left and if

we pull the right rein, he goes headlong to the right. One time, I had a little mare that tipped us over in the ditch because she wasn't bridle-wise. And the sad part of it is that men who hold public offices and should know better, even encourage this careless handling of the truth. When we find out what kind of fellows they are, if we would just kiss them good-bye, we would be wise.

If you think I am trying to talk politics tonight, you are sadly mistaken. I have enough to answer for without that. I thought Brother Bennion was very brave today. I would not be as brave as he, but he got away with it all right. I am not talking politics. I did not say a Democrat was honest, and a Republican was not, or vice versa. I am going to keep right out of that. What I am trying to do is to talk honesty. The sad part of it is that these fellows in office, whether it be now or two years ago, or four years hence, or whatever you wish to call it, pretend to be our friends, and they forget all about what honesty is. When you get a fellow like that kiss him good-bye, but do it as quickly as you possibly can.

APT ILLUSTRATIONS

Years ago a contractor told me a story, along this line, that I shall never forget. It may have its application right here. The assets of a ranger were largely his sheep. The old gentleman had three sons, one of whom was supposed to be one of those fellows who were not too bright. The rancher died, and the thing now to do was to divide the estate which, as stated, was largely sheep. The two older boys connived together. They would abide by the wishes of their father before his death, and yet very decidedly they wanted the best of the bargain and pooled their interests against their simple young brother. As the sheep were to be divided, they thought they would make three pens, putting in each pen a third of the sheep. By the way, this little fellow who was thought not to be too bright had a pet sheep that, like Mary's little lamb, its fleece was white as snow and every where the boy went, this lamb was sure to go. He loved it very dearly. He thought so much of it that he decorated it with a blue ribbon. He fondled it and caressed it. Now, the two older boys thought they would capitalize on the love of the boy for the animal. They proceeded accordingly. Into the center pen of these three pens they had constructed, with the dividing of the sheep, they put all the gummers, all the runts and all the shabby sheep. Of course, they watched that the number was the same in each pen, but into this pen of the culls, they put the pet lamb with the blue ribbon around his neck. Now, it doesn't take much reasoning to follow the philosophy of such a wonderful division of the father's assets. Now, they said to their weak-minded brother, "Willie, you may take your pick." Willie did just exactly what they thought—

he made a bee-line for the pen wherein bleated the pride of his heart—his pet lamb. He opened the gate, rushed in, put his arms around his pet lamb and said something like this, "My dear little lamb, we have been friends a long while. I have called and you have come and because of my affection for you, I have put a blue ribbon around your neck. I loved no one of the fold as I loved you, but," he added, "my dear, when you associate with a bunch like this, this is where we must say good-bye." Yes, if we would say good-bye to some of these fellows who are supposed to be our pets, we would make this a better America!

Some of our citizens are hanging on to what they can get like bloodsuckers! It isn't a question of "what should I give to my country," but "how much can I bleed her?" "The other fellow is getting his, I am going to get mine!"

Let us teach our children *honesty*!

When Abraham Lincoln found that damaged book in the crevice of the logs, he did not need to run to the owner and say, "I will make that up in split rails," but he *did*! When he found a shortage of tea, he did not have to walk five or ten miles to make it right, to be forgiven, but he *did*. When he was a lad of nine or ten, his mother put her arms around him and said, "Abe, leave that stuff alone"—*whiskey*. When he was elected President of the United States, he could have had champagne, but he put a big pitcher of water—Adam's ale—on the table as much as to say, "If you don't like that, you can lump it." In other words, the seeds of his mother's teachings bore good fruit.

CHILDREN TO BE TAUGHT EARLY IN LIFE

Let us start early. The python egg is as innocent looking as an hen's egg, but out of it comes the reptile that grows as big as your leg and hangs from the first tree and strangles its victim, whether it be man or beast. *Let's crush the egg of dishonesty before it hatches!*

Now, I just want to say this in closing. Bishop Richards was very frank today in telling what some of our young people are doing. It comes to me from many directions that sometimes young people think that so long as they do not drink tea or coffee, nor smoke, they can get away with anything. Some of the soldier boys say some of them will not do some of these things, but "we can get what we want." That is a bad situation. Am I too frank? I am going to say what I have said before: I do not want my children to drink tea nor coffee, but I would rather have them take a bath three times a day in coffee and lap it up as they swim in it than to *lie*! To repeat, the Lord expressed himself along this line very emphatically. The occasion I have mentioned: He was in favor of a double funeral in the Ananias family. You cannot do very much with a liar. The Lord won't have him, and if I were

the devil I would not have him either, because I would be afraid of being double-crossed.

May the Lord help us to be consistent. May he help us to think straight. Let's remember that "an honest man is the noblest work of God." The closing remarks of President Grant's message to us at this conference pleaded with us to think soundly. May the Lord help us to be consistent in our thinking, I ask in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH

Patriarch to the Church

Inasmuch as this is a priesthood meeting, and inasmuch as at our last semi-annual conference I spoke at the priesthood meeting, this was the one session at which I expected to be comfortable. I have learned another lesson in jumping at conclusions.

Since this is a priesthood meeting, if I may have the assistance of my Father in heaven, I should like to attempt, at least, to make a few observations that may answer some queries you have, and I feel safe in assuming that some of these queries are common, because of the frequency with which they have been put to me.

THE NECESSITY FOR WITNESSES

Oliver Cowdery occupied a unique position in the Church. He was called to be a special witness, and that is according to law. The Lord has said time and again that his word is to be established in the mouths of two or three witnesses. It is significant that the Prophet Joseph Smith did not receive the priesthood by himself, but he, together with Oliver Cowdery, received the priesthood, and it was Oliver Cowdery's calling to bear witness to these things.

The Savior himself, according to the law, required a witness, and his Father in person, bore witness to the divinity of his Son. Together they appeared to the Prophet Joseph Smith. You will find ample Biblical support for the necessity of witnesses.

Oliver Cowdery did not remain faithful, and his position was given to Hyrum Smith.

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people. That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. (Doc. & Cov. 124:91-93.)

Hyrum Smith was called to be the patriarch to the Church, but he was also called to take Oliver Cowdery's place as special witness to the Prophet.

... From this time forth I appoint unto him that he shall be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (Doc. & Cov. 124:94-96.)

That calling was over and beyond his office of patriarch. He was a special witness to his brother, and was shown the keys of presidency. Now this situation has been unique in the history of the Church. Since that time that has not been necessary. There are thousands of persons who now are witnesses of the divinity of the Prophet Joseph Smith, so that the office that Hyrum Smith held was more than the office which subsequent patriarchs have held.

SPECIFIC DUTIES OF PATRIARCHS

Patriarchal blessings are sacred things. It is significant to me that in the revelation, the great revelation on priesthood, the word "patriarch" itself is not used. I have pondered that considerably.

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed, to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (Doc. & Cov. 107:39-40.)

Then the order of this priesthood, beginning with Adam, is chronicled in the 107th section of the Doctrine and Covenants.

Now we know that these men were patriarchs. I am not sure that I know precisely why the words "evangelical ministers" were used, rather than the word "patriarchs." It seems, however, significant to me that the term here used suggests very definitely the spiritual nature of the patriarchal office. It is not an administrative office, it is not an executive office, it is a spiritual office.

The old patriarchs, of course, lived under a patriarchal system of government. The head of the family was, actually the head of their government, and that continued for a good many generations. We no longer live under a patriarchal form of government. Our civil government is greatly different. The Prophet Joseph Smith, in a meeting with the Twelve, explains specifically that "evangelical ministers" means "patriarchs."

If I remember correctly, he gave these instructions on the

27th of June, 1839. I may be wrong. One of the duties of a patriarch in these days is to declare the lineage of the persons receiving blessings. I am of the opinion that that means much more than simply a declaration of fact. Some persons who have received patriarchal blessings and who have not had their lineage declared have shown a good deal of concern, wondering about it.

I must confess, for myself, I have never been able quite to understand why we should be so much concerned about merely not knowing. Certainly this declaration of lineage is a more important thing than simply giving an individual a psychological satisfaction as to his heritage.

A RESPONSIBILITY IN LINEAGE

I believe that a declaration of lineage, by the authority of the priesthood is also a declaration of, and an assignment to, a responsibility. When one has his lineage declared, he is given a responsibility to fulfill, according to that heritage.

On the very day that the Prophet explained that evangelical ministers meant patriarchs, he also explained some of the functions of the Comforter. He explained the difference between the two comforters, and he explained that one of the functions of the Holy Ghost is to purge the Gentiles of their Gentile blood. Now we know that today heritages are mixed. Pure racial strains—certainly in the Occident—are almost impossible to discover. Bloods are mixed but a Gentile, born of full Gentile lineage, being converted to the gospel, accepting the gospel, and receiving the Holy Ghost, through his faithfulness, according to the Prophet's words—and these are not my words—according to the Prophet's words, will have his Gentile blood completely purged, and he will become literally of the blood of Israel.

I think that fact is something for patriarchs prayerfully to ponder.

A FATHER'S BLESSING

The question has arisen a number of times recently whether or not fathers are entitled to give their children patriarchal blessings. The answer is yes and no. After all, if you are going to deal technically merely in the meanings of words, a patriarchal blessing means a father's blessing. A patriarch is literally a paternal ruler. That is what the word means, and any father in the Church who holds the higher priesthood, may, in the authority of that priesthood give unto his child a blessing, and that is a patriarchal blessing, in that it is a father's blessing.

But according to the ruling of the Church, that blessing is not to be recorded as having come from an ordained patriarch, because it does not come from an ordained patriarch. The business of declaring lineage and giving patriarchal blessings, these

blessings given by one who is ordained a patriarch; that is the privilege of the ordained patriarch. Such blessings are recorded and kept in the Church historian's library.

MORE THAN ONE PATRIARCHAL BLESSING

There are some who would like to have more than one patriarchal blessing. In the early days of the Church many people received many patriarchal blessings, or at least blessings by patriarchs. The First Presidency and Council of the Twelve have advised that one person receive one patriarchal blessing. Now, that is not one of the laws of the Medes and Persians. There are and have been a few cases that have come to my attention where persons have received patriarchal blessings when they were very young, and where they have felt that the blessings have been mostly fulfilled, and they would like another patriarchal blessing.

The advice of the First Presidency and the Council of the Twelve is to the effect that under normal circumstances one person should receive one patriarchal blessing. I think that wherever there is to be an exception, the recommendation for that exception should be made very, very carefully, and bishops and stake presidents should exercise care in that regard. If the bishop and the stake president concerned, after careful and very thorough consideration, feel that conditions warrant it, they may issue a signed recommendation to their patriarch to give an additional patriarchal blessing to the person recommended. In such rare cases, where the lineage has already been declared, there is no need, of course, for repetition.

A PATRIARCHAL BLESSING FOR INDIVIDUAL COMFORT

A patriarchal blessing is a very personal thing. Sometimes zealous teachers in auxiliary organizations develop enthusiasm in classes for patriarchal blessings, and there have been cases where whole classes have gone to receive their patriarchal blessings at one time. This brethren, would better be avoided. It is commendable, on the part of teachers of children, to talk about patriarchal blessings, to explain the importance of them and their value, but the individual himself, if he wants it, should first obtain his proper recommendation, and then make his own appointment with the patriarch, and having received that blessing he should hold it sacred. It is not a thing to be published; it is not for everybody to see; it is for his comfort, for his strengthening. It is his blessing.

Every one of you who has had a patriarchal blessing probably has a testimony about it, and almost daily one of the great joys comes to me—as it does to every patriarch—and also one of the terrifying things about the position, is the testimonies of persons who have received patriarchal blessings.

BLESSING UPON HIS SON

Let us teach our children the value of them, let us teach them what they are, let us instill into them a desire to get them.

I think one of the biggest thrills that I have had was a few weeks ago. One day on my appointment sheet I read merely "appointment." There was no name. I asked my secretary who that was, and she mumbled something rather inarticulately. At the appointed hour, my little nine-year-old boy came into my office, beaming all over. On his own initiative he had gone to his bishop and the president of the stake and he brought me his recommendation to have his daddy give him a patriarchal blessing.

I acknowledge my weakness; many times a day I am aware of my utter dependence upon our Father in heaven. I ask you, my brethren for your sustaining prayers. I bespeak for every patriarch in the Church the prayers of our brethren.

God give us vision in these times when nations are being sacrificed upon the altar of righteousness. Give us the power to see and the strength to do, I pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir male chorus sang "The Holy City."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

I must not encroach on the time of the First Presidency in this important meeting. May I read a story that was published in *The Reader's Digest* of April 1944:

"THAT'S THE SPIRIT"

The bomber had been almost ripped apart by German cannon. The ball turret gunner was badly wounded and stuck in the blister on the underside of the fuselage. Crew men worked frantically to extricate the youngster but there was nothing they could do. They began to jump.

The terror-stricken lad screamed in fear, as he saw what was happening. The last man to jump heard the remaining crewman, a gunner, say, "Take it easy, kid, we'll take this ride together."

And they took that ride of death together, and together they stood at the gates of God, the selfsame God who died for all men.

A PLEA FOR UNSELFISHNESS

Brethren, in this hour of trial, we must all take the ride together, eschewing all selfishness and personal advantage. You ask for a postwar program. The Lord gave it to us. It is as follows:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation

in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (Doc. & Cov. 56:16, 17.)

The blood of the rich men's sons and the blood of the poor men's sons commingle at this very hour upon bloody battlefields in a brave endeavor to keep the temple of liberty inviolate and keep eternal those principles of freedom for which our forefathers bled and died.

Is it not possible for the rich man, the capitalist, and the laborer to meet at a round table conference and settle all these economic troubles? If they will meet in the spirit of Christ, these things will be settled to the satisfaction of all concerned.

May God send that day which the Nephite people enjoyed that golden era of two centuries, where in their industrial and social life all things were had in common; they lived in the prosperity of Christ; there were no rich and no poor. Banish selfishness from the world and this blessed condition would be realized.

We are in the midst of turbulent times. Reason is invited to give way to partisanship; but we must not blind ourselves to the good of all the people of the United States. Let us pray with the poet:

God give us men. A time like this demands
Strong minds, great hearts, true faith and
ready hands!

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 pride, lo Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

—J. G. Holland

May God give us reason. May we in prayer approach him for guidance in temporal as well as in spiritual things, and may unselfishness rule the land, and rule in the hearts of men, that these economic differences may be adjusted in the spirit of tranquility, reason and divine justice, and may we all take the economic ride together, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

To the leaders in stakes, in wards, and in quorums of the Church, I wish to say that there is present need for the putting forth of greater effort than ever before to teach the Word of Wisdom. The man or woman who keeps the Word of Wisdom is true to himself or herself. The man who is honest with his God in paying his tithes and offerings is usually honest with his fellow men. The man who speaks the truth is one who should be chosen to teach your children, and leaders in stakes and wards should be more careful than ever to see that the teachers in our auxiliaries and in our quorums are men who are true to themselves, to the Church, and to their God.

SUNDAY SCHOOL TEACHERS AND THE WORD OF WISDOM

You know that too many of our young girls today are indulging in nicotine. Designing men, by attractive, insidious advertising, are leading youth astray. Recently (and that is just a few weeks ago) several young girls, some of whom are members of the Church, were playing cards, and nearly all of those present were smoking. One of the girls who herself was smoking, said during the game while a cigaret was in her hand: "Next Sunday I begin to teach a Sunday School class. I am going into religion!"

A Catholic girl who spoke to a Mormon girl who was not smoking, said: "I do not understand that. Your Church does not believe in smoking. Why is she appointed to teach a Sunday School class?"

"Well," said the Mormon girl, "you smoke."

"I know, but I am not teaching."

When that young girl was asked to teach a Sunday School class I think some bishop slipped! Young men and young women whom we appoint to teach our children should be asked specific questions regarding their attitude toward the standards of the Church. I should not like to have any little grandchild of mine sit in a class Sunday morning and listen to a girl teach the Word of Wisdom, or any other principle of the gospel, and then have that grandchild see her teacher smoking a cigaret. A girl who accepts the responsibility of teaching, and who indulges in smoking and drinking is guilty of hypocrisy, dishonesty of the worst kind.

A LESSON FROM "LES MISERABLES"

Jean Val Jean as Monsieur Mayor—you will remember in that great work of Victor Hugo's (*Les Miserables*)—came one day upon some laborers who were very busy pulling up nettles. The nettles were lying there—thrown out to die. The great leader picked up one and said: "This is dead, but it would be well if we

knew how to put it to some use. When the nettle is young the leaves make excellent greens, even when old it has filaments and fibers like hemp and flax. Cloth made from the nettle is worth as much as that made from hemp. Chopped up, the nettle is good for poultry, pounded, it is good for horned cattle."

He named some other uses and added, "If we would take a little pains the nettle would be useful; we neglect it and it becomes harmful, then we kill it."

He then paused and said: "How much men are like nettles! My friends, remember this, that there are no bad herbs and no bad men; there are only bad cultivators!"

I think the man or woman who stands before a class to teach the standards of the Church who himself or herself does not live up to those standards is a "bad cultivator."

SUGGESTED QUESTIONS FOR TEACHERS

Bishops, do not hesitate to ask the men and women whom you choose to teach our children the following questions direct:

Can you support the authorities of the Church? Are you in harmony with the bishopric? With the stake president? The general authorities?

Do you keep the Word of Wisdom when you are out in society, on the street, or wherever you are?

Do you pay your tithing?

Do you keep the Sabbath day holy?

Are you honest in your dealings with your fellow men?

Do not hesitate to put these and other pertinent questions directly to teachers, when you call them. Appeal to them and try to make them realize that to be a teacher is to be a leader, a copartner with the Creator in moulding souls.

THE MOULDING OF SOULS

The thought behind the following lines is worthy of a better dress than the author has put upon it:

The sculptor may chip the marble block,
The painter a blot erase,
But the teacher who wounds a little child
May never his fault efface.

O realize then, indifferent one,
In moulding a plastic soul
The blight you cause, the scar you make
May meet you at Judgment's Roll.

God help us as teachers and leaders to set worthy examples to our children, I pray in the name of Jesus Christ. Amen.

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

My brethren: I shall not detain you. I arise from a sense of duty and because President McKay has asked me to do so.

Some four years ago I was down in Oklahoma City attending a Scout meeting. I gave some pretty strong doctrine for that group regarding the teaching of youth, and I summed up the principle behind some of my observations in a sentence reading somewhat like this: "Youth will not hearken to a sinning man crying repentance." I still stand by that observation.

UNITY A PRINCIPLE OF POWER

I would like to say just a word or two on a subject that I touched on last conference and that I may talk about again at some other conference if I shall be spared to be with you. I refer to the question of unity, and I will make my observations brief and as pointed as I may.

Brethren: If this Church is to grow as the Lord wants it to grow, if the people are to become as righteous in their living as the Lord wants them to become, there must be unity in this Church. It will not do for presidents of stakes or for bishops or for heads of auxiliary organizations to chart their own course. If we are to move forward we must move together. I loathe war so much that I hate to use any illustration in connection with it, but I do call your attention to this fact, of which we are all sensible in these times, that there could be no successful campaign by a series of armies if they did not act in unity. If every general "went off on his own," there never would be a successful operation.

Now, so much for unity in administration. I would like to say just a word about unity in faith. The whole history of the world shows that nations have gone into decay and have fallen because of internal trouble, internal dissension, internal rottenness. The church, speaking in general terms—not of our Church—has had the same experience. Foes from without were not the church's undoing, it was those who were within.

WORDS OF WARNING

I want to say to you brethren, and I am not professing any spirit of seership or prophecy, I am only going on the lessons which history has taught me, but I tell you we are beginning to follow along the course of the early Christian church. So long as that church was persecuted from without, it prospered, but when it began to be polluted from within, the church began to wither.

There is creeping into our midst, and I warn you brethren about it, and I urge you to meet it, a great host of sectarian doctrines that have no place amongst us. The gospel in its simplicity,

is to be found in the revelations, the teachings of the Prophet and the early leaders of the Church. We shall make no mistake if we follow them. We shall make mistakes, and we shall lead our youth, or some of them, to apostasy if we try to harmonize our simple beliefs with the philosophy and the speculations of sectarian doctrines. When you can hear in our Sunday Schools in some of our most prominent wards, that we do not need to worry much about or think much about the first vision, we do not need to think very much about the atoning sacrifice of Christ—that is a mystery; we do not need to think very much about the power of healing or functions of the priesthood, but only about our cultural and material achievements, we would better be careful.

We must not "liberalize," and I put that term in quotes, our teachings; we must accept them as God gave them to us and there must be amongst us a unity in faith. We used to hear that expression often when I was a boy, I have not heard it for a long time, but it is a good term to get back into our vocabularies.

May the Lord give us unity, may he inspire us with his Spirit, may he give all of us humility, make us humble, teach us how little we know, and may he give us a realizing sense of our obligation towards the youth, to see to it that no word or thought or act of ours shall tamper with their faith.

YOUTH HUNGERING FOR THE GOSPEL

I testify from my observation, to the truthfulness of the words of Brother Clayton last night to the bishops when he told them that the youth were hungering for the gospel. You read the letters from the boys at the front when they tell you about what they talk when they come together in meetings. It is about the restored gospel, it is about faith and the power of faith and righteous living. When they get to the front, with all that that means, all finespun ethics and philosophy leave them; they come back to the stern realities of religion—the existence of God, the atoning blood of the Savior, the power of faith, the reality of the first vision, the reality of the priesthood, the reality of power of the priesthood, the reality of salvation.

God give us all, I repeat, humility and a full sense of our obligation to the youth and of our responsibility if we mislead them, I humbly pray in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

It is a joy to be with you, my brethren. Each of these speakers representing the Presiding Bishopric, the First Council of Seventy, the Twelve, and the Patriarch, have given special messages. Let us give heed to them.

I am sure that you would have me express to the Tabernacle Male Chorus your sincere appreciation of their inspirational contribution—this evening. They have contributed as have the speakers to a very uplifting and instructive service.

You will remain seated while the male chorus now sings, "Discovery," by Grieg. Following that, the benediction will be offered by President Claude Brown of the Twin Falls Stake.

After the benediction this conference will be adjourned until ten o'clock tomorrow morning, at which hour the broadcasting proceedings will be resumed over radio station KSL and over the radio station at Cedar City and possibly two in Idaho. We will report to you tomorrow morning. Admission will be only by tickets. Please bring your Song Folders with you.

As we shall go on the air for the usual CBS Tabernacle Choir broadcast at 10 o'clock sharp, everybody should plan to be in his seat no later than 9:50 a.m.

The Tabernacle Choir male chorus sang "Discovery"—Grieg. President Claude Brown of the Twin Falls Stake offered the closing prayer.

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

THIRD DAY MORNING MEETING

Sunday morning, October 8.

The Sunday morning session of the Conference, during which, in addition to the usual Conference proceedings, the *Tabernacle Choir and Organ* broadcast and the *Church of the Air* broadcast were given, commenced at 10 o'clock a.m.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Preceding the broadcast we shall open this morning's session of the third day of conference by prayer. President Grant, who is at home listening to the services over the direct wire from the tabernacle to his home, requests that his Second Counselor conduct the services.

Prayer will be offered by President Owen G. Reichman of the Bonneville Stake.

Elder Owen G. Reichman, President of the Bonneville Stake, offered the invocation.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:00 to 10:30 a.m., the regular morning Tabernacle Choir and organ broadcast was presented. The broadcast which originated with radio station KSL, Salt Lake City, was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The program was as follows:

(At 10:00 the choir and organ broke into "Gently Raise," singing words to end of second line, from which point the choir hummed the melody for announcer's background to the end of verse.)

Richard L. Evans, announcer: Another week of life has come and gone, and again we welcome you to Temple Square in Salt Lake City, with music and the spoken word shaping a pattern of quiet thoughtfulness for this day of rest and reverence.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 795th nationwide performance of this traditional broadcast from the Crossroads of the West, with J. Spencer Cornwall conducting the singing of the Tabernacle Choir, Frank W. Asper at the organ, and the spoken word by Richard Evans.

We begin with a chorus by Archangelsky written on a text from the 55th Psalm—"Lend thine ear to my prayer, O Lord, my God . . . Because of the voice of the enemy, because of the oppression of the wicked . . . my heart is sore pained within me . . . and fearfulness and trembling are come upon me . . . Help me, Lord, to conquer over danger."

(Choir sang "Lend Thine Ear To My Prayer.")

Announcer: It is written that the song of the righteous is a prayer unto the Lord; and so have the masters of music preserved their supplications in song, one of which Dr. Asper recalls in the quiet and reverent phrases of a "Prayer" by Devred.

(Organ presented "Prayer"—Devred)

Announcer: A choral theme in memory of the righteous departed continues this hour from Temple Square as the choir sings from the writings of Tchaikowsky—"How Blest Are They Whom Thou hast chosen and taken, unto Thee, O Lord. Their memorial is from generation to generation."

(Choir sang "How Blest Are They.")

Announcer: Quietly spoken now by the Tabernacle organ is the benediction of a closing day. It is the "Evensong" by Schumann.

(Organ presented "Abendlied"—Schumann)

Announcer: "Children's children are the crown of old men; and the glory of children are their fathers." (Proverbs 17:6.) This, from

Proverbs, suggests comment on a law of privilege and responsibility, established in the wisdom of God. Every man born of woman has the right to be taught wisely, to be nurtured and sustained, loved and cherished, and provided for until he, himself, is able to assume his own obligations and support. He then in turn has the obligation to rear children of his own, to make a good home for them, to nurture and counsel and instruct, until they shall grow in wisdom and arrive at the age and ability to do for themselves the needful things of life. But beyond what a man may rightfully expect to receive from his parents, and beyond what he may be privileged to give his children, he has also an obligation to the home in which he was born and nurtured and to those who have reared him. The moment a man feels no obligation to his parents, or the moment a parent feels no obligation to his children, the moment there is no feeling of interdependence and responsibility to brothers and sisters in the home, the spirit of irresponsibility and selfishness has taken over. In some places in this world and generation of ours there has been a tendency to remove these obligations of home and family. May heaven protect us from the inroads of such false philosophy and may we also do something to protect ourselves from it. The family is the strongest unit of society because it is the unit of highest responsibility, and to break down this strength is ultimately to break down civilization itself, because if men are not made to feel their obligations to home and family, they cannot be made to feel their obligations to anyone or anything—and soon this selfishness and irresponsibility make their inroads upon communities and nations. The obligations of parents to children, the obligations of children to parents, and the obligations of brother to brother, are socially, economically, and spiritually sound, and morally irrevocable—and any society in which the family is not the measure of strength has fallen upon evil ways, and is marked for weakness and disintegration. And the hearts of the fathers shall be turned to their children, and the hearts of the children to their fathers. (See Malachi 4:6.)

(Without announcement, choir broke into "God of Our Fathers"—Warren)

(Without announcement, organ modulated into "Softly Now the Light of Day.")

Announcer: From the choir we have heard the 19th century hymn "God of Our Fathers," whose almighty hand leads forth.

And now turning to Handel's "Messiah" we close from Temple Square with the singing of a profoundly worshipful choral tribute to Jesus the Christ, the Prince of Peace, the Savior of Mankind: "Worthy is the Lamb that was slain"—Handel.

(Choir sang "Worthy is the Lamb that was slain.")

(End of Broadcast)

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

We are now convening the morning session of the third day of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President Grant is listening by a special wire from the tabernacle to his home.

The regular session of this conference will now convene for a half hour, then the *Columbia Church of the Air* will be given.

The proceedings of this conference are being broadcast over KSL, KSUP at Cedar City, and KFXB at Nampa and Boise.

This historic building is filled to capacity. With the exception of the ladies in the choir the entire congregation is made up of stake, ward, and quorum officers, as previously announced through the public press.

Elder J. Spencer Cornwall, as heretofore announced, is conducting the music, and Elder Frank W. Asper is at the organ.

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker.

ELDER MARK E. PETERSEN*Of the Council of the Twelve Apostles*

The Church is often spoken of as the "vineyard of the Lord." It is so referred to in a parable that the Lord gave to the Prophet Joseph Smith, which I wish to relate to you here:

PARABLE OF THE VINEYARD

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the noblemen arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (Doc. & Cov. 101:44-54.)

THE CHURCH PROGRAM FAR-REACHING

The gospel plan has many fields of activity. Each one of those fields is vital and essential. We have the work of the priesthood quorums for men and for boys; we have the Church welfare plan; we have our financial system of tithing, and fast, and other offerings; we have the work of the auxiliaries; we have the plan of clean living, known as the Word of Wisdom, and many other fields of activity. Each one is positively essential in its place; each one was set there by the Lord himself as part of the plan of salvation. It is not for us to say that any part of the plan of God is not essential. It is not for us to say that any part is unimportant, to be disregarded with impunity.

One organization may not say to another, "I have no need of thee," any more than the eye can say to the ear, "I have no need of thee," nor the hand to the foot, "I have no need of thee." As Paul said:

For the body is not one member, but many; . . . if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him. (I Cor. 12:14, 17, 18.)

Let me repeat that last bit of scripture: "Now hath God set the members everyone of them in the body as it hath pleased him."

The Lord expects us to live the gospel by participating in the program of the Church. Every part of that program may be likened unto the trees and the tower in the parable I have read to you. Each tree was planted by commandment of the Lord; the tower was to be erected likewise by the commandment of the Lord, who clearly explained to his servants the purpose of the construction of such a tower.

Likewise, the various parts of our program have been set in the Church by the Lord for a particular purpose, a wise purpose in him, as a means of bringing into his fold the souls of men.

ATTITUDE OF SOME MEMBERS AGAINST OUTLINED PLAN

But there are those among us who do not consider that all these parts of the program of the Church are necessary. They feel that they are unimportant, and that therefore they are not in any

way bound to comply with them, How much are they like the servants in the vineyard, spoken of in the parable in these words:

And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. (Doc. & Cov. 101:47-49.)

We might paraphrase the words of the parable to express the attitude of some among us by saying:

What need hath my Lord of this Church welfare program, seeing this is a time of prosperity? What need hath my Lord of a plan to remove the aged from the public welfare rolls of the state and the counties, seeing that we pay high taxes, and are invited to accept the government dole without so much as having to work to get it?

Or what need hath my Lord of this Melchizedek Priesthood program, with its four committees and its projects and assignments for the members of the quorums, seeing this is such a busy time and we have not time to take care of our own personal affairs, let alone bother with the affairs of our brethren? Or what need hath my Lord of an Aaronic Priesthood program? Why should we bother with a standard quorum award plan, requiring the boys to attend their priesthood meeting every Sunday morning, seeing that Sunday is the only day of the week on which they might stay in and sleep and get a little more rest than they normally could get? Also, why bother with such a program when so many of our boys are in the service of their country?

Or what need hath my Lord of printing and publishing a Church News for its service men; why should we bother sending it out to those boys, when it is just too much trouble to mail it to them?

Or what need hath my Lord of a Word of Wisdom, when I simply must have my cup of coffee for a morning "pick-up"?

Or what need hath my Lord of a tithing system when I need my money for other things?

To return to the words of the parable:

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their Lord.

You look into the failure of any person to live the commandments of God, or you look into the failure of any organization to follow the outlined program of the Church, and you will find the person, or the organization, which does not regard the program of the Church or the commandments of the Lord as particularly important. "What need hath my Lord of these things?"

Invariably failure follows those organizations, because, as the parable points out:

... the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. Doc. & Cov. 101:51.)

An Aaronic Priesthood organization which fails to take care of its boys according to the outlined program, will see its boys be-

come disinterested. Soon the boys start staying away, and before long they drift into evil habits.

RESULTS OF FOLLOWING OWN DESIRES

Where is the fault for such a condition? Is it with the boys, or is it in the failure of the organization to follow the outlined plan?

A father decides that the commandments of the Lord are not necessary, so he becomes inactive, and soon his wife and children likewise discontinue keeping the commandments, and soon we have an inactive family on our hands.

A priesthood quorum or other organization may be headed by officers who feel that the plan as revealed to them by the authorized servants of God is not really necessary and not really important, and that they have ideas that are much better themselves, and therefore they do not follow the program. Soon, however, they find that their organization begins to slip; that the interest of their members falls off, then the attendance declines, and before long the organization fails to fulfill the function for which it was created.

So we see the results of failure to follow the outlined program of the Church.

Then, in the words of the parable, the lord of the vineyard speaks and says:

... Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye have planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (Doc. & Cov. 101:52-55.)

REBUKE GIVEN BY THE LORD TO THE EARLY SAINTS

More than a hundred years ago the Lord desired to establish the center stake of Zion at Independence, Missouri, but the attempt met with failure, which caused the Prophet of God to grieve. The Lord explained to him, saying:

Verily I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance—

I, the Lord, have suffered the affliction to come upon them, where-with they have been afflicted, in consequence of their transgressions: . . .

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (Doc. & Cov. 101:1-2; 6-8.)

That is so much like human nature. When we regard our work in the Church, let us remember that we are working in the vineyard of the Lord, and that we are his servants, just as the servants who worked in the planting of those olive-trees. And remember, too, that if we esteem lightly the word of the Lord in the day of our prosperity, in the day of our trouble he may be slow to hearken unto our prayers, to answer us and provide for our needs.

SUSTAINING THE LEADERS OF THE CHURCH

During this conference we have raised our hands and sustained the authorities of this Church; when we sustained Heber J. Grant as president, we took a vote also to sustain him as prophet, seer, and revelator. Then we voted to sustain the counselors in the First Presidency, and the Twelve, and the Patriarch, and after we had thus voted, we took an entirely different vote. This time we sustained this group of men as prophets, seers, and revelators, in addition to their positions of membership in the Twelve, the Patriarch, or as counselors in the First Presidency.

Some people ask: "When is a prophet really a prophet?" You remember the reply that is frequently given, that is, that a prophet is a prophet when he speaks by the power of his office.

I want to tell you brethren that the program of the Church that has been given to you has been provided to you officially by these presiding brethren whom you have sustained as prophets, seers, and revelators. This program has been given to you officially by them, functioning in their official capacity. Therefore what right do we have to say that this part of the program is not necessary, or that part of the program is not necessary?

Always we have been taught that the first principle of the gospel is faith. We have been taught that, "We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." Can we say that we really and truly believe in Jesus Christ if we do not believe in the program of his Church? And if we do not believe in the program of his Church, can we say that we are truly and honestly followers of the lowly Nazarene? "If you love me, keep my commandments." Remember that command; each one of us should think of it with respect to our adherence to the program of the Church, whether it is personal adherence, whether it is adherence on the part of an organization, or within our families. "If you love me, keep my commandments."

LOVE FOR GOD SHOWN IN FAITHFUL SERVICE

When the Lord gave us the first great commandment, I am thankful also that he gave us that part of the 4th Section of the Doctrine and Covenants which says:

... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (Doc. & Cov. 4:2.)

If you really and truly believe in the first and great commandment, to love the Lord thy God with all thy heart, might, mind and strength, it means then that you will serve him with all your soul, and with all your heart, with all your mind, with all your might, and with all your strength. That means that you will serve him without reservation of any kind, and that of a truth you will put your whole soul, your whole heart, into the work of Almighty God, that you will apply the best of your intelligence, you will serve him with all your mind, by seeking to know the program of the Church, and then to live up to that program with all your soul.

It means likewise if you are going to love him and serve him with all your strength, that you will serve him, with all your physical strength, with all your mental strength, with all your spiritual strength, and with the strength of all your resources, whatsoever they may be. If you really love the Lord your God you will serve him in that manner. And all who do so are likened unto a wise man that built his house upon the 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.

My brethren, I pray that we may have the faith and the courage to follow the program of the Church. I pray that we may sustain the authorities of the Church not only with our hands, but that we may sustain them also with our works in following the outlined program, and not setting up something of our own which is not in harmony with the program that is provided by the inspiration of these men whom you have sustained as prophets, seers, and revelators during this conference. And this is my prayer, in the name of the Lord Jesus Christ. Amen.

At the suggestion of President McKay, the congregation arose and joined with the Tabernacle Choir in singing one verse of "An Angel From on High" (Song Folder No. 23).

CHURCH OF THE AIR BROADCAST

Columbia Broadcasting System's *Church of the Air* was presented from 11:00 to 11:30 a.m., as a part of the proceedings of this session of the conference. Elder Richard L. Evans was the announcer. The program was as follows:

Announcer: The Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. This series, which is now in its fourteenth year of continuous

broadcasts, presents two devotional programs each Sunday. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you from the Mormon Tabernacle on Temple Square in Salt Lake City, where the 115th semi-annual conference of the church is now in session. The speaker will be Elder Ezra T. Benson, a member of the Council of the Twelve Apostles of the Church. He speaks today on the subject: *America, A Choice Land*. The Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Dr. Frank W. Asper is at the organ. The choir opens with a chorus from the St. Paul by Mendelssohn, using the text from scripture: "How Lovely Are the Messengers That Preach Us the Gospel of Peace."

Choir sang, "How Lovely Are the Messengers"—Mendelssohn.

Announcer: We now give the service into the hands of Elder Ezra T. Benson, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

To the peoples who should inhabit this blessed land of the Americas, the Western Hemisphere, an ancient prophet uttered this significant promise and solemn warning:

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, . . . For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. (Book of Mormon, Ether 2:10 and 12.)

AMERICA FOUNDED ON CHRISTIAN PRINCIPLES

Founded on the truth of Christian principles, this nation has become the world's greatest power. Whence have come our blessings of influence and success, and what assurance do we have that these blessings may be continued? Have they not come as a result of a humble and devout recognition of the overruling power of Almighty God in the establishment of this nation, and the willingness of the founding fathers to conform their actions to divine law?

Our earliest American fathers came here with a common objective—freedom of worship and liberty of conscience. The Pilgrim Fathers, the Puritans in New England, the Quakers in Pennsylvania, the Catholics in Maryland, the Lutherans in Georgia, and the Huguenots in Virginia, all came seeking God and the enjoyment of God-given, self-evident rights based on eternal principles. Familiar with the sacred scriptures, they believed that liberty is a gift of heaven. To them, man as a child of God, emphasized the sacredness of the individual and the interest of a kind

Providence in the affairs of men and nations. They acknowledged their dependence upon God as they exhibited their humble faith in, and devotion to, Christian principles.

Those who later became the leaders and founders humbly recognized the need for, and actuality of, divine guidance. They saw clearly the importance of vital religion and morality in the affairs of men and nations. The following are a few quotations from their sincere statements. George Washington said:

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

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

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

Daniel Webster with prophetic vision declared:

If we and our posterity shall be true to the Christian religion, and if we and they shall live always in the fear of God, and shall respect his commandments, . . . we may have the highest hopes of the future fortunes of our country.

However, he pointed out that if we fail so to do then,

No man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity.

These are solemn words but fully as sobering are the words of Abraham Lincoln uttered many years later as follows:

God rules this world, . . . I am a full believer that God knows what he wants a man to do—that which pleases him. It is never well with that man who heeds it not, . . . Without the assistance of that Divine Being, I cannot succeed, with that assistance I cannot fail.

And then regarding our duty to God, Lincoln warns:

It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

Yes, the early leaders and the people generally of this great nation recognized the necessity for spiritual support if the nation was to endure. They gave humble expression to this conviction in the inscription, "In God We Trust" found on the coins of the land. The holy Sabbath was a day of rest and worship. Religious devotion in the home was a common practice. Family prayer, reading of the holy scriptures, and the singing of hymns were an every-

day occurrence. There is every evidence that "our fathers looked to God for their direction."

In framing that great document which Gladstone declared "the most wonderful work ever struck off at a given time by the brain and purpose of man," our early leaders called upon a kind Providence. Later the product of the constitutional convention was referred to as our God-inspired Constitution. They had incorporated within its sacred paragraphs eternal principles supported by the holy scriptures with which they were familiar. It was established "for the rights and protection of all flesh according to just and holy principles." Later the Lord himself declared, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose."

Founded as a great Christian nation our forebears have bequeathed to us an incomparable inheritance as a sacred trust. As Americans, are we worthy of these rich blessings? Are our lives such that we feel assured of the future security of this great nation? Well might we remember that a continuation of all these glorious promises is conditional.

MATERIAL PROGRESS EVIDENT

And what can we say of our material progress? Travel across this great land and note its broad fruitful farms, its humming factories and gleaming cities; its schools, churches, recreational areas, and its rich natural resources. Remarkable advances have been made in providing an ever-increasing array of conveniences, comforts, and beauties for man. Today the average standard of living of our citizens exceeds all known past records of the human family.

The following is a quotation from a prewar article by Samuel B. Pettengill:

We have six percent of the world's land area and seven percent of its people. But that seven percent has thirty-two percent of the world's railway mileage, fifty-eight percent of its telephones, thirty-six percent of its developed water power, seventy-six percent of the world's automobiles—enough so that every man, woman, and child under the flag; 130,000,000 Americans, could climb into these cars and all ride on rubber at the same instant of time, a nation on wheels, a miracle of achievement.

This little seven percent of the world's population has forty-four percent of its radios; produces sixty percent of the world's petroleum, forty-eight percent of its copper, forty-three percent of its pig iron, forty-seven percent of its steel, fifty-eight percent of its corn, fifty-six percent of its cotton, twenty-five percent of its sugar, thirty-three percent of its coal.

This seven percent of the world's population has forty-five percent of the world's total wealth; and far more than half of all the wheels that turn on this planet, . . . turn on American soil.

In the worst year of the worst depression of our history 30,000,000 out of 32,000,000 American boys and girls of school age stayed in public schools. And on the point of security for old age this little seven percent has \$108,000,000,000 of protection on the lives of 64,000,000 Americans, more security than all the rest of the world put together.

Truly this is a choice land—the richest nation under heaven. The Lord has kept his promise. We have been “free from bondage and captivity and from all other nations under heaven.” Materially we have excelled. We have become a great power. But what of our spiritual progress? Do we accept Jesus Christ as “the God of the land,” the Redeemer of the world? Do we worship him in spirit and in truth? Are we followers of the Prince of Peace and believers in his divine admonitions? He has clearly pointed the way and would that all his children might follow!

A DECLINE IN SPIRITUAL THINGS EVIDENT

Today the world is engaged in bloody conflict—a life and death struggle. Begun among Christian nations who had the Bible, it is resulting in a loss of life and property unequalled in the history of the world.

One might easily imagine a repetition of the words of the Master, spoken over disobedient Jerusalem, repeated today as he gazes from the heavens on this war-torn world:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. (Matthew 23: 37 and 38.)

Does not our house appear to be left to us desolate? Men seem to be groping blindly, aimlessly, without finding the way. With all our material progress we have made no appreciable advancement in human relations. Man still seems to be motivated largely by selfish interests without the power to control himself, his greed, and his passions. Is it not true that as a nation we have forgotten God? Yes, it seems clear that as a people we have become indifferent, irreverent seekers after passing pleasures which have no permanent value. We have turned away from the eternal principles of righteousness.

The words of the immortal Lincoln ring down through the ages as a solemn indictment today:

We have been the recipients of the choicest bounties of heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

In our rush for material things we have forgotten “the God of this land.” We claim to be a Christian nation, but we ignore the

teachings of Christ. Religion seems to be a declining influence in the lives of our people. Records show that more than half of our population are not members of any church and many of those who are members are passively inactive. It has been estimated that less than one-half of the children of the nation are being reached with any type of religious education. Recently published statistics show that but forty percent of the children of the United States between the ages of five and seventeen are enrolled in Sunday School. Concern has been expressed in recent years for the lack of support for the church and for the number of churches that have closed their doors. We seem to live in a nation of irreverence.

Devotion in the home, which in the past has been such an anchor to youth, has all but vanished. Few families unite daily in family prayer and the reading of the scriptures. Yet all will agree that this practice in years past contributed much to the strength of this great nation. We need the blessings which come from daily communion with God.

The ancient prophet, Isaiah, said:

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way and the unrighteous man his thoughts. (Isaiah 55:6-7.)

DISOBEDIENCE TO THE COMMANDMENTS WEAKENING THE NATION

One of the cardinal sins in our country is profanity—the taking of the name of the Lord in vain. Reverence for the name of deity is enjoined in holy writ. Jesus made this clear when teaching his disciples to pray; he said, addressing the Father, “Hallowed be thy name.” Blaspheming the name of God separates man from his Creator.

And what of the holy Sabbath? From Mt. Sinai came the decree which is still in force: “Remember the Sabbath day to keep it holy.” Is not this day observed more as a holiday, a day of pleasure and indulgence with little thought for its sacredness? Would not a stranger in our land conclude that we consider this sacred law obsolete? The early citizens of this country respected the will of the Lord and observed this holy day as a day for rest and worship. They were blessed for so doing. We also need the blessings which come from Sabbath observance.

And what of our attitude as a nation regarding the sacred obligations of parenthood? “Multiply and replenish the earth” was among the earliest commands given of the Lord. No more sacred obligation has been placed upon men and women than that of honorable parenthood. We cannot escape the grave responsibility. The tragedy of broken homes—the breaking of the sacred bonds of holy matrimony on the least provocation is a national blot upon this great nation. The divine law: “Thou shalt not commit adultery” is still in force. Sexual sin is next to murder in the category

of crimes in the sight of God. Our record is such that it should have a sobering effect on all true Americans interested in the future welfare of the nation. We cannot continue to break these sacred laws without reaping the sad results of disobedience.

As a nation we need the refining and sustaining influences which come from obedience to divine law. Without such blessings the future of the nation is insecure. How can we expect divine acceptance when as a nation we are drunken through the staggeringly increased uses of intoxicating liquors, narcotics, and tobacco? The human body is the tabernacle of the spirit, and God expects that it be kept clean and unimpaired. The increase in these vices weakens the moral fiber of our nation and brings disappointment and sadness followed by greater sins.

INCREASE IN CRIME

One of the shocking results of disobedience to God's commandments is causing deep concern to most thoughtful people today. Is it not enough to sober us when Mr. J. Edgar Hoover, director of the F.B.I., reports an increase in 1943 of forty-three percent in arrests of boys under eighteen, and an increase of girl arrests under twenty-one of forty-eight percent? Broken down, the arrests of females under twenty-one for offenses against common decency, such as drunkenness, vagrancy, disorderly conduct, prostitution, commercial vice, and other sex crimes increased fifty-seven percent in 1943. For the two-year period, 1942-43, the increase was more than one hundred percent. It is no wonder that Mr. Hoover cries out in the face of these facts:

This country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation. . . . America's youth, indicated by public opinion as reckless and carefree is blamed for these misdeeds, but the real fault lies elsewhere. Before any youth has broken the law, some adult has committed a more serious crime. Driven by lust for money or enslaved by pleasure, the adult generation forgets that the most solemn obligation any person can assume in the eyes of God and man is to guide and direct a child along proper paths. To place anything ahead of that responsibility is akin to criminal negligence.

Judge Harry S. McDevitt of Philadelphia is authority for the recent statement that "a new penitentiary should be built every other week to accommodate the United States' growing criminal population. The national prison population is increasing at the rate of 25,000 a year. Of the criminals sent to prisons, seventy-three percent are between 15 and 24 years of age." The records of the F.B.I. show that "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, reformatories, prisons, or have met death in the electric chair. More than 13,000 families each year are directly affected by the results of criminal homicides, many of which are premeditated murders."

All these evidences are but the fruits of disobedience to divine injunction. Less obvious and more difficult to measure accurately are other evidences. We have become apathetic in our duty as citizens. The surprisingly low percentage of our people who exercise their right to vote for public officials is evidence of this fact. There are also in evidence, in this blessed land, certain other trends which strike at the very foundation of all we hold dear. If permitted to go unchecked, and there seems to be little disposition to correct them, we might easily lose most of what we have gained during the past 150 years of our national existence.

A NATION BLESSED "WHOSE GOD IS THE LORD"

May a kind Providence give us the vision and courage necessary to stem these dangerous trends. We need, as we need no other thing, a nationwide repentance of our sins. Never before have we needed the blessings of Almighty God more than today. We need his divine favor in the halls of government, in our homes, in the factories and shops, on the farms and on the battlefields of the world.

Scientific research has confirmed the inspired record of great nations which have inhabited this land. Each of these nations prospered as long as it yielded obedience to God. They also became great powers. Great material blessings came to them. But they forgot God. The ancient ruins of Central, South, and North America bear silent testimony to their destruction. What of the future of our great nation? The history of men and nations clearly teaches that only that nation is blessed "whose God is the Lord."

God is still at the helm. He rules in the affairs of men and nations. But he "cannot look upon sin with the least degree of allowance." No one will deny that sin has increased and goodness declined in blessed America. Let us yield then to Lincoln's fervent appeal, "to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness." As a nation we have been kept as in the hollow of God's hand. But what of the future?

Down through the ages come the stirring and solemn words of ancient American prophets:

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. . . . For behold, this is a land choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. (*op. cit.* Book of Mormon.)

O, God our Father, grant that we, thy children, shall serve the God of this land, who is Jesus Christ, that this, our beloved country, might be preserved. Amen.

The choir sang "All Hail the Glorious Day"—Stephens.
 (Theme: "Sweet Is the Work"—organ with humming choir.)
 (End of Broadcast)

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency.

We shall now resume the regular program of this Conference.

You have just listened to an address by Elder Ezra T. Benson of the Council of the Twelve, who gave the *Columbia Church of the Air* sermon. Our next speaker will be Elder Stephen L Richards of the Council of the Twelve.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

Dear brethren:

I hope that I may be pardoned if I express great personal gratification and pride in the lofty addresses delivered from this pulpit this morning by my recently sustained colleagues in the Council of the Twelve [Ezra Taft Benson and Mark E. Petersen]. I am sure that you also must have greatly enjoyed their timely, inspiring discourses.

There is a matter which has given deep concern to the presiding brethren of the Church for some time past. It is not a very popular subject for discussion, but its importance and its urgency are such that I have concluded to make it the subject of my remarks upon this occasion. By way of preface and as a part of the discussion, I venture to revive for you some old verses that were better known sixty or seventy years ago than they are today. They were written by Will Carleton, an American journalist, and published in a volume in 1873. The title is "Over the Hill to the Poorhouse."

Over the hill to the poorhouse I'm trudgin' my weary way—

I, a woman of seventy, and only a trifle gray—

I, who am smart an' chipper, for all the years I've told,

As many another woman that's only half as old.

Over the hill to the poorhouse—I can't quite make it clear!

Over the hill to the poorhouse—it seems so horrid queer!

Many a step I've taken a-toilin' to and fro,

But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?

Am I lazy or crazy, am I blind or lame?

True, I am not so supple, nor yet so awful stout;

But charity ain't no favor, if one can live without.

I am willin' and anxious an' ready any day

To work for a decent livin', an' pay my honest way;

For I can earn my victuals, an' more too, I'll be bound,

If anybody only is willin' to have me around.

Once I was young an' han'some—I was, upon my soul—
 Once my cheeks was roses, my eyes as black as coal;
 And I can't remember, in them days, of hearin' people say,
 For any kind of a reason, that I was in their way.

And nobody ever hinted that I was a burden then.
 And when to John I was married, sure he was good and smart,
 But he and all the neighbors would own I done my part;
 'Taint no use of boastin', or talkin' over free,

But many a house an' home was open then to me;
 Many a han'some offer I had from likely men,
 For life was all before me, an' I was young an' strong,
 And I worked the best that I could in tryin' to get along.

And so we worked together: and life was hard, but gay,
 With now and then a baby for to cheer us on our way;
 Till we had half a dozen, an' all growed clean an' neat,
 An' went to school like others, an' had enough to eat.

So we worked for the childr'n, and raised 'em every one;
 Worked for 'em summer and winter, just as we ought to've done;
 Only perhaps we humored 'em, which some good folks condemn,
 But every couple's childr'n's a heap the best to them.

Strange how much we think of our blessed little ones!—
 I'd have died for my daughters, I'd have died for my sons;
 And God he made that rule of love; but when we're old and gray,
 I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys an' girls was grown,
 And when, exceptin' Charley, they'd left us there alone;
 When John he nearer an' nearer come, an' dearer seemed to be
 The Lord of Hosts he come one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—
 Still I worked for Charley, for Charley was now my all;
 And Charley was pretty good to me, with scarce a word or frown,
 Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' hadn't a pleasant smile—
 She was quite conceity, and carried a heap o' style;
 But if ever I tried to be friends, I did with her, I know;
 But she was hard and proud, an' I couldn't make it go.

She had an edication, an' that was good for her;
 But when she twitted me on mine, 'twas carryin' things too fur;
 An' I told her once, 'fore company (an' it almost made her sick)
 That I never swallowed a grammer, or 'et a 'rithmetic.

So 'twas only a few days before the thing was done—
 They was a family of themselves, and I another one;
 And a very little cottage one family will do,
 But I never have seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye
 An' it made me independent, an' then I didn't try;
 But I was terribly staggered, an' felt it like a blow,
 When Charley turned ag'in me, an' told me I could go.

I went to live with Susan, but Susan's house was small,
 And she was always a-hintin' how snug it was for us all;
 And what with her husband's sisters, and what with childr'n three,
 'Twas easy to discover that there wasn't room for me.

An' then I went to Thomas, the oldest son I've got,
 For Thomas' buildings'd cover the half of an acre lot;
 But all the childr'n was on me—I couldn't stand their sauce—
 And Thomas said I needn't think I was comin' there to boss.

An' then I wrote to Rebecca, my girl who lives out West,
 And to Isaac, not far from her—some twenty miles at best;
 And one of 'em said 'twas too warm there for anyone so old,
 And t'other had an opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about—
 So they have well-nigh soured me, an' wore my old heart out;
 But still I've borne up pretty well, an' wasn't much put down,
 Till Charley went to the poormaster, an' put me on the town.

Over the hill to the poorhouse—my childr'n dear, good-bye!
 Many a night I've watched you when only God was nigh;
 And God'll judge between us; but I will al'ays pray
 That you shall never suffer the half I do today.

I read these old and homely verses to you because I believe they have a meaning for us today. They were written as a protest against the disintegration of family solidarity and the decline of filial affection and duty. It might be well for the families of America if this old volume could be reprinted and widely circulated and read and reread by the grown-up children of the land and their parents as well.

ETERNAL MARRIAGE THE FOUNDATION OF AN ENDURING HOME

I am happy to belong to a people whose concept of home and enduring family relationship lies at the very basis of human happiness here and hereafter. I have long felt that if the Prophet Joseph Smith had never made any other contribution to the world than the incomparably beautiful and satisfying principle of eternal marriage as the foundation of a good home, which, when projected into the life to come shall be the very substance of our heaven and our exaltation, he would have been entitled to a place on the very summit of man's esteem and acclaim. In all the history of the restored gospel of our Lord no doctrine or practice has been so distinctive. It is largely because we have such faith and confidence in the perpetuity of home and family that we have built our most elaborate and expensive structures—temples of God—wherein man and wife and children have been bound in an everlasting union transcending the limitations of mortal life.

How inestimable is the comfort this surpassing concept has brought to the families of the Church. Every aspect of home and individual life has been influenced by it. It has vastly increased love and respect for parents. It has induced deeper affection and more

mutual concern among the inmates of the home. One of the greatest deterrents of wrongdoing has been the fear of losing a place in the eternal family circle. In times of sorrow and bereavement this lofty principle has been the greatest consolation. It is today in these tragic times when Latter-day Saint parents receive the sad word that a son has been lost in battle. They know that he is not lost. They weep in the deprivation of his company, but they know that death cannot break the bond which binds their son to them. Only sin can do that. When the family is reestablished in the life to come, his chair will not be vacant. The cruelty of war and battle may have shortened his mortal existence, but the destroying angel has no power over his soul or the tie that binds him to his kin.

THE DUTY OF CARING FOR AGED PARENTS

Now, my brethren, and friends who listen, does it not seem strange that men and women who subscribe to such noble concepts of family cohesion can reconcile themselves to a procedure and a philosophy, which, when carried to its logical conclusion, would nullify those natural reciprocal feelings of devotion and obligation which children should manifest for good parents, who have striven all their lives to establish the closely knit family ties which I have mentioned? How can sons and daughters who owe everything they have—their education, their ideals of life, their capacity to acquire independent living and their characters—to parents who have worked, sacrificed, prayed, wept, and striven for them to the exhaustion of their bodies and their energies, be parties to a scheme which would make their fathers and mothers the objects of charity and cast the burden of their support on the community and stigmatize them with the loss of independence and self-respect? Is it any less than this when sons and daughters consent to and even advocate disposing of the old home or the farm, or the retirement from respectable, even though modest jobs, which yield at least part of a living and contrive in ways that will not always stand too close scrutiny to make the old folks eligible for the receipt of a public gratuity? Do you think that such a practice can in any way promote family unity and those emotions and feelings which must always underlie the mutual devotion that makes for a true home? I believe that you do not. For I believe that the great preponderance of all our families, on mature reflection and with a clear understanding of the ends to which we are heading, will reach the conclusion that this procedure I have spoken of is not calculated to promote our higher ideals of home and family.

I think my food would choke me if I knew that while I could procure bread my aged father or mother or near kin were on public relief. I believe a decent family pride is a salutary thing with any people and in any nation. I don't mean a family pride built on aristocracy and vanity which makes for class distinction and which to-

day is one of the distinct deterrents to national progress. I mean a family pride in wholesome, self-reliant, and enterprising living—a family pride that promotes the utmost solicitude for each member of the family. It wouldn't hurt my feelings to hear a family boast that through all vicissitudes they had come to each other's help and had never received public assistance. I have known brothers and sisters to put each other through school by hard, self-sacrificing toil. I cannot imagine any of these permitting their father and mother to come to public relief.

I do not intend to discuss political aspects of this question. I can well conceive of circumstances which may warrant public assistance to old people who are without kindred, or whose near relatives are themselves destitute, especially where there are no such generous provisions for the care of the aged as this Church makes. It may be difficult to arrange to care for such cases without enlarging the scope of relief to an unwarranted extent. I would rather err on the side of mercy than otherwise.

My chief concern in the matter, as I have tried to indicate, is in the pronounced tendency observable all around us toward the disintegration of family solidarity. I know this is a bad omen for the Church and for America. I believe in family life. I venerate parental and filial love and duty. I worship at the shrine of the God-ordained eternal home. I pray that its genius of affection and unity may ever be preserved and that our families shall be endowed with the concepts, the courage, the pride and the natural affection that will keep our beloved parents from "going over the hill to (any form of) poorhouse," in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Perhaps we may be justified in surmising that the listening audience this morning, including the *Church of the Air* audience, has numbered over ten million. Every lover of truth has undoubtedly responded approvingly to the great messages that have been given by these three brethren, and all have had their souls lifted up by the inspiring strains of the Tabernacle Choir. Not many of those millions, however, realize that the members of this renowned musical organization come here every week to practice on Thursday, and every Sunday morning to render this service to the nation, without any monetary remuneration. It is a service of love. God bless them and continue to inspire them that they may be happy in the realization that their efforts are doing good, encouraging more people in proclaiming the Gospel of Jesus Christ than they realize. They have the blessing of the entire audience, the entire Church, and the approval of God.

An anthem, "Lost in the Night" (Christiansen), was sung by the Tabernacle Choir.

The benediction was pronounced by Elder William W. Owens, President of the Cache Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The seventh and concluding session of the Conference convened at 2 o'clock p.m., Sunday, October 8.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

This is the seventh and closing session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant, who is listening to the services over a direct wire from the tabernacle to his home, has requested that I conduct the exercises at this session.

There are present on the rostrum this afternoon all the General Authorities of the Church, as previously announced; also in the congregation there are mission, stake, ward, and quorum officers, as heretofore announced in the public press.

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

This service is being broadcast over KSL and over KSUB at Cedar City.

The congregation will please join in singing "O, My Father," Song Folder number 30, L. D. S. Hymn Book number 34.

The congregation sang the hymn, "O My Father."

President William J. Critchlow of the South Ogden Stake offered the invocation.

"God Moves in a Mysterious Way" (L.D.S. Hymn Book No. 49, Song Folder No. 7), was sung by the congregation.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My brethren, I rely upon your faith and prayers, and the guidance of the Spirit of the Lord in what I may be led to say this afternoon.

THE NECESSITY FOR A RESTORATION OF THE TRUTH

One hundred and fourteen years ago the Lord restored the gospel and organized again his Church upon the earth. The rea-

son for such organization and restoration is the fact that for centuries the world had been in spiritual darkness, without the authority, and without the understanding; they knew not how to worship the living God.

The Lord said, in the commencement of this work:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. (Doc. & Cov. 1:17-23.)

The everlasting covenant had been broken; the correct understanding of gospel principles had disappeared through apostasy; the right to officiate in the ordinances of the gospel had ceased among men. It became necessary that all this might be restored, and that faith might increase among the people through an opening of the heavens and a restoration of the gospel.

So the Lord sent his messengers from his presence, with the fulness of the gospel, and with power, and the authority of the priesthood to bestow upon men, and gave them commandments, as indicated in this commandment—because the Lord knew the calamities which were to come upon the world, and it was his will that a proper warning, and the opportunity to receive the gospel be given unto men that they might repent and turn from their evil ways and serve the Lord.

He sent forth his messengers into all parts of the earth to preach this gospel, and that is in fulfillment of the promise that is made by our Lord as you find it recorded in the 24th chapter of Matthew, not correctly given in the Bible, however, but it is given correctly to the Prophet Joseph Smith. When the Lord was speaking to his disciples, he said unto them, "And again this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." That is the correct understanding of his words.

And again this gospel has gone forth into the world, and the Lord said, speaking of his servants:

... The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold this is mine authority, and the authority of my servants, and my preface

unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore, fear and tremble, O ye people, for what I the Lord hath decreed in them shall be fulfilled. (Doc. & Cov. 1:4-7.)

And so his servants went forth; they have been going forth for over one hundred years, proclaiming the truth, crying repentance, calling upon the people to turn from their evil way to the worship of the living God.

THE MESSAGE OF THE EARLY MISSIONARIES OF THE CHURCH

I have been very pleased throughout this conference, because it has been a cry of repentance. The Lord said to some of those early missionaries who went forth, when they asked for information and guidance, they were to preach nothing but repentance and remission of sins. He said he was sending them out into a perverse, stiff-necked and wicked world.

Let me read one or two of such passages to you. In March, before the organization of the Church, the Lord said:

Oh, this unbelieving and stiff-necked generation—mine anger is kindled against them. (Doc. & Cov. 5:8.)

And in sending forth these missionaries with the message of truth, he again said:

I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise, which I have made unto you when I will. (Doc. & Cov. 88:74-75.)

And again, when these missionaries were called to go, the Lord gave them this instruction:

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (Doc. & Cov. 60:13.)

That was the counsel given to these missionaries. So they went out into a perverse world, meeting the opposition, the hatred, and the condemnation of men, gathering out, as the Lord said they would, two of a family and one of a city—rather a strange expression—but they gathered them out, and I am looking at this particular moment into the faces of the sons of the parents who heard the message of truth and gladly received it, and were gathered out.

THE WARNING GIVEN TO THE WORLD

But the world refused to hear the message, and down through these one hundred and fourteen years that this gospel has been

preached among the nations of the earth, the world has refused to hear. They have rejected the words of the prophets; they have ridiculed the missionaries who took the message to them. Everything that Satan could do to bring to pass his purposes and to destroy this everlasting work which has come, never to be destroyed again, nor to be taken from the earth, everything he could do was done, and the minds of the people generally were blinded; but here and there those who were of the house of Israel, who could recognize the voice of the Shepherd, were gathered out.

Now some of my good brethren who have spoken have given some of the thoughts I hoped to say, so I may repeat a little.

Once again, the Lord said to his missionaries:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord:

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God. (Doc. & Cov. 43:17-27.)

Now this is a warning that went out to the world. They would not heed it. Returning now to what the Lord said in the preface to this Book of Commandments, I will read some more:

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. (Doc. & Cov. 1:8-13.)

There are a great many prophetic sayings that were given to the Prophet Joseph Smith, and recorded in this book of Doctrine and Covenants, in which the Lord warned this world of the calamities and the destruction, the wars and the pestilence that would come upon them if they refused to hearken to the testimony of these humble elders of Israel.

Again he 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. & Cov. 63:32, 33.)

Now, that was a calamity which came upon the world, when the Lord decreed that he would withhold his spirit from the inhabitants of the earth. He had no reference to the Holy Ghost, because they never had the gift of the Holy Ghost, but he had reference to the light of truth, or Spirit of Christ, which would lead them to the truth, if they would heed it. This spirit he was withdrawing from them because of their wickedness and the withdrawal of his spirit would bring upon them these calamities—the pestilences, the plagues, and all the rest of it that is mentioned here, including bloodshed, and war.

WICKEDNESS PREVAILING IN THE WORLD

Today we find this world torn asunder; wickedness prevailing in the hearts of the people, distress among the nations, bloodshed such as the world has never seen before. I am going to be bold enough to say that all of this could have been avoided; it would have been unnecessary, if the inhabitants of the world had hearkened to the voice of the elders of Israel who were sent to them with this message of salvation, and which they refused to receive.

Furthermore, we cry for peace; we are called upon to pray for peace, and we are praying for peace. I have never had very much confidence in the proclamation or the request that was made asking the people of this country to pray for peace, for the very good reason that it was not sincere. We cannot pray to the Lord

and say: "Listen to our cause, bring victory to us, do what we want you to do, but don't ask us to do what you want us to do."

We have heard from quite a number of those who have spoken in this conference of the wickedness that prevails throughout the world, the wickedness among the boys who have gone into the armed forces of the country, the wickedness of the people who are not in those forces. We all know those things are true, that immorality is rampant, that drunkenness, and the filthy use of tobacco are weakening the constitutions of those who go out to fight, and these evils are also among those not in the armed forces. The world is full of evil.

Bishop Richards called attention to a statement made in a letter from one of his boys who is in the service. I had a like communication from one of my boys. He was only eighteen when he was sent out, he did not know anything about the world.

I want to say to you that it was a great regret to me that he had to go and learn something about the ways of the world, and I regret that your boys had to go and learn it, such things as they have been forced to learn. This boy wrote home several months ago and said, after referring to some of the things which he had witnessed: "I have lost faith in humanity."

THE KEEPING OF GOD'S COMMANDMENTS NECESSARY TO BRING PEACE

So we cry for peace, we are asked to pray for peace, but who is willing to keep the commandments of the Lord that we might have peace? Now, you ask yourselves, you brethren: in your praying are you sincere? In your asking for peace, are you willing to keep the commandments of the Lord? Do you keep the Sabbath day holy? Do you pay your honest tithing? Do you attend to these other duties that have been mentioned here so many times?

When I think of the people of this country, or any other of these countries, asking the Lord for help, and at the same time ignoring every commandment that he has given them, I wonder how we can even hope for peace. We could have had peace long ago, and thousands of lives could have been saved, if the people had humbled themselves, and had been willing to keep the commandments of the Lord so he could fight their battles. But this they were not willing to do.

Now I shall repeat what one of these brethren said who spoke before me. The Lord said to the members of this Church, in an early day, that because of their transgressions trouble came upon them, and I quote:

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in

the day of their trouble, of necessity they feel after me. (Doc. & Cov. 101:7-8.)

Well, the people of this nation could have felt after the Lord; we could have gone before him, and could have placed our petitions before him. And he would have heard our prayers. If we had done this in the spirit of faith and humility, and the determination in our hearts to keep his commandments, then, I repeat, he would have heard our prayers, and many lives would have been spared; I am sure of it for he would have come to our aid and would have fought our battles.

One more passage. This is from the same section—101—of the Doctrine and Covenants:

My indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of iniquity is full. (Doc. & Cov. 101:11.)

May we humble ourselves, put our houses in order, and our lives in harmony with the truth, that we may receive the blessings of the Lord, I humbly pray, in the name of Jesus Christ. Amen.

ELDER WILLIAM H. REEDER, JR.

President of the New England Mission

Did you ever have a moment in your life when you felt like you had been shot at and just missed? I could not have been more startled when President McKay stepped down to speak to me a moment ago, than if I had been shot at. I was surprised indeed.

I am happy to be here, my brethren. These conferences are glorious. We derive great strength and encouragement from what we hear from our leaders. I feel that in this conference we have received some plain, timely, straight-forward, and important instructions that ought to be a challenge to every one of us, a charge imposing responsibility to do better in the future than we have done in the past.

I am happy to be serving as President of the New England Mission. We are making some progress. The Church has been good to us. Within the time of my service we have acquired five beautiful properties, which our people are using as chapels, and in addition to that, we have a magnificent home for the mission.

We are in the New England states to stay. What we are doing is giving evidences of the stability of our mission organization. The Lord has been good to us because he has blessed us abundantly. The people are more faithful than ever before. They are anxious to serve the Lord, and are sincere, devout members of the Church. Above all they are not afraid now to let people know that they are members of the Church.

The president of the Cambridge Branch recently made a deposit in a bank, and he came to me to get an authority, so the bank

would know he had a right to receive and draw checks, and so forth. I said: "How did you make the deposit?"

He said, "Mormon Church, Cambridge Branch."

That is the way the people in the New England Mission feel.

For some unknown reason I was impressed when I left the hotel room this morning to pick up a sheet of paper on which is a motto for the New England Mission. We found it in the 1st book of Corinthians, 16th chapter and 13th verse, and I am going to read this motto and the few words that have been said about it.

"Watch ye, stand fast in the faith, quit you like men, be strong"—this was addressed by Paul to the Corinthian Church, but it rings a clarion message to us, the Latter-day Saints.

It contains four distinct statements, each important and all necessary for faithfulness.

1. "Watch ye." We must keep our eyes and ears open, be alert to learn of him and of his ways; give heed not only to his word as contained in the scriptures, but to instructions and counsel of his servants. Words and actions must be guarded so as not to injure others; thoughts and habits be controlled and regulated so as to impress others by example that there is substance to his way of life.

2. "Stand fast in the Faith." Faith in Jesus Christ, his life and mission is essential to salvation, and devout Christians vehemently assert that it is essential to lasting peace. It is the better way, not only to eternal life but to good neighborly living. Steadfastness in our faith will impel us to broadcast its truths, and even to die for it; stability therein is bound to influence others.

3. "Quit you like men." To acquit ourselves like real men is a solemn duty of all of us in all the affairs of life. Honorable men are without guile, do not injure others, lead exemplary lives, and seek to promote truth and righteousness. Cowards slink from responsibility and accomplish nothing worthwhile. To manfully acquit ourselves, we must lead lives that are constructive and consistent with the standards and practices of his Church.

4. "Be strong." This is a summary of all virtues. Strong men and women are needed everywhere, in the Nation, the Church, the neighborhood. To them we look for guidance, for leadership. Sturdy, powerful witnesses of the Savior, of his word and work, are required to lead men in his path of truth and righteousness. Therefore, be strong in the faith and valiant for the truth.

On the train coming over from Chicago I visited with a colonel in the army and with a member of the stake over which I used to preside. During the conversation I heard this member tell the officer that he would just as leave fail to pay his taxes as to fail to pay his tithing. The colonel was startled. The member said: "If I failed to pay my taxes, I would lose my property, and if I fail to pay my tithing, I'll lose the blessings of the Lord, and I need them."

Then he said: "I believe in a personal God, who has a countenance, and when I kneel down to say my prayers, I want to be able to look my God, my Father in heaven squarely in the face, and ask him to bless me. If I did not pay my tithing, I would feel I had not done my share, and I could not look him squarely in the face." That is the kind of valiance, my brethren, that makes good Latter-day Saints.

I pray that we may be true Latter-day Saints, earnest and anxious to accept the instructions that are given to us by our leaders. Their counsels are wise, and we will be blessed and more fortunate if we accept them than if we do not. I pray the Lord to preserve their lives in health and happiness, so that for many years to come they may continue to give us the straightforward and forceful instructions that we have received in this conference, and that we may be good missionaries, unafraid to preach the Gospel of Jesus Christ to those who have not come in contact with it, I pray, in the name of Jesus Christ. Amen.

Elder Alexander Schreiner played an organ solo, "Kamenoi Ostrow"—by Rubenstein.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

My brethren, as I look over this congregation, and as I have been sitting here this afternoon, impressed, as I know we all have been, in listening to those strains of sweet music, I have wondered just how the gospel of Jesus Christ will finally take root in the hearts of the children of men and how peace will finally come.

TEACHING OF JESUS TO HIS APOSTLES

I would like to read a few verses from the words of the Savior, which are found in the 14th chapter of John. Some of his apostles had asked him a number of questions; they were troubled; they no doubt had many things in their day to trouble their thinking. They did not quite understand his divine ministry and how the kingdom of God would come, and so a number of questions were asked. So we find Jesus saying to them:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Then Jesus answered and said unto him:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

If we shall ask anything in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:1-21.)

It is a great promise, my brethren. It does offer the way and the means by which we may live in harmony with those injunctions that we have received here in this conference.

THE RESPONSIBILITY OF MISSION PRESIDENTS

I recently had the privilege of visiting the North Central States Mission. I would like to say just a word or two regarding those who preside over these missions. I never realized before what a tremendous responsibility it is. The men who are called to preside in these missions must take the young boys and girls who come to them and help them make their adjustments. They are called from all over the Church, they are not trained in the same homes, nor by the same home standards; they are not alike in their education, nor in their gospel training. Their temperaments and dispositions are different, and yet these mission presidents, with their wives who stand by their sides, take these young girls and boys and help them to adjust; and the marvel, my brethren, is that they do adjust, and very quickly do they get the spirit of their mission, and do a marvelous work. This is not a trite expression. It is a reality.

They make friends, and are invited into their homes; they bear their testimonies, and people are responding to those testimonies, and are impressed with the majesty and the bigness of their message. Little by little this work in which you and I are

engaged is growing and gradually spreading. As we think about it in terms of our present day conditions, we wonder sometimes how the little stone that was cut out of the mountain without hands will eventually fill the earth; but if we will just look back, it is not very long when we had in sections, for example like California, New York, Denver, Chicago, just missions, just small branches; today we have large stakes of Zion in all of these places.

VISIT TO A SMALL BRANCH

Throughout the mission fields the branches are growing. I realize with you that there is a slowing up now because of war conditions, because of lack of missionary help, but even with that lack there is a growth that is heartening, and it gives to you and me assurances that the gospel of Jesus Christ, this message of Jesus—the good tidings, is taking root in the hearts of the children of men, and they are translating these principles of truth into their lives and living them.

We had the good fortune to visit a little branch a way up on the south shores of the Lake of the Woods—just a few Scandinavian Saints. They had not had the elders there for a long time. They are carrying on by themselves, they have built their own chapel, and when we entered that little chapel, President and Sister Killpack, and Sister Young and myself, we found a neat, clean chapel. We found a branch of faithful Latter-day Saints, a way off from everybody. The nearest doctor, we were told is twenty-five miles away, and yet they were carrying on in the ministry of the Church, and were living the gospel of Jesus Christ.

The chapel itself is a credit to the Church, made of rustic lumber, the benches are crude, with pine floor, but just as clean and neat as it could be. Around the chapel were little flower boxes made of rustic pine, decorating that lovely place. I thought to myself: "What a fine example of beautification."

Here is the Church in action, away out in these little outlying places. One of the brethren in his prayer the other day, thanked the Lord that we were here in the tops of the mountains. We are grateful for that, but this Church is no longer a Church of the tops of the mountains. It is a Church of the plains, it is a Church of the islands of the sea, it is a Church for the world, and everywhere we go where the message of Jesus has been taught, we see the reflection of these truths, and men and women are living them, and are reflecting them in their lives, and that is what we found in the mission field.

TESTIMONY OF A CONVERT

In one of the meetings of the missionaries, with the local missionaries, one of the sisters who has been a member of the Church for only about two years, and who has now been called as one of

the local missionaries, bore her testimony. Her husband is not a member of the Church. She comes from a family of refinement, her associates are people of education, and she herself impresses one as being a woman of culture and of great faith. In bearing her testimony she related this experience. She said: "My associates, many of my friends do not subscribe to the things that I am trying to live. We are frequently invited out in company where smoking is indulged in, and where cocktails are served. There is no moral issue with my friends regarding these things, and it does provoke a challenge with me, my husband not being a member of the Church. The other evening we were at a dinner party and cocktails were served. I pushed mine to the side, and my friend sitting next to me said: 'Aren't you going to drink your cocktail?' I told her no, and she said: 'What's the matter with you?' I said: 'Nothing's the matter with me, I am living a great principle, and I would not let a little cocktail rob me of the strength and power of living that principle.'"

That is all that was said regarding that. I thought to myself: "Thank God for the gospel of Jesus Christ that is translating itself into the lives of people who will but put themselves in a position to permit it."

THE FAITH OF A SOLDIER

Another instance. In one of our meetings in Minneapolis there came into our meeting an officer of the air force and his wife. I did not recognize them until at the close of the meeting they came up and, lo and behold, it was a boy from my own stake. In the evening at St. Paul, where we held another meeting he was called upon to speak, and bore a fervent testimony. The humility of it was impressive. But here is the lovely thing about it, my brethren: That boy had been over in Europe, in combat service, I don't know how many missions he had had over Germany, but on his last mission he was severely wounded, and his copilot had to take over. His plane was damaged, but fortunately they were able to get back to England. The boy was hospitalized, and finally sent over to this country, where he convalesced in the Bushnell Hospital. His leg is still stiff, and he will never again be able to go back into combat service. He is now teaching, training. After his return, while he was in Bushnell, he came down home one night to visit his worthy father, Bishop James W. Vance of Alpine, one of the stalwarts of my stake. We invited him into our home. I had recommended that boy for the mission field, and so I said to him, "Paul, tell me, how did you adjust yourself? You had been out preaching the gospel of peace, and on your return you were inducted into the service; you went over Germany, perhaps over the very land where you had labored. How did you make the adjustment?"

He said: "Brother Young, I learned one thing. As I flew over Germany I felt in my heart that I was shooting down bombers and not people, that I was bombing installations, and not people. I kept that uppermost in my mind, and I believe the Lord has helped me to preserve that attitude in my military service.

He bore testimony of that in our meeting, thanking the Lord for the faith that had stood him in hand.

The gospel, my brethren, does translate itself into the lives of our people if we will permit it. It is for us. These injunctions that we have had given us in this conference, they mean for us strength and power, and they mean for us the power and ability to make our lives real, harmonizing with the gospel of the Lord Jesus Christ, and only in living it may we be able to do that.

A MISSIONARY INCIDENT

I bear you my testimony, my brethren. I am grateful for the testimony that I have of this work. I cannot with you go out and prove its divinity—no man can do that—we may offer every inducement and do everything in our power to make people feel that our message is scriptural, but when it comes to the last analysis of the thing, it is the testimony that is in the human heart that bears witness of the divinity of this work.

While laboring as a missionary in England, over thirty-eight years ago, one of our investigators, a whole family of them, in fact, the mother being the leader, said, "Brother Young, we have found that your doctrine is scriptural, we believe in that, but if you can convince us that Joseph Smith was a prophet of God, that he saw God and that Jesus Christ talked with him, we will be baptized."

"Sister McManus," we said to her, "we cannot do that or prove that to you, but if you would know the will of the Father, if you would know of the truthfulness of our message, you, yourself must do the will of the Father, and you shall know. 'He that will doeth the will of the Father shall know of the doctrine, whether it be of God or whether I speak of myself.'"

We bore that testimony to her, and she made it a matter of prayer, and later she and her family were baptized. That is the way it works, my brethren. It is through faith in God, it is through testimony that this work will be carried forward, and it is the living of the gospel, and the testimony that will finally bring peace into the human heart, and make possible the establishment of the kingdom of God in the earth. May it speedily come, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

Confusion seems admittedly to be the dominant characteristic of our times. There is confusion of procedures, a baffling contrar-

ity as to what ought to be done and how to do it. There seems to be agreement about only one thing, namely, that the world's affairs are terribly messed up. But there is no agreement about the causes for the sorry condition, nor the remedy. Men confess, almost it seems with pride, that they don't know what they ought to believe. They are bewildered and overwhelmed with a sense of futility.

TESTING PRESENT CONDITIONS BY PRINCIPLE OF RIGHT OR WRONG

One thing seems clear: our perplexity grows out of a failure of vision—of penetrating insight. We get ourselves all tangled up in a maze of superficialities and mistake consequences for causes. We tell ourselves over and over again that life in this day has become very complex; that it is not simple and elementary any more as it once was; and that our outlook and approaches to the problems of the day must take on the same complexities as the intricate web of mechanisms we have woven about ourselves.

It may be granted that with our great increase in population, our shifting over from simple rural life to concentrations of great numbers in industrial centers, the consequent change from self direction to supervised direction, the increasing degree in which the free practice of individual convenience impinges upon the comfort and convenience of others; the impact upon our lives of changed conditions resulting from inventions, transportation and communication facilities—it may be granted, I say, that all these conspire to introduce an apparent complexity into our organized lives. But I wonder if, after all, the differences are not largely superficial and mechanistic rather than fundamental.

Are there not, in reality, underlying, universal principles with reference to which all issues must be resolved whether the society be simple or complex in its mechanical organization? It seems to me we could relieve ourselves of most of the bewilderment which so unsettles and distracts us by subjecting each situation to the simple test of right and wrong. Right and wrong as moral principles do not change. They are applicable and reliable determinants whether the situations with which we deal are simple or complicated. There is always a right and a wrong to every question which requires our solution. We might be saved a lot of misery and discontent and disputation in this world if we just stopped to apply the simple test, "what is the right of this thing" before we moved into action concerning it. By thus getting down to the root of the matter we should have reduced the problem to its simplest terms and it would not matter very much whether it was crusted over with a simple or a complex layer of incidental elements. They would all have to yield to the basic law of right.

AN ILLUSTRATION FROM PAUL'S MISSIONARY EXPERIENCE

I think I can illustrate how basic issues are buried under a cover of superficialities by reference to an experience in the life of

Paul. In the course of his missionary journeys, he came to Ephesus where he found certain poorly instructed believers. He taught in the synagogue for three months when, because of opposition, he separated his disciples, and they went their ways teaching for a period of two years with such effect that the record says: "All they which dwelt in Asia heard the word of the Lord Jesus Christ." This brought the Christian message squarely up against the idolatry of the Ephesians with the result that there was a great conversion from idolatry. Says the account in Acts 19:23-29:

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath. . . . And the whole city was filled with confusion.

Now, the fundamental issue, and the only issue, was between the teachings of Jesus and the pagan religion of the Ephesians. But that issue was completely buried under the furore engendered by a purely incidental consequence. Paul was teaching the way of life, a thing of transcendent importance to all the race of men, the future of the world. With the purely collateral consequence to the business of a few silversmiths and art craftsmen he had no concern.

But the incident was not decided on the merits of the respective doctrines concerning the souls and destiny of men. So far as immediate results were concerned a superficial materialism completely smothered and took out of the reckoning the fundamental moral and spiritual issue involved. For Paul's companions were taken into custody, and when he would have gone publicly to their defense, he was restrained by friends but for which restraint his life likely would have been taken.

APPLICATION TO PRESENT-DAY CONDITIONS

In one way or another the process illustrated in this incident has been repeating itself throughout history. Every would-be world conquerer from Alexander on down and almost every empire builder, too, for that matter, has pursued his course in total disregard of the question of what is right. They find it easy to obscure the moral issue by burying it deep under an overburden of casuistries. It is easy for the powerful aggressor to say that his country is denied access to raw materials; that it is overcrowded and must have *Lebensraum*, an outlet for its over-congested population; free and open lanes of commerce, and to give these and a

thousand other specious reasons for his course. These are made to justify the ruthless overpowering and destruction of weak neighboring states if perchance they fail to bow to the conqueror's will or permit themselves to be absorbed into his ambitious design. A color of righteousness may be given the whole monstrous scheme by pointing out the virtue of the ultimate objective—to bring a larger good to his people and perchance also alleged benefits to his conquered and plundered neighbors, just as Demetrius could justify his inciting the mob against Paul by pointing to the threat of his teachings to their accustomed means of making a livelihood.

However impressive the array of justifying reasons may be, when they are brushed away the simple question left is whether the powerful have a right to crush the weak even to bring added benefits to them. To this the conscience of humanity must answer with a resounding "no!" If aggressors were willing to let the right of the thing be the final determiner there would be no wars.

EMPLOYMENT OF EVIL MEANS INCONSISTENT

There is likewise a companion evil to the one just spoken of, just as reprehensible, though perhaps not quite so clearly recognized. It is the case of a powerful state, apprehending attack from another one, casting about for defensive means. It conceives that its security would be best promoted if it possessed a strategic point owned by another state. In the interest of its security it takes by force what it wants from its unwilling but powerless neighbor though the latter has to be mercilessly crushed in the process. The conqueror justifies itself and is justified by its apologists upon the plea of its own necessity. The basic immorality of the matter is conveniently ignored. It is as if a man about to be killed by a thug perceives that by liquidating his defenseless but innocent neighbor he can save his own skin. So far as the morality of the thing is concerned, he would be as fully justified as would the overpowering state.

In defense of such courses it is sometimes argued that where the objective is good, the end to be achieved worthy, the means employed to attain it are justified, however bad in themselves they may be. The idea is crystallized in the saying: "The end justifies the means." It is a monstrously false doctrine. If this is a moral universe, as I believe it to be, no methods for effecting change, however desirable the end sought, can properly be resorted to which are not in themselves consistent with that end. To employ violence, oppressive coercion, cruelty, injustice for the accomplishment of desired ends is to set loose forces of evil which must inevitably weaken and, to a degree at least, nullify those ends. In the process of achievement they lose their moral power. We see this truth exemplified almost every day. The employment of evil means to

achieve allegedly worthy ends threatens to destroy the efforts for lasting peace which are so much in the public notice today.

A PLAN TO BRING PEACE

As nations indulge in such immoral practices as we have been talking about, so do individuals and groups and organized bodies in their relations between and among themselves, and with consequent disorders. If individuals in their dealings with each other subjected them to the test of what is right and abided the result, there would be little opportunity for ill will or strife. If groups or organizations seeking advantage to themselves against other groups or organizations would sit down together each willing to subordinate self-interest in the search for the right, and be controlled by it when found, there would be no warfare between or among them. Men submit their differences to the judgment and decision of a court merely because they are too childish and immature to sit down together and agree on what is right. They are in far better position to arrive at the right than any court is because they know all the facts, whereas the court never can have that complete knowledge. The judge is limited by the information which a trial brings to him. If men earnestly wanted their differences settled on the moral basis of right, there would be little work for courts.

Submission of differences, however, to the judgment of some disinterested body, such as a court, is, of course, a long advance over the stage when men settled their private differences by fighting it out—a resort to physical force. Any semblance of orderly society could not exist on the basis of private redress of grievances. The state accordingly long ago took that over so that if a dispute arises one doesn't kill the other party to the disagreement but calls upon the machinery of the state to settle the matter. That marked a long step forward. But nations still fight it out, which is a barbarous way of settling differences. It is not far removed, however, from some of the means resorted to now for the settlement of class or group differences. In many ways we are retrograding to the primitive status where disputants take settlement into their own hands. We cannot well lay claim to being a grown-up, mature, civilized people until we have come to the point where morality is the determinant, and we ask simply what is, in good conscience, right. The conclusion seems inescapable that the confusion and distraction and conflicts and antagonisms and uncertainties and bewilderment which plague the world today present mankind with what is at bottom a purely moral issue—the issue between right and wrong. That, then, should be the final test of the propriety of all courses of action.

But there are difficulties thrown in the way of getting that simple test adopted. One is that there is current in the world today a school of thought which asserts that there is no such thing

as universal principles of right as opposed to wrong. They say that for the individual, growth is a continuing "ongoing process" without direction. That is, that we are continually changing, growing but not toward any ultimate purpose. There are accordingly no fixed principles by reference to which we may determine what we ought to do. If confronted with a situation, all we can do is to experiment—try out the course we want to take, and if it works out to the advantage of the experimenter, then for him it is right. Each one finds out for himself according to his own interest. Of course this must inevitably result in confusion, and ultimate chaos.

This is a deadly paralyzing notion to plant in the minds of people and particularly the youthful and immature. It strikes down belief that man is a moral being with a purpose and a destiny and commensurate responsibilities. It releases one who accepts it from all restraints of conscience. It provides him with an allegedly scientific but basely false assurance that he is in no wise responsible for his actions however vile they may be since they are after all but in the course of nature. Let such a notion as that gain general currency and you have dealt a devastating blow to all organized society. A free government could no longer exist, for its perpetuity must depend upon the moral integrity of its citizens. Only an absolute, iron-bound despotism could deal with a situation like that.

THE PRESENT RELIGIOUS TREND

One of the most deep-seated issues of this world in our day is the issue between the concept of man as a son of God possessed of an immortal soul with a God-given destiny and a guiding purpose in life and the concept of man dispossessed of individual rights which must lie universally respected, reduced to the status of a mere tool of an omnipotent state, the end in itself to which man's life is subordinated.

The first of these is the foundation principle upon which our nation is founded. It is our heritage from the fathers. It derives out of the teachings of the Master; it is an integral part of our religious faith.

But it is fashionable to decry the teachings of religion upon the supposed ground that it is authoritarian and by its pronouncements presumes to lay down for man rules of conduct and observances which he should follow. Not believing in the omnipotence and infinite wisdom and power of God, the objector views the directives of religion as an attempt on the part of some man to settle forever all truths with which man is concerned and to deprive him of the freedom of his own judgment. This, of course, entirely misconceives the claims and mission and purposes of organized religion. If it is meant to assert that man out of his own

finite limitations is able, unguided by the voice of authoritative wisdom, to create for himself an adequate guide for living, then the answer is that experience, the history of the race, does not support the assumption.

It is not my purpose to conduct an argument about the contentions of the opponents of authoritative religion or of the pragmatists. It is sufficient to say that wherever religion has been discarded confusion and moral anarchy have followed. And that is one of the reasons for the confusion in the political world today. Mr. C. E. M. Joad, an eminent English philosopher, an atheist driven by events to reconsider his opinions, writes:

Where there is a large measure of general agreement in regard to ultimate ends, political doctrines can be represented as means to their realization. Where, however, there are no common ends to which the generality of men subscribe, political programs assume the status of ends in themselves. In the nineteenth century there was a general agreement among thinking people as to the nature and end of the individual. His nature was that of an immortal soul; his end was to achieve eternal salvation. Thus, when men differed about politics—even when they differed about ethics—their differences related to the best method of realizing the individual's nature and achieving the individual's end. Moreover, there was, broadly speaking, a general agreement, at least in the western democracies, as to the kind of society which it was desirable to establish. Owing to the decline of traditional religion these agreements no longer obtain, precisely because there is today no general acceptance of the view of the individual as an immortal soul and no general reliance upon the hope of eternal salvation. Consequently, political doctrines such as Fascism and Communism assume for the twentieth century the status which religious doctrines possessed in the nineteenth; they are not, that is to say, doctrines in regard to means to an agreed end, but doctrines in regard to ends about which there is no agreement.

Thus is clearly brought into focus the danger of shifting away from old moorings. When foundation principles are discarded, then shifting, vagrant, opportunistic substitutes for principles take control and precisely because they are opportunistic they must shift with the vagaries of changing popular moods. Stability—a steady march forward toward a fixed goal—no longer is found.

It is for us to stand by the tried and proved principles of religion and the tried and proved governmental principles which have so blessed our land.

That we may have the discerning wisdom and vision to do it and, at least among ourselves, resolve all our differences on the basis of right, I pray, in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We are all thankful that Brother Rufus K. Hardy has sufficiently recovered from a recent illness to be in attendance at this conference. It has been deemed inadvisable, however, for him to assume the

responsibility of speaking. That is why you have been denied the privilege of hearing him and of receiving his message.

Elder Sonne, one of the Assistants to the Twelve, has an appointment which conflicts with this conference. We shall hear more about that later. He is on a special assignment by the Church.

The listening audience has heard the message of each member of the General Authorities except five, who spoke to the Priesthood meeting last evening—Elder Oscar A. Kirkham, representing the First Council of the Seventy spoke on the preparation of body and intellect for our spirituality and greater service. Bishop Marvin O. Ashton of the Presiding Bishopric emphasized the value of honesty and consistent adherence to all the standards of the Church. Elder Joseph F. Smith, the Patriarch, gave a talk on the significance of patriarchal blessings and showed the relation of the Holy Ghost to these blessings. Elder Charles A. Callis, of the Council of Twelve, spoke on the need of strong, loyal men, and the necessity of all working together for the establishment of truth and universal brotherhood. President J. Reuben Clark, Jr., urged the teaching of the simple truths of the Gospel, warned against the teaching of false doctrine, and untried theories. These messages and those which you have heard over the radio cover pretty well, I may say comprehensively cover, the teachings of the Church and our duties therein. It has been a glorious conference. The Spirit of the Lord has been with us; and now, brethren, as this conference ends, your duties begin. "If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces." It is one thing to hear, it is another thing to do. The Savior taught that principle when he said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

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.

We have been here during these last few days preparing ourselves for greater work. We have been as teachers preparing lessons. When a teacher prepares his lesson he receives benefits from the efforts put forth and from his study. He is personally benefitted, but the preparation of that lesson is but a means to an end, and that end the instruction of youth—the inspiring of young men and women to higher and better living. So we go out now better prepared to teach the men and women over whom we preside. The scope of that responsibility and that calling can be well understood by the reference of Paul to the organization of the Church, wherein he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come * * * unto a perfect man, unto the measure of the stature of the fulness of Christ.

I purposely, in quoting, omitted a phrase, the omission of which you will recognize. Well, we will put that in and say, "till we all come to a unity of the faith and to a knowledge of the Son of God." But I like to think that those are two conditions which lead to the perfect man, till we all come "in a unity of the faith and a knowledge of the Son of God," unto a perfect man, unto the measure of the stature of Christ. Unity, knowledge, a willingness to learn, a willingness to serve.

Officers, leaders, men of the Priesthood, you are chosen of God. Go forth radiating a testimony that this is God's work. Feel it yourselves and then the men and women in your wards and stakes will feel it, for you are radiating not just what you say, but what you are and what you do.

God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

It is practically the hour of closing, but the time is sufficient for me to say how much I have enjoyed this conference.

I agree with Brother Joseph Fielding that the keynote of the conference has been repentance. I agree with him that the Lord told the Prophet at the very beginning that that was his message to this generation.

We have been inspired by the principle behind the parable of the lost sheep over whose return there is greater rejoicing than over the ninety-nine that are safe.

I should like to testify to the power of prayer, and to say that it is a wise man who knows what to pray for. One of the things that we should seek in going before the Lord and in going upon our knees, is his inspiration and his wisdom to tell us what to ask for.

My prayers have been answered.

I want, upon behalf of the First Presidency and of all the brethren, to thank all you brethren who are here, and those who work with you in your wards and stakes for your loyalty, for your devotion, for your service to the Lord our God and to his Cause. It is unfortunate that always we have to speak even the harsh word to those who little need it, because those who are in dire want thereof are not before us, but we do this in order that you may carry the message to them.

May the Lord preserve you and bless you for your labors, give you health and strength, spiritual power to carry on. May he recognize your efforts. May he yield you blessings for your good desires, yea, and more for your work.

May God be with you till we meet again, I humbly pray, in the name of Jesus Christ, His Son, Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

After singing and benediction this conference will be adjourned for six months.

We desire to express appreciation for your promptness at these sessions, and for the attendance of men and women from outlying stakes. While the sisters have not been here they have been listening in and have been rendering service in other ways.

We desire to thank the following: The Tabernacle Choir, the Tabernacle Male Chorus, the ushers, the custodians, those who have helped at the gates, the City Commission and police officers who have been so thoughtful and attentive in aiding and directing the public and in trying to guard from accidents. We appreciate their loyal service. We also express appreciation to those who have furnished flowers and all who have in any way contributed to the success of this conference.

This evening the visiting brethren are invited to attend ward meetings here in the city.

Will you please join in singing "God Be With You Till We Meet Again," number 7 in the Song Folder, after which the benediction will be offered by President Earl S. Paul of the Mount Ogden Stake.

The congregation sang the hymn, "God Be With You" (L.D.S. Hymn Book No. 132).

Elder Earl S. Paul, President of the Mount Ogden Stake offered the benediction.

Conference adjourned for six months.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle choir was in attendance at the Sunday morning session and presented musical numbers at that meeting. The Tabernacle Choir male chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Friday evening meeting.

The music of the *Tabernacle Choir and Organ* broadcast and the *Church of the Air* broadcast was directed by J. Spencer Cornwall,

organ presentations and organ accompaniments for these broadcasts were by Frank W. Asper, the Spoken Word by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

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

JOSEPH ANDERSON,
Clerk of the Conference.

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