

One Hundred Fourteenth

ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 6, 7 and 9, 1944

With Report of Discourses



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

The One Hundred Fourteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Thursday, Friday, and Sunday, April 6, 7, and 9, 1944.

Sessions of the Conference were held as follows: Thursday at 10 a.m. and 2 p.m., Friday at 10 a.m. and 2 and 7 p.m., Sunday at 10 a.m. and 2 p.m.

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

President Heber J. Grant was present and presided at all sessions of the Conference except the Friday evening meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at that meeting, and, at the request of President Grant, President Clark conducted the services at all of the sessions of the Conference.

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 T. 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, Alma Sonne, and Nicholas G. Smith.

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

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

* Richard R. Lyman excommunicated from the Church November 12, 1943.

**Mark E. Petersen was sustained at this Conference as a member of the Council of the Twelve Apostles.

***Rufus K. Hardy excused because of illness.

OTHER AUTHORITIES AND OFFICERS PRESENT

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

Members of the General Committee, Church Welfare Program.

Superintendency and Priesthood members of Deseret Sunday School Union Board.

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

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

Temple Presidencies.

Presidencies of Stakes, former Presidencies of Stakes, Stake Clerks, former Presidents of Missions, Patriarchs, High Councilmen, Presidencies of High Priests Quorums, Group leaders of High Priests, Presidencies of Seventies quorums, Presidencies of Elders quorums, Bishops of Wards, Presidencies of Independent Branches, and Presidents of Dependent Branches in organized Stakes.

Mission Presidents: David A. Smith, Temple Square; Gustave A. Iverson, 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 C. 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; Desla S. Bennion, 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 was held in the Tabernacle, Thursday, April 6, and convened promptly at 10 o'clock a.m.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This is the opening session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

The Church was organized under the direction of the Lord 114 years ago today, with six members. Its membership today is approaching 1,000,000.

There is on the stand this morning our honored, our revered, and beloved President Heber J. Grant, who is presiding at this Conference.

We thank our Heavenly Father that He has so blessed President Grant that he is able to be with us today. On the stand also are all the other General Authorities of the Church, except President Rufus K. Hardy of the First Council of Seventy, who is detained from the Conference on orders of his physician by an illness from which he has not yet fully recovered. We send our love and greetings to him and our prayers for his early and complete recovery.

Elder Joseph Anderson is the Clerk of the Conference.

President Grant has requested his First Counselor, President Clark, who is speaking, to conduct the Conference services.

This full service will be broadcast over Station K.S.L., Salt Lake City, as will also the service this afternoon beginning at 2 p.m. The services tomorrow, Friday, at 10:00 a.m. and 2:00 p.m. will likewise be broadcast over K.S.L., and also the two services on Sunday at the same hours. There will be no sessions of the General Conference on Saturday.

The singing will be by the congregation, composed of several thousand members of the Priesthood leadership of the Church.

Conductor: Elder J. Spencer Cornwall.

Organist: Elder Frank W. Asper.

The first song will be "We Thank Thee, O God, for a Prophet."

Song Folder No. 8, L.D.S. Hymn Book 288

Hymn Book No. 152

Words by William Fowler

Music by Mrs. Norton

We suggest that our audience of the air join in the singing of the Conference.

The opening prayer will be offered by President George A. Christensen of the Emigration Stake.

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

Elder George A. Christensen, President of the Emigration Stake, offered the invocation.

Singing by the congregation, "I Know That My Redeemer Lives"—Words from a Medley, Music by Lewis D. Edwards (L.D.S. Hymns No. 290).

President Clark: President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, has prepared a message for the people, which will now be read by the Clerk of the Conference, Elder Joseph Anderson.

PRESIDENT HEBER J. GRANT

I am grateful that the Lord has lengthened my life and increased my strength so that I may have the privilege and the joy of meeting with you at another general conference of the Church.

I am grateful I can say that I feel I am better now than I was at the

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conference six months ago. I am able to work nearly half of each day at my office, and sometimes more, with the counsel and consent of my doctor. It is his recommendation, however, that I do not speak at this time, and so I shall ask your forbearance while that which I have to say shall be read. If I were on my feet, speaking under the momentary promptings of the Spirit, perhaps it would be given to me to say more things in addition to those which are here written—and I ask the Lord that he may direct all who speak during this conference, that they may speak under the guiding influence of his holy spirit, and that those things which are now read, and those things which shall yet be spoken, will further bear witness of the truthfulness of the cause in which we are met, and give comfort and counsel to all who shall hear or read them.

As I sit in this tabernacle my mind goes back over the many years that have passed since we first began holding meetings here. I see the leaders of this people who have come and gone—from Brigham Young on down—and I can see generations of the Priesthood of Israel who have gathered here to learn their duty, to renew their faith, and to go forth to labor for the furtherance of the Gospel of the Lord Jesus Christ. Faces and events pass in memory—the faces of mighty men of God, most of whom have long since finished their work here—and you, my brethren, have taken their places, and carry forward the work from where they left it.

MY BROTHER'S CONVERSION

As I sit here today, I remember what to me was one of the greatest of all the incidents in my life, in this tabernacle. One Sunday afternoon, nearly fifty years ago, I came here as one of the youngest of the apostles to attend the meeting, and saw for the first time in the congregation, my brother who had been careless, indifferent, and wayward, and who had evinced no interest in the Gospel of Jesus Christ. My brother, Fred, and I had engaged in a venture which had failed. We had both placed all that we had in it and more. Feeling that he had ruined me financially and being without that faith which sustains in time of crisis, Fred went into the woods with the intention of taking his own life. Finally, he got down on his knees and prayed, "O God, if there is a God!" When he got up from his knees, he threw his pistol into the brush, and sat down and wrote me a letter, saying that he knew there was a God who told men to do good, and that there was a devil who inspired men to destroy their own lives, which is second only to murder.

As soon as he had written the letter a spirit came over him telling him, "The minute your brother gets that letter he will insist on you being baptized. You are a fine specimen to be baptized; you are one of the worst profaners in the country; you once had an interest in a gambling house." And so he threw the letter into his trunk instead of mailing it.

The next night he wrote the same thing again, and shed more tears, but did not have the courage to send me that letter either. He wrote three such letters and put them all into his trunk. Finally, he wrote again and said, "Heber, this letter is going to be mailed," and he went to the post

office and mailed it. He fought all night with himself, and got up before daylight and went to the post office and got the letter out and threw it in the trunk also. Finally, he wrote again and said, "This letter will surely be mailed." He did mail it, and again he got up before daylight and started for the post office to get it out, but came to a large post or pole and threw his arm around it, and said, "I am going to stand here and hold on until the mail goes out," which he did.

When I got his letter, instead of my writing and telling him he was to be baptized I wrote him and said, "Fred, maybe now that you know there is a God and a devil, you think I will ask you to be baptized, but as long as you live I do not want you to be baptized until you yourself have faith in the truth of the Gospel."

I bought a Book of Mormon and took it to my office, and I prayed to The Lord that when I opened it it would be to the best passage in the entire book for my brother. It opened to the 36th chapter of Alma, wherein Alma tells of his going about with the sons of Mosiah, fighting against the Church, and that he had suffered the torments of the damned, but after praying to the Lord and becoming converted to the truth he had exquisite joy, and from that day he had labored unceasingly to bring souls to a knowledge of God.

I turned that page down, and I turned down a page at chapter 29 wherein Alma says: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" I felt that those comments were the best in the whole book for my brother, and I thanked the Lord that the book had opened to the 36th chapter of Alma, and for prompting me also to think of the 29th chapter. When, after this, I saw Fred for the first time in this building, and realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head and I prayed that if I were requested to address the audience, the Lord would inspire me by the revelation of His Spirit, to speak in such manner that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord.

I realized that if he made that confession, then I should be able to point out to him that God had given him a testimony of the divinity of this work.

President Angus M. Cannon, who was presiding at the meeting, came to me and said: "Brother Milton Bennion is here and has been invited to speak, but he can come some other day."

I said: "I never speak long. Let Brother Bennion take all the time he needs and I will take what time is left."

Brother Bennion told of his visit around the world; among other things, of visiting the Holy Land and the sepulchre of Jesus.

While he was speaking, I took out of my pocket a Ready Reference that I always carried, and marked some passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the Gospel of Jesus Christ to them

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... I intended to preach upon the fact that the Savior of the world had not only brought the Gospel to every soul upon the earth, but also that it reached back to all those who had died without a knowledge of it, and that they would have the privilege of hearing it. In choosing this subject, I thought, "What will appeal most to my brother?" Our father had died when Fred was six weeks old, and realizing that work was being done where his father now is, it seemed to me that this was the best subject I could discuss.

When it came time for me to speak, I remember standing here at this pulpit, feeling that this was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page. I said: "I cannot tell you just why, but never before in all my life have I desired so much the inspiration of the Lord as I desire it today." I asked the people for their faith and prayers. I prayed for the inspiration of the Lord, and I never thought of the book from that minute until I sat down thirty minutes later. I closed my remarks at twelve minutes after three o'clock, expecting that President George Q. Cannon, who was also present, would follow me. Brother Angus Cannon came to the upper stand, and said, "Brother George, there are forty-eight minutes left for you; will you occupy the rest of the time?"

Brother George Q. Cannon declined, and indicated that he thought it would be a good time to close the meeting. But Brother Angus refused to take "No" for an answer, and said: "I am not going to waste three-quarters of an hour. If you don't speak, I shall call on somebody else to occupy the balance of the time.

Brother Cannon said, finally: "All right, I will say something. And he arose and said in substance:

"There are times when the Lord Almighty inspires some speaker by the revelations of His Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today in the address of Brother Grant, and I therefore ask President Angus Cannon to call on someone to offer the benediction, after the choir has sung, and dismiss the meeting." Of course Brother Angus could do nothing else.

When I sat down after my talk, I remembered that my book was still lying open on the pulpit. President George Q. Cannon was sitting just behind me in the President's seat, and I heard him say to himself: "Thank God for the power of that testimony!" When I heard this I remembered that I had forgotten the sermon I had intended to deliver, and the tears gushed from my eyes like rain, and I rested my elbows on my knees and put my hands over my face, so that the people by me could not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon that God had heard and answered my prayer. I knew that my brother's heart was touched.

I devoted my thirty minutes almost entirely to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith, bearing witness to

the knowledge God had given me that Joseph Smith was in very deed a prophet of the true and living God. I will not take time here to repeat that whole sermon, but some paragraphs from it I should like to recall now. I said:

"It affords deep interest, no doubt, to all the Latter-day Saints who are here, as well as to those who are not members of the Church, . . . to listen to a recital that has any bearing upon the life and labors of our Lord and Savior Jesus Christ. It is a remarkable fact that we can never read of the labors which he performed, or listen to others speaking of the great work which he accomplished, without taking pleasure in it, while on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. I can bear testimony, from my own experience, that the oftener I read of the life and labors of our Lord and Savior Jesus Christ the greater are the joy, the peace, the happiness, the satisfaction that fill my soul in contemplating what he did.

"It is also a source of unbounded joy to me and fills my heart beyond my power of expression to contemplate the fact that God our Heavenly Father and our Lord Jesus Christ have visited the earth and again revealed the gospel to man; and it fills me with thanksgiving and gratitude, far beyond my power to tell, that he has blessed me with a knowledge of the divinity of the work in which we are engaged. The Lord in this regard has been no respecter of persons. The humble, the poor, the unlearned (so far as the education of this world is concerned) have been as abundantly blessed of God with this testimony as those that have had more abundantly of the things of this world. We find people that have been gathered from all the nations of the earth, in fulfilment of the prophecies that were uttered thousands of years ago, that the Saints should be brought to the tops of the mountains and that the Lord would establish His work here; and this people are blessed with a testimony of the divinity of the work in which they are engaged. . . . No power upon the face of the earth, not the wisdom of all the wise men combined, could ever have united the hearts and the souls of the Latter-day Saints as God has united them. . . .

"While I was visiting in St. George and talking with the president of the St. George Stake of Zion, I was forcibly reminded of the faith that burns in the hearts of the Latter-day Saints. He was speaking of his early experience, and he told me that one day President Young said to him, 'Brother McArthur, within ten days I wish you to prepare to go on a mission to Europe, and I expect you to be absent for four and perhaps seven years.' That very day that he was told to get ready he had a child born, and when he returned home the child was over four years of age.

"In going upon that mission he did not have the means . . . , but he sold some property that was worth three or four times as much as he was able to get for it; in fact, some few months after, it changed hands for about four times more than what he sold it for. He made this sacrifice, and without one dollar of reward he went to the nations of the earth and spent four years of his life proclaiming the gospel, declaring that the

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angel that was seen flying through the midst of heaven having the everlasting Gospel to preach to them that dwelt on the earth had come, and that Joseph Smith was a prophet of God who testified of this.

"Brother McArthur told me of many incidents of his mission that were truly remarkable. Among other things, he said the Prophet Joseph Smith visited him while he was on this mission. And I say to you today that . . . thousands, yes, tens of thousands of men and women will stand up and testify, as Brother McArthur did to me, that God our Heavenly Father has blessed them, that he has given them manifestations of his approval of their labors which have been inspired by the Holy Ghost; and they will, in all solemnity and without any excitement, testify to you that they do know for themselves that they are engaged in the work of God . . .

"More than once I have heard President Wilford Woodruff say, in private and public, that he has listened to the Prophet Joseph Smith stating to them the fact that the Latter-day Saints would yet come to the valleys of the Rocky Mountains and become a great and a prosperous people. We stand today as a living evidence to the world of the divinity of the mission of the Prophet Joseph Smith. Why? Because our very presence in these mountains is a fulfilment of the predictions of that inspired man. . . . I stand before you today a mere boy, and yet Joseph Smith was martyred when he was a year younger than I am. . . . When we contemplate what he did . . . it is indeed a marvel and a wonder. In speaking of this I am reminded of . . . the book, *Figures of the Past*, written by Josiah Quincy, who was a statesman and a philanthropist. In it was the following statement:

It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet.

" . . . The Latter-day Saints have seen scores of the prophecies that he uttered fulfilled to the very letter. Everybody that came into his presence was impressed with the influence and spirit which he manifested. Many are the men whom I have met that have ridiculed the late Prophet Brigham Young, and I have persuaded such men to go with me to meet him, and they have invariably come away from meeting him inspired with a reverence for the man, because the Spirit of God surrounded him day by day. I tell you that it is by the inspiration of God, and not by the power of man, that Joseph Smith, that Brigham Young, that John Taylor, that Wilford Woodruff have been able to unite the hearts of the Latter-day Saints and to establish and build up the Church of Jesus Christ. Without the light and the guidance of the Spirit of God the work of God on the earth could not succeed; it would crumble and go to pieces. . . .

"I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, so to order our lives from day to day that glory shall be brought to the work of God by the good deeds that we perform, so letting our light shine

that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have been blessed as have the Latter-day Saints; no people have ever had the many manifestations of the kindness and mercy and long-suffering of God that have been bestowed upon us, and I say we, above all men and women upon the earth should live God-like and upright lives. That God may help us to do so, is my prayer and my desire. . . ."

This, in brief, in spirit and in substance, is what I preached to my brother under the inspiration of the Spirit of the Lord, in this tabernacle on January 26, 1896. I was then thirty-nine years of age.

The next morning, my brother came into my office and said, "Heber, I was at a meeting yesterday and heard you preach."

I said, "The first time you ever heard your brother preach, I guess?"

"Oh, no," he said, "I have heard you many times. I generally come in late and go into the gallery. I often go out before the meeting is over. But you never spoke as you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord." These were the identical words I had uttered the day before, in my prayer to the Lord!

I said to him, "Are you still praying for a testimony of the gospel?"

He said, "Yes, and I am going nearly wild."

I asked, "What did I preach about yesterday?"

He replied, "You know what you preached about."

I said, "Well, you tell me."

"You preached upon the divine mission of the Prophet Joseph Smith."

I answered, "And I was inspired beyond my natural ability; and I never spoke before at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the Gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the Prophet Joseph Smith?"

The next Sabbath he applied to me for baptism.

ENDURING TO THE END

God our Heavenly Father has promised that those who are faithful to the end shall be saved in his kingdom. It fills my heart with unspeakable joy when I see the aged veterans stand up and bear their testimonies to the truth of the gospel. . . . I rejoice also when I see the youth of Israel in the line of duty, the sons and grandsons of those who have labored energetically for the advancement of this kingdom. It fills my heart with gratitude and thanksgiving that the testimony of the Holy Ghost does abide in the sons and daughters of those who have been faithful to the cause of God.

But there is nothing that is more sorrowful, nothing that brings greater regret to my heart, than to see the sons and daughters of those who have been faithful turn away from the Gospel of Christ, but I believe that if we as Latter-day Saints will arise in the might and majesty of

our calling, arise in the testimony of Jesus Christ that burns in our hearts, and do our duty and keep the commandments of God our Heavenly Father as we should keep them, and set examples before our children that are worthy of imitation, few of them will turn away from the path of right.

Go where you will among the elders of Israel, travel from one end of the Church to the other, and you will find a testimony burning in the hearts of the Latter-day Saints that this is the work of Almighty God and that his Son Jesus Christ has established it. You find this testimony, you hear it borne, but do we always live the lives of Latter-day Saints? Do we live as we should live, considering the great testimony that has been given unto us? Do we keep His commandments as we ought to do? We carry upon our shoulders the reputation, so to speak, of the Church, every one of us.

When I look around and realize how many of those who have been wonderfully blessed of the Lord have fallen by the wayside, it fills me with humility. It fills me with the spirit of meekness and with an earnest desire that I may ever seek to know the mind and the will of God and to keep His commandments rather than to follow out my own desires.

THE REPENTANT SINNER

There is nothing in the world that is more splendid than to have in our hearts a desire to forgive the sinner if he only repents. But I want to say, do not forgive the sinner if he does not repent. "By this ye may know if a man repenteth of his sins—behold he will confess them and forsake them." It is up to the Lord, however, and unless they confess their sins we are not obliged to forgive, but when they really and truly repent, it is one of the obligations that rest upon us to forgive those who have sinned.

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 that 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. 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 has ever lost the testimony of the Gospel, no man has ever turned to the right or to the left, who had the knowledge of the truth, 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.

There are some who are forever asking to know what the Lord wants of them, and who seem to be hesitating on that account. I am thoroughly convinced that all the Lord wants of you and me or of any other man or woman in the Church is for us to perform our full duty and keep the commandments of God.

PRAY ALWAYS

One of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with Him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves blessings from above. No individual who is humble and prayerful before God and supplicates him every day for the light and inspiration of his Holy Spirit will ever become lifted up in the pride of his heart, or feel that the intelligence and the wisdom that he possesses are allsufficient for him.

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. (D. & C. 10:5.)

Pray always, that ye may not faint, until I come. (D & C. 88:126.)

OUR YOUNG MEN IN SERVICE

Between forty-five and fifty thousand of the young men of this Church are now wearing the uniforms of their respective countries. Some of them are here today, and thousands of them are scattered on far fronts in many lands. I hope and pray that every boy will feel in his heart: "I want to know what is right and clean and pure and holy, and I want God to help me." I want every Latter-day Saint soldier to get down on his knees and pray God to help him to lead a clean life, and to preach the Gospel wherever he is by the way he lives. There are no sins charged to our account because we are tempted, provided we shall resist the temptation. But we have no right to go near temptation, or in fact to do or say anything that we cannot honestly ask the blessing of the Lord upon; neither to visit any place where we would be ashamed to take our sister or sweetheart. The good Spirit will not go with us onto the Devil's ground, and if we are standing alone upon ground belonging to the adversary of men's souls, he may have the power to trip us and destroy us. We can't handle dirty things and keep clean hands. Virtue is more valuable than life.

I pray the Lord to bless you, our young men in the armed forces of the world, that our Heavenly Father will be with you to sustain you and to increase your faith day by day; that you may be preserved in your trials, your hardships, your suffering, with strength to face the eventualities of each day and with the assurance that the Lord, your God, will bring in his own way and time everlasting compensation to you for your sacrifice, as you walk in his ways and live lives that conform with the Priesthood you bear.

I pray for the wives, the children, the mothers and fathers of these men who are serving their countries the world over, that they may be sustained in their waiting, that their anxious fears may be quieted, that comfort and assurance may come into their lives.

I pray for peace; for wisdom, reverence and humility on the part of

the leaders of nations; for repentance, and a turning to the ways of righteousness on the part of all men.

I pray for the Latter-day Saints in all nations, at home and abroad, and on the islands of the sea; I pray that they may have the strength and the faith to live righteously, and I extend to them anew the hand of fellowship.

I pray for righteous men everywhere. To all of God's children who are worthy to be called such, I send my blessings, for we are all the children of our Father in heaven, and heirs to his blessings, according to our faithfulness and obedience.

I pray for the sorrowing, for the bereaved, for the oppressed that they shall be comforted.

What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, His Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is his Son, and that they appeared to the boy, Joseph Smith, and promised him that he should be an instrument in the hands of the Lord in restoring the Gospel of Jesus Christ in this dispensation. I leave this testimony as a witness to all the world, and I do it in the name of Him whose work this is, even the Lord Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We have just heard a message from President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, read by Elder Joseph Anderson, Clerk of the Conference.

President Grant: The people are rejoiced in the admonition you have given us, in the testimony you have again borne to the divinity of this Latter-day work, and in the hope and faith and inspiration you have again brought to them. Their constant prayer is that you may be preserved yet many years to guide and direct the Lord's work and the Lord's Church on earth.

President Clark: President David O. McKay will now present the General Authorities for your sustaining vote. We suggest that all members of the Church listening in, participate in the voting.

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

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

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

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra T. Benson

Mark E. Petersen

PATRIARCH TO THE CHURCH

Joseph F. Smith

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

ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Alma Sonne

Clifford E. Young

Nicholas G. Smith

TRUSTEE-IN-TRUST

Heber J. Grant

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

PRESIDING BISHOPRIC

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

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

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

CHURCH BOARD OF EDUCATION

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

Frank Evans, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

M. Lynn Bennion
 J. Karl Wood

AUDITING AND FINANCE COMMITTEE

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

TABERNACLE CHOIR

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

ORGANISTS

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

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	Alma Sonne
Albert E. Bowen	Nicholas G. Smith
Harold B. Lee	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
	Joseph L. Wirthlin

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
 Robert L. Judd, Vice-Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director

Mark Austin	Stringham A. Stevens
Clyde C. Edmunds	Howard Barker
Sterling H. Nelson	Roscoe W. Eardley
William E. Ryberg	Ezra C. Knowlton

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
 Marcia K. Howells, First Counselor
 Belle S. Spafford, Second Counselor

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

DESERET SUNDAY SCHOOL UNION

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

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

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 Joseph J. Cannon, First Assistant Superintendent
 Burton K. Farnsworth, Second Assistant Superintendent

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

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Helen Spencer Williams, First Counselor
 Verna W. Goddard, Second Counselor

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

PRIMARY ASSOCIATION

Adele Cannon Howells, President
 LaVern W. Parmley, First Counselor
 Dessie G. Boyle, Second Counselor

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

President McKay: I should like to announce that the voting in all cases was, so far as I could perceive, unanimous in the affirmative.

The congregation sang the hymn, "Come, Let Us Anew"—From Wesley's Collection (L.D.S. Hymns No. 195).

REPORT OF CHANGES, OBITUARIES AND VITAL STATISTICS

Elder Joseph Anderson, Clerk of the Conference, read the following report of Changes, Obituaries, and Vital Statistics:

New Mission Presidents:

Hugh B. Brown appointed president of the British Mission to succeed Andre K. Anastasiou as acting president.

Octave Willis Ursenbach appointed president of the Canadian Mission to fill the vacancy occasioned by the death of President Joseph Quinney, Jr.

William L. Killpack appointed to succeed George F. Richards, Jr., as president of the North Central States Mission.

Castle H. Murphy appointed to succeed Eldred L. Waldron as president of the Hawaiian Mission.

June B. Sharp appointed to succeed Richard E. Folland as president of the South African Mission.

New Temple Presidents:

Harry L. Payne appointed to succeed Charles V. Pugh as president of the Arizona Temple.

Stake Presidents Chosen:

Ernest A. Strong, president of the Kolob Stake succeeding J. Emmett Bird,

Virgil H. Smith, president of the Liberty Stake succeeding J. Percy Goddard, who was made president of the new Park Stake.

Leon H. Swenson, president of the Nampa Stake succeeding Peter E. Johnson.

Claude B. Petersen, president of the San Francisco Stake succeeding Howard S. McDonald.

William Arthur Budge, president of the new Ben Lomond Stake.

William P. Whitaker, president of the Pocatello Stake succeeding Henry W. Henderson.

Merle G. Hyer, president of the Benson Stake succeeding H. Ray Pond.

Eldon G. Luke, president of the Emery Stake succeeding J. Frank Killian.

Paul E. Wrathall, president of the new Grantsville Stake.

W. J. O'Bryant, president of the Palmyra Stake succeeding Henry A. Gardner.

Edgar B. Brossard, president of the Washington Stake succeeding Ezra T. Benson.

Carl A. Patten, president of the Santaquin-Tintic Stake succeeding Carl D. Greenhalgh.

Ephraim Stanley Miller, president of the Raft River Stake succeeding John A. Elison.

New Stakes Organized:

Park Stake organized October 24, 1943 by a division of the Liberty Stake and consists of the First, Tenth, Thirty-first Wards of the Liberty Stake and the LeGrand Ward and the west half of the Emigration Ward of the Bonneville Stake.

Ben Lomond Stake organized November 21, 1943 by a division of the Ogden Stake and consists of the North Ogden, Ogden Seventh, Eighth, Twenty-first, Twenty-ninth, Pleasant View and Lorin Farr Wards.

Grantsville Stake organized January 16, 1944 by a division of the Tooele Stake and consists of the Erda, Clover, Grantsville First and Second, Lake Point, and St. John Wards and the Wendover Branch.

New Wards Organized:

Brentwood Ward, Inglewood Stake, formed by a division of the Mar Vista and Santa Monica Wards.

Springville Fifth and Sixth Wards, Kolob Stake, formed by a division of the Springville First and Fourth Wards.

Douglas Ward, Bonneville Stake, formed by a division of the Emigration and Thirty-third Wards.

Ward Divided:

Jerome Ward, Blaine Stake divided to form Jerome First and Jerome Second Wards.

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Independent Branches Made Wards:

Hiawatha Ward, Carbon Stake, formerly Hiawatha Branch.

Downey Ward, South Los Angeles Stake, formerly Downey Branch.

Ward Name Changed:

Batesville Ward, Grantsville Stake, name changed to Erda Ward.

Independent Branches Organized:

Abraham Branch, Deseret Stake

Callao Branch, Nevada Stake

LaJolla Branch, San Diego Stake

Deseret Branch, Tooele Stake

Dragerton Branch, Carbon Stake

Adrian Branch, Weiser Stake

Tod Park Branch, Tooele Stake

Independent Branches Discontinued:

Rolapp Branch, Carbon Stake

Mercur Branch, Tooele Stake

Pegram Branch, Montpelier Stake

Richvale Branch, Teton Stake

Branch Transferred from Mission to Stake:

Allison Branch, Young Stake, formerly of the Western States Mission.

Those Who Have Passed Away:

May Booth Talmage, widow of the late James E. Talmage of the of the Council of the Twelve.

STATISTICS

Number of Stakes of Zion—as of April 1, 1944.....	147
Number of Wards	1,137
Number of Independent Branches	124
Total Wards and Independent Branches	1,261
Number of Missions	40

Church Membership:

Stakes	774,161
Missions	162,889
Total	937,050

Church Growth:

Children blessed in the stakes and missions	26,361
Children baptized in the stakes and missions	14,485
Converts baptized in the stakes and missions	6,772

Social Statistics:

Birth rate per thousand	38.1
Marriage rate per thousand	14.6
Death rate per thousand	5.7

Missionaries:

Number of missionaries in the missions of the Church	852
Number engaged in missionary work in the stakes	2,473
Total missionaries	3,325
Number of missionaries who received training in the mission home during 1943	204

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

I will now read the Financial Statement of the Church.

As you have already been advised, the Church, for several years, has had a budget and makes its general appropriations in fourteen different items. The budgets are prepared and submitted to and approved by the Council on the Distribution of the Tithes. That council is composed of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. The appropriations are handled and the individual appropriations and individual projects approved by a committee of that body, consisting of the First Presidency, a committee from the Quorum of the Twelve, and the Presiding Bishopric.

CHURCH DISBURSEMENTS, 1943**Part I—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING**

Total cash budget appropriation for 1943\$5,064,340.00

Budget appropriations and expenditures were made as follows:

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
<i>Office of the Corporation of the President?</i> Including salaries of 79 employees overhead expenses of offices, equipment, maintenance of the Administration Building, and the living allowances and traveling expenses of the General Authorities, all covered by non-tithing income	\$ 298,200.00	\$ 272,783.00	\$ 25,417.00

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
<i>Office of the Corporation of the Presiding Bishop:</i>			
Including the salaries of 165 employees, office expenses and equipment, also including expenses of the Aaronic Priesthood program, traveling expenses of the Presiding Bishopric, property taxes special printing, and maintenance of the Motor Avenue supply storehouse	128,050.00	145,402.00	17,352.00 (deficit)
<i>Temples:</i>			
For the operating expenses, including all overhead expenses for 180 employees, and building maintenance, repairs, renovation, and landscaping of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, Saint George, and Salt Lake Temples	225,000.00	272,197.00	47,197.00 (deficit)
<i>Missions and Missionary Work:</i>			
For the maintenance and operating expense of the twenty missions in the United States, Canada, Mexico, Hawaiian Islands, and South America; living and traveling expenses of the mission presidents, return fares of missionaries; free literature; servicemen's welfare; the erection, remodeling, maintenance and renting of buildings; and the expenses of the Bureaus of Information in Salt Lake City, Washington, D.C., Carthage Jail (Illinois), Cumorah (Palmyra), and Joseph Smith Farm (South Royalton, Vermont), and the mission home in Salt Lake City	888,200.00	598,299.00	289,901.00
<i>Ward and Stake Maintenance Expenses:</i>			
For the maintenance of 1,269 ward and 146 stake buildings, expenses and mileage allowance to bishops and stake presidents; furnishings for ward and stake offices; stake and ward taxes; and stake and ward printing	960,600.00	965,424.00	4,824.00 (deficit)
<i>Church Welfare:</i>			
Assistance to the needy consisting of food, clothing, rents, light, heat, 557 medical welfare cases; burials; other			

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
ward welfare assistance; workmen's compensation insurance on welfare projects and for carrying out the established program of the general welfare committee. This sum accounts for budget expenditures only, total welfare expenditures to follow in detail	365,453.00	125,833.00	239,620.00
<i>Church Schools:</i>			
For the operating expenses of Brigham Young University, Ricks College, and Juarez Stake Academy, and of 13 institutes and 99 seminaries; for the operating expenses of the Department of Education, including the salaries of 9 office employees, and for repairs and improvements to 47 buildings	831,155.00	818,562.00	12,593.00
<i>Educational Institutions (other than Church Schools, Institutes, and seminaries):</i>			
McCune School of Music and Art; Lund Home for Boys; Deseret Gymnasium; Society for the Aid of the Sightless; and the General Music Committee	31,720.00	19,536.00	12,184.00
<i>Building Operations:</i>			
For the maintenance of the buildings and grounds, Temple Block, except the Temple; for the maintenance of the Bishop's Building and other Church properties situated immediately adjacent to the Temple Block; for repairs and improvements on 321 ward buildings; for the salaries and traveling expenses of employees of the Church Building Department; and \$112,514.00 for the construction of hospitals buildings	943,800.00	881,610.00	62,190.00
<i>Historic Monuments and Properties:</i>			
For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; the Carthage Jail; and Memorial Cemeteries	16,864.00	12,485.00	4,379.00
<i>Indian Projects:</i>			
In the Papago and Washakie Wards. There is to be credited against this amount the returns from the 1943 crops	8,000.00	10,670.00	2,670.00 (deficit)

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
<i>Church Committee on Radio and Publicity:</i>			
For publicity and mission literature.....	25,283.00	7,960.00	17,323.00
<i>Genealogical Society of Utah and Index Bureau:</i>			
To assist with the operating expenses of this organization, including the salaries of 121 employees	118,555.00	138,410.00	19,855.00 (deficit)
<i>Other Expenses:</i>			
Consisting of contributions to civic or organizations such as the Red Cross, Community Chest, etc.; salaries of Tabernacle Choir conductors and organists; legal expenses; contributions to hospitals, welfare assistance by the General Church Office; public liability and other insurance, etc.	223,460.00	121,479.00	101,981.00
	<u>\$5,064,340.00</u>	<u>\$4,390,650.00</u>	<u>\$673,690.00</u>

All unexpended balances are covered back into the unappropriated funds of the Church. Appropriated for the foregoing purposes for the year 1944, \$5,326,239.00.

Part II—CHURCH NON-BUDGET CASH EXPENDITURES, 1943, FROM CONTRIBUTIONS, OTHER THAN TITHING COLLECTED FROM THE CHURCH MEMBERSHIP

The expenditures budgeted from general Church funds are detailed above. The following expenditures were made from further contributions made by members of the wards, stakes, and missions of the Church:

Toward the erection of new ward and stake buidings and the remodeling of existing ones	\$ 637,928.00
Budget payments and other contributions by wards and branches for maintenance purposes, as also for expenses of the ward and branch auxiliary organizations and for recreation	1,342,022.00
Ward and Mission fast offerings, Welfare contributions, and ward assistance to missionaries	723,322.00
Expended from General Board dues and children's contributions to Primary Hospital	81,605.00
Expended by the General Welfare Committee	74,670.00
Additional income, derived by the Church schools from tuition fees and other sources	291,915.00

Disbursements by the Relief Society for direct assistance and for General Welfare purposes and health work	95,425.00
Total non-budget cash expenditures, 1943, from contributions other than tithing, collected from the Church membership....	3,246,887.00
Expended by the hospitals for the care of the sick in addition to the amount included in Part I from tithes	34,532.00
Total budget cash expenditure by General Church Offices brought forward from preceding page	4,390,650.00
Total cash expenditures, budget and non-budget of entire Church	\$ 7,672,069.00

Part III—THE CHURCH WELFARE PROGRAM

A. *Fast Offering Data:*

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

In the Wards	149,820
In the Missions	23,190

Total 173,010

Per cent of Church membership who paid fast offerings...24%

Average fast offerings per capita in wards75.7c

Average fast offerings per capita in missions 37c

Average fast offerings per capita—stakes and missions...69.9c

B. *Welfare Program Cash Expenditures:*

Amount of voluntary fast offerings and welfare contributions:

In the Wards:	
Fast Offerings	\$463,935.00
Welfare Contributions	186,098.00

In the Missions:	
Fast Offerings	39,931.00

Total (included in non-budget cash expenditures)\$689,964.00

Disbursed by the Relief Society for direct assistance and for general Welfare purposes and health work	\$ 95,425.00
Disbursed by the General Welfare Committee for direct assistance and for General Welfare purposes	74,670.00
Disbursed by the Office of General Authorities for direct assistance (included in non-budget cash expenditures)	19,977.00
Expended from the tithes for general and local Welfare purposes	6,816.00
Expended by the hospitals for the care of the sick in addition to the amount included in the disbursements from the tithes.....	34,532.00
Total Relief Cash Expenditures for the year (all included above in grand total of budget and non-budget cash expenditure)	\$921,384.00

In addition to the foregoing cash expenditures of \$921,384.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report with the statement indicating the production and distribution of commodities for Bishops' Storehouses in 1943, inventory of commodities, December 31, 1943:

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C. Summary of the Church Welfare Program Financial Report:

The Present Net Cash Value of the Program is:

Current Assets (net)	\$ 326,372.57
Inventories (principally commodities)	606,470.33
Fixed Assets (land, buildings, etc.)	1,343,347.12
Total	\$ 2,276,190.02

The Fixed Assets Consist of:

Deseret Industries; Deseret Mills and Elevators; Welfare Square buildings, elevators, canneries, milk processing plants, root cellar, etc.; Deseret Clothing Factory; Emery Coal Mine; and the housing and other projects. Ninety Bishops' Storehouses which have a total floor area of 230,000 square feet, and include in connection therewith, sixty-five canneries. Farms, ranches, dairies, and other regional and stake properties made up of 3,033 acres of land together with buildings, improvements, and livestock.

The Fixed Assets Were Required by:

Cash from General Committee supplied out of Church funds	\$ 417,057.01
Cash from Church Units	668,693.88
Donations, Labor and Property	268,496.23
Total	\$ 1,343,347.12

The Fixed Assets Consist of:

Land	\$ 312,357.14
Buildings	808,583.24
Equipment	160,340.61
Furniture and Fixtures	38,392.13
Livestock	23,674.00
Total	\$ 1,343,347.12

D. Production, Distribution, and Inventory of Bishop's Storehouse Commodities:

Items	Unit	1943 Production	1943 Distribution	Inventory December 31, 1943
Canned Produce, Milk, Vegetables, Fruits, Jams and spreads.....	quarts	1,240,000	189,100	1,659,000
Animal Products (Butter, Eggs, and Meats)	pounds	116,500	200,000	165,000
Vegetables, Fruits, Sugar, Grains, and Grain Products	pounds	5,070,000	1,120,000	2,290,000
Other Foods (49 different items).....	pounds	9,400	52,500	27,500
Various Drugs and Household Supplies	items	54,000	3,678	12,400
Hay, Cotton, Seeds (Grains)	pounds	301,000		3,600,000
Fuel (mostly coal)	tons	340	2,600	1,900
Clothing and Dry Goods (247 different items)	articles	8,015	54,840	67,485

E. Activities of the Program During 1943, in Canning and Processing for Storehouse Program:

Vegetables, Fruits, Jams and Spreads.....	838,000 quarts	(1,300,000 cans)
Meat, Fish, and Fowl	30,800 pounds	(33,800 cans)
Milk, canned (each can equivalent to one quart of fresh milk)	225,000 cans	(225,000 cans)
Miscellaneous Foods (Spices, Flavorings, etc.)	4,000 pounds	
Flour and Cereals	320,000 pounds	

F. Canning Done by Individual Groups Using Welfare Canneries:

Fruits and Vegetables	3,832,000 quarts	(7,227,200 cans)
Meat and Fish	27,300 pounds	(22,800 cans)
Total Cans	8,808,800	

G. Wheat Storage:

Bushels of wheat stored in Church-owned bins as of April, 1944:

Relief Society owned	387,151
Welfare Program owned	8,302
	395,453

Estimated value \$553,634.00 @ \$1.40 per bushel

This wheat would furnish bread for 66,000 people for one year. The Program is prepared to process this wheat through its own mills, the Deseret Flour Mills, formerly the Kaysville Flour Mills.

H. Field Activities:

To produce the Welfare Budget, there were 1,015 crop projects, 669 livestock projects, and 55 manufacturing projects carried on during the year 1943. The crop projects utilized 3,089 acres of land. The livestock projects produced 2,649 head of livestock, 12,200 chickens and rabbits, and 204 stands of bees.

In addition to the foregoing, there were 582 crop projects, 221 livestock projects, and 34 manufacturing projects operated during 1943 for purposes other than operation of the Bishops' Storehouses. These projects utilized 2,100 acres of land and produced 1,010 head of livestock and 2,740 chickens and rabbits.

I. Assistance Rendered:

During 1943 assistance was extended to 17,913 persons by the Welfare Program. Since the Welfare Program was set up in 1936, a total of 291,142 persons received assistance. Since the beginning of the Welfare Program, more than 750 families have been rehabilitated and are now self-supporting.

Assistance Rendered in Construction Projects

There have been 1,475 construction projects completed in addition to the construction for the bishops' storehouse program.

REPORT OF THE CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report of the Church Auditing Committee:

Salt Lake City, Utah
March 31, 1944

President Heber J. Grant and Counselors
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

The review of the 1943 annual financial report of the Church of Jesus Christ of Latter-day Saints by your committee discloses that the Church is in the strongest financial position in all its history.

The Church is not in debt. There are no mortgages on any of its properties. The sustained authorities are administering prudently the

sacred funds entrusted to them by the tens of thousands of devoted members, most of whom are of small means.

Respectfully Submitted,

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

*Church Finance and
Auditing Committee*

PRESIDENT GEORGE ALBERT SMITH

President of the Council of the Twelve Apostles

I am just trying to collect my thoughts, after listening to that remarkable report of the financial condition of the Church. I am somewhat amused, too, because only a few days ago one of our citizens here in Salt Lake City told a friend of his in confidence that the Church was tremendously in debt.

GRATITUDE FOR BLESSINGS

I am grateful to our Heavenly Father this morning for the privilege of being here in this opening session of our general conference. I have been inspired by the opportunity I have had of shaking hands with many of my brethren. It is always a joy to me to see you come here, from all parts of the Church, to wait upon the Lord, and to participate in the activities of the conferences that are held from time to time.

As I look into your faces today, I realize that here is a very fine cross-section of the Church of Jesus Christ of Latter-day Saints, and I don't know where anybody could go in the world to witness a finer group of men in worship than we have here today.

I am grateful that President Grant was able to be with us. It is a marvel to me how his life has been preserved. Three times, to my knowledge, his life has been despaired of by those who are close to him, and he has been healed by the power of the Lord. Today is an evidence of what can come to an individual who lives a righteous life. He has always been active and a hard worker, and yet today, at eighty-seven years of age, he comes to us to enjoy part of conference, though his limited strength requires that he return to his home and rest before he can come back again.

I trust that I may have the benefit of your faith and prayers, that I may be led to say something that will be helpful, something that may cause us to feel that it is a privilege to be identified with the Church of Jesus Christ of Latter-day Saints. When we realize the situation that people of the world are confronting everywhere, when we pause long enough to consider that the world is in a critical condition, that the destruction of life and property goes on and increases as the days go by, we may be grateful that we have benefited by those who were our forebears,

who heard the cry to "Come out of her, O, my people, that ye partake not of her sins, and that ye receive not of her plagues."

When I realize that our people were gathered from a prosperous, fine section of the world, in most cases, and were transplanted by the power of God, and no other power, to live in these mountain vales at a time when they were considered unfit for the habitation of civilized man, and then see what the Lord has done for us, I marvel.

It has been my privilege to travel in many parts of the world; it has been a great joy to me to mingle with men and women in many nations, fine, wonderful characters, all sons and daughters of our Heavenly Father, but when I come back to the valleys of the mountains, and partake of the influences that I find here, my heart swells with gratitude that my membership is in this Church that bears the name of the Redeemer of mankind, so named by him.

THE EARTH PREPARED TO MAKE MEN HAPPY

It would seem, as you look over the conditions in the world, that men generally have lost all understanding of the purpose of life. A great majority of the people of the world do not know why we are here; but the Lord in the beginning, starting with our first parents who were placed upon the earth, began teaching His children the purpose of life, and gave to them rules of conduct, which, if observed, would have enriched their lives, brought happiness in mortality, and enjoyment of eternal life in the celestial kingdom.

When the Lord began the peopling of this earth—and he prepared it for the people who live upon it—he provided everything that is necessary to make us happy. You cannot think of anything that we need that is not provided. As the years, the centuries, have passed, there have been uncovered new opportunities for development, refinement, culture, and happiness in almost every part of the world.

When the children of Israel were coming out of bondage, where they had been taken in order that a great and wonderful work might be performed, they came out to the Promised Land, and on the way the Lord talked, face to face, to Moses, who was their leader, and gave to him a marvelous rule of conduct, the Ten Commandments.

I should like to read just a part of those commandments, at least, and call attention to the fact, that from the beginning of time, so far as this earth was concerned, when it was populated, our Heavenly Father has been advising his children what to do, in order that they might be happy. He has never counseled them to do anything that would make them unhappy. He has offered a premium of eternal happiness to those who will live in mortality according to His advice and counsel.

When the children of Israel were in the wilderness, they disobeyed the commandments of the Lord. It was not very long until they were doing things that displeased Him. Notwithstanding, they were led all day by a pillar of cloud, and at night their whereabouts was indicated by a pillar of fire. A cloud by day, and a pillar of fire by night! And they

were fed manna, or "angel food," to preserve them while they traveled through the wilderness.

COMMANDMENTS GIVEN FOR THE GOOD OF MANKIND

While they were there, in order that there could be no mistake on their part as to what would make them happy, the Lord gave to them these commandments. I want to emphasize that; I want to say that the only way of happiness is the pathway of righteousness. There is no other way. We refer to them as commandments, though I have always looked upon them as the loving advice of a kind Heavenly Father who, knowing all things, has pointed the way, that his children might be happy.

Now, he says:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

I hope the membership of this Church realize that profanity in the sight of our Heavenly Father is displeasing, and that there follows a loss of blessings whenever we fail to measure up in the way that he indicates we should.

Again, let us read.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Now, that is the advice of your Father and mine. That is the advice of the Father of our spirits, given to our forebears thousands of years ago, given with the expectation that they would listen, at least many of them, to his wise counsel; and if they had observed to keep that commandment, to honor the Sabbath day and keep it holy all through the ages, there would be an entirely different condition in the world today.

There was no happiness worthy of that name which resulted from violating the Sabbath day, in the time of Moses, and I want to say to you there is no happiness for us now, when we violate the Sabbath day.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Honor thy father and thy mother—" you men here, most of you, are fathers, and you know what it means to have a child respect you and honor you in your place as head of the household. Our Heavenly Father is just as pleased with us when we honor him.

"Thou shalt not kill." Think of the distress that is in the world today as a result of the violation of that advice of our Heavenly Father. Millions of people are being involved, and many millions more are made to suffer as the result of the destruction of human life in violation of the commandment, "Thou shalt not kill."

"Thou shalt not commit adultery." One of the greatest distresses in all the world today is the disease that afflicts the human family as a result of immorality. There isn't anything that will destroy a man's self-respect like abusing himself and defiling his body by becoming immoral. Our Heavenly Father did not place us in a position where we could not help ourselves. He gave us our agency in all things, and for the observing of His counsel He gave to us a promise, and that promise was happiness.

"Thou shalt not steal." Just think of the theft, the dishonesty, that is in the world today—taking that which belongs to a neighbor without his permission. We understand that in the United States alone there are organized bands of marauders and thieves that number hundreds of thousands, feeling that they can do just as they please. The remarkable thing is that the man who steals never receives any happiness as a result of his theft. He loses his own self-respect, he loses the respect of his neighbors, and brings upon himself the displeasure of our Heavenly Father, who makes it possible for all of us to live without stealing, if we will.

Thou shalt not bear false witness against thy neighbour.

Think of the sorrow and distress in the world, as a result of men and women gossiping about their neighbors, testifying to things, or referring to things that are not true, and implying that they are true. But they never get any happiness out of it. You never saw a gossip in your life that was happy. He is just as unhappy and miserable as the devil all the time—and of course he is in Satan's company when he is gossiping about his neighbors.

This is one of the transgressions that the Lord points out particularly, and we ought to be very careful. If we state anything, it should be the truth. We should never testify to anything that is untrue. And if we are truthful always, our Heavenly Father has assured us happiness.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Some people are never satisfied with what they themselves possess, but they want something that somebody else possesses, and if they cannot obtain it in any other way, they will obtain it by foul means. But it does not result in happiness.

I want to say in passing, my brethren, if you want to be happy, and I think we all want to be happy, we must conform our lives to the wise counsels of our Heavenly Father, who gave these Ten Commandments to ancient Israel, and they are binding upon modern-day Israel, just the same.

A LAW GIVEN TO THE LATTER-DAY SAINTS

Then he gave us another commandment that has a great influence upon the happiness of our lives. I should like to refer just briefly to this.

The world is not responsible to the Lord for what I am about to read you, but we are, because He gave it to us in addition to all the other commandments that have been given us in the Old and New Testaments—"Thou shalt love thy neighbor as thyself," and all other inspired advice intended to make men happy—in addition to which he gave us in our day another law that is referred to as the Word of Wisdom. It means a simple law, but I have never known anybody that was happy as a result of violating it.

The Lord says that we should not use hot or strong drinks. He tells us that tobacco is not good for us. He advises us against the using of these things, and tells us that we should use grain for food and even tells us the kind of grain that is best for us. He tells us that there are some things that are better than others. He tells us to use meat only sparingly, and he gives us the privilege of having all wholesome herbs and fruits as part of our diet and promises us, with the use of these things, happiness.

He warns us against the use of strong drinks and tobacco. Last year, this state that we live in, violated that commandment of God to the extent of over \$22,000,000. Yet, we, many of us, belong to the Church of Jesus Christ of Latter-day Saints.

I want to say that not one penny of that \$22,000,000 that was used for these things that our Heavenly Father has said are not good for us, has produced any happiness. On the contrary it has produced misery, and sorrow, and the unfortunate part of it is that it not only applies to us in mortality, but also it will mean sorrow in many cases throughout the ages of eternity.

So, my brethren, how blessed we are if we are living under the influences that God intended we should live under. If we keep His commandments we are making progress, and development is sure to follow. But if we fail to take His advice, if we refuse to accept His counsel, then we will be in the same condition as the rest of the world who are soon, I may say, to be "ripe for destruction," unless they repent; and unless we repent of the wrongs that we do, some of us will be very remorseful when we analyze the situation and examine ourselves to find we are justifying ourselves because we are like the world.

Now, when the Savior was upon the earth in the meridian of time, He taught his disciples what they should do, exhorted them to works of righteousness, and marked the pathway that would lead them into his presence in the celestial kingdom—not only did He advise His children in the Old World, but He came over into this western hemisphere and taught the people the same things here. Why? Because He wanted them to be happy; He wanted them to utilize their time upon the earth to their advantage and not waste it. He came down from heaven, and they saw Him coming out of heaven. He gave them counsel and advice that is contained in the Book of Mormon, some of which is also contained in the Old and New Testaments.

He revealed the Word of Wisdom in our day with the promise of health and happiness and long life if we would observe it. Now, brethren,

we cannot blame our Heavenly Father if we are not happy. We have nobody to blame but ourselves.

I can say to you that if we have the spirit of the Lord burning in our souls we cannot be unhappy. We read in Job that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. If we keep the commandments of God we are entitled to that inspiration, and if we live as the sons of God ought to live, we will have that inspiration, and nobody can prevent it, and the result will be our own physical and mental and moral development in mortality, and continued development throughout the ages of eternity.

OBSERVANCE OF GOD'S LAWS BRINGS SAFETY

So I am asking today that we examine ourselves. Let us set our own homes in order. Are we observing the teachings of our Heavenly Father, or are we setting our own judgment up, and saying, "We'll do as we please"? The world may do that without so much criticism, it seems to me; but I cannot understand how we, who have received so many blessings, can do that. I cannot see how we can be satisfied with ourselves if, when we make a mistake, we do not correct it just as soon as possible. I am sure that most of us will make mistakes, but we do not need to go on making mistakes. I remember my own father saying to me when I was a child: "My son, you will go out into the world, and every once in a while you will stub your toe and fall down; but for goodness' sake, do not stub your toe twice in the same place."

I have thought of that a good many times. When I have made a mistake and found I have made it, I have tried to avoid it in the future. Insofar as I have done that, I have had happiness. I may say to you, all the unhappiness I have known in the world has been the result of a failure to measure up in taking advice from our Heavenly Father and living it—all of it. It may not have been my own transgression; it may have been the transgressions of some others that I love, but unhappiness has always followed violating the advice of our Heavenly Father.

You brethren hold the Priesthood. That is why you are here. You are here because you have received a special gift from our Heavenly Father. You are here because the hands of the servants of God have been laid upon your heads and you have been given a divine calling and an opportunity, and in addition to that you have been given all the advice that anybody has had in all the world to make us happy. Our Heavenly Father loves us, and he loves our lives when they conform to his teachings.

Today in the midst of the confusion that exists in the world, let us not follow the adversary who would lead us into by-paths. Rather let us plant our feet upon the highway that leads to happiness and the celestial kingdom, not just occasionally, but every day, and every hour, because if we will stay on the Lord's side of the line, if we will remain under the influence of our Heavenly Father, the adversary cannot even tempt us. But if we go into the devil's territory where drinking, smoking, carousing, immorality, lying and stealing predominate, we will be unhappy and that

unhappiness will increase as the years go by, unless we repent of our sins and turn to the Lord.

I have traveled in the world approximately a million miles, in my ministry. I have been in many lands and climes, and I have met many people. I have never known anybody who had real happiness in his life except on the score that he was keeping the commandments of God as far as he was able.

Now, we want to be happy. We want our homes to be happy. If we do, let them be the abiding place of prayer, thanksgiving and gratitude. Ask a blessing upon the food when we partake of it. Fathers, be kind to wives and children, and children be kind to mother and father. "Love one another." "Honor thy father and thy mother."

I feel very grateful that the Lord has made me capable of understanding some of these things. I am grateful that the inspiration of the Almighty has taken possession of me sufficiently that I have understanding in regard to these things, and He has given you the same opportunity, and you have enjoyed it.

Today in this conference and the meetings that follow, we are here to wait upon the Lord. All the advice recorded in the scriptures we have access to; and then He calls us together, and advises us, under the influence of His Spirit, to do the thing that is right. When we do what He wants us to do, we will never injure any living soul. We will always be helpful to them, and we will enrich their lives as well as our own.

A TESTIMONY

I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, and I am thankful to have lived in a day of the world when these things were made known unto the children of men. I am thankful to my forebears that they accepted the Gospel and made it possible for me to partake of its blessings if I will.

That the Lord may add his blessing, that we may continue faithful, that we may love one another, remembering those who have been our associates before, who have been faithful and have passed on I humbly pray. As I stand here I think of the men who have preached the Gospel of Jesus Christ from this pulpit, who have long since passed to their reward, and realize that in the not far distant future every one of us who are here will face our record, whatever it may be. With that feeling and that assurance, let us set our own homes and our lives in order, and be rich in the companionship of the spirit of God, for the only pathway of happiness is the pathway of righteousness that will eventually terminate in the celestial kingdom, in the presence of our Heavenly Father, with the good men and women who have lived upon the earth from the beginning. I bear you that witness, in the name of Jesus Christ our Lord. Amen.

As the closing song, the congregation sang the hymn, "Zion Stands

With Hills Surrounded"—Words by John Kelly, music by A. C. Smyth (L.D.S. Hymns No. 287).

The closing prayer was offered by Elder George L. Scott, President of the Portland Stake.

Conference adjourned until 2 p.m.

FIRST DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Thursday, April 6.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This is the second session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square.

We will begin the service by the congregation singing "How Firm A Foundation," (Song Folder No. 14, L.D.S. Hymns No. 239, Hymn Book No. 237). The words are by Kirkham. Our conductor is Elder I. Spencer Cornwall, and our organist, Elder Frank W. Asper.

The congregation sang the hymn, "How Firm A Foundation."

Elder Harold S. Snow, President of the St. George Stake, offered the opening prayer.

Singing by the congregation, "Come All Ye Sons of God"—Words by T. Davenport (L.D.S. Hymns No. 302).

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I realize that I am standing before a large body of leading representative men of the Church of Jesus Christ of Latter-day Saints, men of ability, experience and devotion to the work of the Lord.

I sincerely hope that what I have to say will be considered appropriate for the occasion, and stimulate some of us to greater effort, along lines of religious activity, particularly that of individual missionary work, one of the most important, and most neglected, of all the responsibilities resting upon us, as members of the Church.

SERVICE THE MANIFESTATION OF LOVE

The scriptures plainly teach, and we, the Latter-day Saints, most sincerely believe in the doctrine, of the fatherhood of God and the brotherhood of man, and we rejoice in the nobility of our ancestry, and this sug-

gests to the mind love for God and for man. We believe in the two great commandments, upon which hang all the law and the prophets:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself."

We believe that service is the best manifestation of love, and that the greatest service that can be rendered to man, and to our God, is that of bringing souls unto Him and His kingdom. Hence, we willingly make the sacrifice of preaching the gospel to the world, and in other respects, to serve our God and our fellow man in a religious way. All the work of the Church is of this character. The Lord said to His servant, Moses:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) This is the end our Father has had in view from the beginning. All else is but a means to this end. For this purpose the Gospel was instituted from before the foundations of the world. For this purpose the Church of Christ was established, in the various gospel dispensations on the earth, and for this purpose the gospel has been restored anew in these last days, and the responsibility rests upon the Latter-day Saints to preach it to all the world, and to carry forward the work of the Lord in all the earth. What we have done and are doing to discharge ourselves, as a people, and as individual members, of this responsibility, is an evidence of our sincerity, in what we profess. For more than a century we have been preaching the gospel in the nation of the earth and on the islands of the sea, and many thousands of honest-hearted souls have been brought into the fold of the Master. We are organized also, as a Church, to preach the gospel to non-members within the stakes of Zion, and splendid results have attended our efforts in this direction.

MISSIONARY WORK OF GREAT IMPORTANCE

There is one system of missionary work, however, definitely prescribed by revelation, that has not received the attention of members of the Church, that its importance deserves; it is individual missionary work.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88: 81, 82.)

If every man who has received the Gospel were to regard himself as a missionary for the Lord, as the Lord intends he should be, and then discharge himself conscientiously and fully of that responsibility, there would be an accomplishment in missionary work, exceeding anything we have in the Church today. The results of stake missionary work show that people are here to be converted, and what might be accomplished through individual effort.

How sweet 'twill be at evening
 If you and I can say,
 Good Master, we've been seeking
 The lambs that went astray.
 Heartsore and faint from hunger,
 We heard them making moan,
 And lo, we've come at nightfall
 Bringing them safely home.

When people out in the world become converted and join the Church, they pretty generally use their influence to interest their neighbors and friends in the gospel. I have thought that where we have regular branch organizations in the missions, the Saints do as much toward making converts as do the regular missionaries. But at home we are prone to leave the non-members alone, to their serious loss, and our own condemnation.

At a conference I at one time attended in North Davis Stake, President Henry Blood related an experience had by him, while filling a mission in England, which is a fair example of these two classes—Saints in the mission and Saints in the stakes toward individual effort in missionary work.

President Blood said that in answer to a missionary call, when a young man, he went to England. After being there some time, he was made president of a district, and at the close of one of their conferences a good sister invited him to go with her to dinner, saying that she had invited a gentleman investigator to dinner, and she would like President Blood to meet him. Our missionaries are looking for such opportunities, and President Blood cheerfully accepted the invitation and went with the sister. While she was preparing dinner, President Blood was sitting in the front room looking out onto the street, when a man walked past the window on the sidewalk and entered the gate, whom President Blood recognized as a man who had lived in Kaysville, President Blood's home town, for some years. He had for some reason returned to the land of his nativity, and this lady had made his acquaintance and was teaching him the gospel. President Blood had to go to England to do what might and should have been done at home.

I regard our responsibility as members of the Church, much as that which the Lord placed upon his servant, Ezekiel, in his day:

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ezekiel 3:17-19.)

There are souls about us to be saved and in the process, if we do our full duty by them, we deliver our own souls. We who have received the gospel know the great need our non-Mormon friends have for what we have to offer them, and the value it will be to them, when they receive it, which value exceeds the wealth of this world.

In this kind of service both giver and recipient are greatly enriched. The Lord has indicated the spirit in which this missionary work is to be done.

And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care. (D. & C. 12:8.)

We are rich in a knowledge of the things of the kingdom of God. All about us are men and women who are in abject poverty, pertaining to a knowledge of the gospel.

We do not want to be in the same class with the rich man who, through neglect of his poor neighbor, Lazarus, found himself in hell and torment.

OUR RESPONSIBILITY TO SERVE

As members of the Church we are under obligation to respond to every call that may be made upon us by those who are in authority. The Lord has said, "Whether by mine own voice or by the voice of my servants, it is the same." (D. & C. 1:38.) And when we accept a call, we should regard that acceptance as a solemn covenant on our part to magnify that calling.

Should we not be called to any particular office, we will have ample opportunity to labor and do good, and assist in saving souls, the most important work in which a person can be engaged.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

There is no shelving of a good man in this Church. With the responsibility of individual missionary work, and of genealogical and temple work staring one in the face, he needs have no other calling to occupy his time and his efforts to do good, to please the Lord, and to work out his own salvation.

This suggests service to others and labor for self. But there is no excellence of service without labor.

The man that wants a garden fair,
One small or very big,
With flowers growing here and there,
Must bend his back and dig.
The things are very few in life,
That wishes can attain.
Whatever we want of any worth
We've got to work to gain.
It matters not what goal we seek,

Its secret here reposes,
We've got to work from week to week,
To get results or roses.

A STRONG TESTIMONY

The knowledge I have of the gospel, and the testimony I have of its truth and saving power, make my appreciation and love for it beyond my power to express. I do know that the work in which we, as Latter-day Saints, are engaged is the work of the Lord, the plan of the Gods for the existence of the earth, and of man upon the earth, for their glory and for man's exaltation, through obedience unto the laws and ordinances of the gospel, and through the atonement of our Lord and Savior Jesus Christ. His is the only name under heaven by which man may be saved in the kingdom of God. And no man can be saved in the kingdom of God except he believe on the name of Jesus Christ and in the efficacy of His atoning blood.

In a most solemn manner, I bear to you my testimony that God the Eternal Father and His Son Jesus Christ did reveal themselves to Joseph Smith, whom God raised up to be the mighty prophet of the last days. That the Prophet Joseph, as an instrument in the hands of God, accomplished the work of establishing the Church and kingdom of God on earth, and of restoring the gospel in its fulness, and following in the footsteps of the Savior, sealed his testimony with his blood.

That Brigham Young was his legal and lawful successor, as president of the Church of Jesus Christ of Latter-day Saints. And that those who succeeded to the presidency, down to and including the present president—Heber J. Grant—have been men of God led and directed by him in their ministerial labors, so that the work has progressed and prospered, and it will continue so to do until the Savior shall come, and the kingdom of our Lord, and He shall dwell personally upon the earth, and rule as King of Kings and Lord of Lords forever.

This testimony is true and faithful and I bear it to you and to all the world in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

May I say by way of introduction to the few words I wish to give this afternoon as a message, that the call of Elder Mark Petersen to be an apostle of our Lord and Savior receives our hearty support and love.

Elder Petersen is a high type of man, a Christian gentleman in every particular. What a fine work he is destined to do as a disciple of our Lord!

COMMENT BY AN EMINENT ARCHITECT ABOUT THE TABERNACLE

On entering these sacred grounds this morning, I saw the dentils that surround the cornice of this building. It is the dentils, and there are

hundreds of them, that give beauty to the simple and unadorned cornice of the Tabernacle. You will note them just under the roof if you will look closely. They were recently the inspiration for comment by the great American architect, Thomas E. Tallmadge in his *Story of Architecture in America*. He had been telling about the influence of Greek ideals on early American architecture and says: "Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek revival spread. I have noticed that the famous tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices." Dr. Tallmadge refers to the dentils, which give to this building a beauty relieving the cornice of its extreme unadornment. One famous artist said that the dentils remind him of a beautiful piece of old lace.

THE ANGEL ON THE TEMPLE

The angel on the center tower of the temple also looked very beautiful this morning, bathed as it was by the gold light of the morning sun. I almost imagined hearing John the Revelator himself speaking to me his exquisite words as he peered into the future:

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

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6, 7.)

THE PURPOSE OF MONUMENTS AND BUILDINGS

Then I passed the gull monument, the creation of our own Mahonri Young. It is in honor of the gulls in their saving the wheat fields in 1848, when they were being destroyed by the locusts. The south bronze of the monument was pronounced by Rodin, the most noted sculptor of France, as one of the outstanding pieces of American sculpture.

I speak of these things because they represent so much in our history. They are the creations of great men—great souls. Only a deeply religious people could create a building like this tabernacle; only a good people could construct a building like yonder temple. A religious leader of India once wrote above the portal of a temple in Kashmir, India, these words: "O God, in every temple, I see people who see Thee." These buildings involved the human constants, common to humanity throughout the ages—hunger and labor, seed-time and harvest, love and death, faith and prayer—all operated to produce the noble things you see on these sacred grounds.

THE STANDARD WORKS OF THE CHURCH

My brethren, I often feel that we fail to see the beauty that lies all about us; we fail to realize that the three great characteristics of creation are truth, beauty, and goodness. God is behind all truth, beauty, and

goodness, and there is nothing so noble for the soul, so uplifting as to be able to find beauty in all truth. In fact, it was the poet Keats who said: "Beauty is truth, truth beauty." These statements apply to our Church works: The Holy Bible, the "Holy" Book of Mormon, the "Holy" Doctrine and Covenants, and the "Holy" Pearl of Great Price. I freely use the adjective "Holy," because all these four standard Church works are sacred. The Prophet Joseph Smith's entire life was devoted to discovering and having revealed to him the truths of God. These are the forces that made his life what it was—a life of refinement and appreciation for the beautiful.

I believe, my brethren, that if we as missionaries will present the word of the Lord as contained in the standard works of the Church in a manner that will bring out the beauty of them, people will begin to read them as never before. Take the Holy Bible. When I read the first words as contained in the Book of Genesis:

In the beginning God created the heaven and the earth. And the earth was without form, and void; . . . And God said, Let there be light; and there was light . . . So God created man in his own image, in the image of God created he him—

I feel thankful for prophets and revelators.

These words plant in our hearts the truth of truths. God is there in the heavens as our Father, the creator and ruler of the universe. It causes every soul to reach out to Him and strive for eternity. Could any words be more beautiful? The Holy Bible is the book of God's words and teachings.

As an example of beauty in the Book of Mormon, I commend to you the twenty-ninth chapter of Alma, which reads in part:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth

The entire chapter is a lyric of great beauty. The Book of Mormon is full of such lyrics. Some day this holy book will be sung into the hearts of humanity.

The one hundred and ninth section of the Doctrine and Covenants is one of my favorite chapters of that divine and holy book. It is the prayer offered at the dedication of the Kirtland Temple on March 27, 1836, in which the Prophet Joseph Smith asks God, "in the name of Jesus Christ, the Son of Thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build." And then are uttered words of admonition to train our minds and understanding. Says the Prophet:

Call your solemn assembly . . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:117-119.)

Thoughts are precious seeds of life, and here we are taught to become thinkers. The Prophet Joseph founded a School of the Prophets and encouraged the study of the classical languages including Hebrew. He himself worked hard at the Hebrew language and set us an example of what it means to cultivate the mind, for "a great soul is strong to live as well as strong to think." The Prophet founded schools and the University of Nauvoo.

Then there is the Pearl of Great Price in which you find the beautiful Articles of Faith. Why this book is so neglected, I do not know. It is a perfect reservoir of truth, and in it as in all the others I have mentioned, we can read about God directly, and become deeply moved by His holy words. There is an Arabian proverb which says: "A fig tree, looking upon a fig tree, becometh fruitful." When we recite the Articles of Faith let us speak from the depths of our souls, particularly when we repeat the words: "We believe in God, the Eternal Father; and in His Son, Jesus Christ; and in the Holy Ghost." We go to our holy books for life, for more life and keener life, for life as it crystallizes into higher and deeper significance. They create within us a sense of absolute truth, beauty and goodness. They impart to us the spirit of learning and wisdom and truth. They tell us which way we must go to find our God who leads us by our faith to the unity of the perfect life. May God bless us all and help us daily to understand His great truths, I ask in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

President of the Temple Square Mission

My brethren, for me this day has been a glorious one, it is good again to meet men with whom I have labored, having been greatly blessed and encouraged through such associations.

I rejoice in being with you today and in receiving your kind greetings and words of encouragement.

At this time I am reminded of the day I made my first visit to a stake conference, representing the General Authorities.

This was a Priesthood conference, a uniform Priesthood quorum activity was to be considered.

As I stood before that assembly of men, the hair of their heads having grown gray in the service of our Lord, I was frightened. I pleaded with the Lord to direct me, and He was good to me as He has always been.

As I finished, the stake president moved that those present approve

the plan and pledge their support and devotion. The vote was unanimous.

Following the closing prayer, each man present greeted me with a hearty handshake and a blessing. Their kindness I shall never forget.

Since that time I have continued to receive blessings and encouragement through such associations.

Many of my friends were surprised at my attitude at the time the present Presiding Bishopric were sustained. I have looked upon that experience as a choice blessing; my associations and opportunities during the time I served in that office are choice memories which I really cherish.

Before I was called to go to the Canadian mission President Grant told me to take a vacation, I started to paint the outside woodwork of my home. As I was painting the cornice, my wife called me and said, "President Grant desires to talk with you." As I descended the ladder this thought came to me, as though someone had spoken to me: "You are going to Canada." As I entered my home I turned to my wife and said: "Get ready to go to Canada." She answered, "Is that what he said?" I told her I had not called but I had a feeling I was to receive that message.

I called the President's office and President Clark requested me to go to the President's office immediately.

When I entered he invited me to be seated, informing me that President Grant had been called to the temple. When the President returned and took his seat at the table he said, "David, we are going to send you upon a mission." I answered, "When do I leave for Canada?" President Grant brought his hand down on the table with considerable force as he said, "Who's been telling you? Can't our brethren keep their mouths shut?"

I tried to convince him that our brethren had not informed me.

I am happy to have had a mission to Canada; it has been a blessing I shall always remember and be thankful for.

From my youth it has been my blessing often to be in the presence of men who have directed the affairs of the Church. On one occasion President Taylor placed his hand upon my head and said: "May the Lord bless you my boy, the Lord bless you."

From that day until now it has been my cherished privilege to know and often be in the presence of those who have since presided over the Church.

I thank our Eternal Father for the many blessings I have had and do now enjoy, and I pray that I shall always be worthy of them. This I humbly ask in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Abide With Me"—Words by H. F. Lyte, Music by Wm. H. Monk (L.D.S. Hymns No. 180).

BISHOP LEGRAND RICHARDS*Presiding Bishop of the Church*

Brethren, I feel that this is a wonderful privilege to be associated with you fine men, leaders in Israel, and the better I become acquainted with you, through my visits to the various stakes of Zion, the more I feel the strength of this great Church. As long as I can recall, the Church has meant more to me than anything else in the world. I have always rejoiced in the words of Isaiah when he told of a day when a marvelous work and a wonder should come forth among the children of men, and there has never been a question in my mind but what I have been privileged to live in that day and this is the work to which the prophet referred.

THE SAINTS MANIFESTING FAITH

It seems to me that there has never been a time when the Church was achieving such fine results as at the present time. Recently I heard a statement purported to have been made by one of our worthy patriarchs in his eighties. One of his friends asked him if he would not like to pass on to the other side, calling attention to the fact that his wife had already died and that many of his friends were there, and he replied, "I should say not. I have lived to see the Lord accomplish so much in my lifetime. I would like to remain as long as I can and see what else He is going to do. I have always believed in the words of the prophets, and I believe they will all be fulfilled, literally, as the Savior has indicated, and that we are engaged in the greatest movement this world has known since the days of the Lord and Savior Jesus Christ."

To me, one of the greatest accomplishments in the Church is the marvelous faith of the Saints as evidenced in the payment of their tithes and their offerings. Sometimes we look upon this as merely a temporal matter but it is a marvelous gauge of faith. In the third chapter of Malachi, the prophet indicates that the Lord would send his messenger to prepare the way for his coming and there is a very peculiar thing: that entire chapter, relating to the preparation of his coming, deals with the calling back of Israel to the remembrance of the Lord in their tithes and their offerings, indicating that the whole house of Israel had departed from him in this great commandment. So far as I know, there was no religious body in the world observing the law of tithing when that great law was revealed again to the Prophet Joseph Smith. In my position I am privileged to know of the faith of the Saints in the payment of their tithes and their offerings, and the great increase evidencing their faith is a marvelous thing to me.

We take the report to our meeting with the First Presidency weekly, and when President Grant is there, and the report is handed to him, he invariably remarks, "Isn't it wonderful!" And it is wonderful because it evidences the faith of the Saints in the work of the Lord who plants in the hearts of His people a love for the work so that it makes it easy for them to pay their tithes and their offerings. I am sure we all rejoiced this morning in the wonderful report read by President Clark, and I find

myself trying to look into the future and visualize what may yet be accomplished by the Church through such faithfulness.

RESPONSIBILITY OF LEADERS

About two years after the Church was organized, the Lord gave a revelation to the Prophet Joseph in which He indicated that Zion was to increase in beauty and holiness; that her borders were to be extended; that her stakes were to be strengthened; that Zion was to arise and put on her beautiful garments. In the hands of this body of men rests the responsibility of that great achievement, and I feel that Zion is increasing in beauty and in holiness.

In my work with the young people of the Church, I feel proud of the marvelous things they are doing in the midst of the temptations surrounding them today. I am proud of the work that is being done in the stakes of Zion, in the wards throughout the Church, and I believe that this Church is literally fulfilling its great destiny. We should realize, brethren, that ours is the responsibility to carry on. I think of these words so often, for Zion must increase. It must extend its borders. It must strengthen its stakes. There is no backward trek in this Church, and every man called to responsibility of leadership ought to be sure that the work under his direction is being strengthened, that as the years come and go, each year finds us farther along the way, and that we are not slipping in the great responsibility that is ours. Then I try to visualize the accomplishments of the future made possible through the continued faithfulness of the Saints in the payment of their tithes and their offerings.

INCIDENT REGARDING THE PURCHASE OF A BOOK

My father, Elder George F. Richards, has referred to the great missionary work of the Church. When this great conflict is over and our young people return to us, I hope the Church will be able to carry on a missionary movement such as it has never known and such as the world has never known, because I believe there are many who are honest in heart waiting to know the truth.

When in California recently, I heard of an experience of one of our brethren. He went into a bookstore to purchase *The Life and Travels of Parley P. Pratt*, one of the early apostles of the Church. He had previously ordered this book and while he was looking at it, a distinguished gentleman, a former vice president of one of the largest banks of Los Angeles, stepped up to him and calling him by name said: "What are you buying?" He replied, "A Church book." "Is it interesting?" "Surely it is interesting." "Well, I believe I will buy a copy." "No," said the good brother, "if you will promise to read it from cover to cover, I will give you a copy." He made the promise—took the book home. That was on a Saturday afternoon. He commenced reading the book that evening, and he couldn't put it down. He stayed up all night and read it through, and Monday morning he was at the brother's office door when he arrived, to tell him that he had been figuring for some time that he ought to do some-

thing in a religious way; that he had gone in and out of various churches but seemed to come out as empty as he had gone in and thought it was all his fault. But he said, "I was fascinated by that book. I believe every word that is in it. But why have you kept these things from us? Why haven't you told us of these marvelous things that the Lord has done?"

TESTIMONY OF A CONVERT

We called a prominent attorney, a recent convert to the Church, to speak in one of our conference meetings in Los Angeles when I was serving as president of the stake, and I said to him, "Will you tell this congregation what there was about Mormonism that appealed to you?" And he stood up and in a rich, deep voice said, "If you have hunted for something all your life and you couldn't find it and you therefore decided it did not exist, then you just happen to stumble onto it, you do not need anybody to tell you that you have found it, do you?" He said, "That's what I found when I found Mormonism. The thing about it is that the more I learn, the greater it seems to be."

HELPS IN MISSIONARY WORK

Through the continued faithful payment of tithes by the Saints, it should be possible to provide the branches of the missions with suitable places in which to meet, which will be a great help to the missionaries in their work. Sometimes I feel that the development of the radio is primarily to make possible the preaching of the gospel to every nation, kindred, tongue, and people before the end shall come, as the prophets have declared. I believe the Savior must have visualized this when he declared the message should be proclaimed from the housetops. This is our responsibility, and the Church must not fail.

Then there is the great temple work of the Church. We have, as you know, recently completed a temple in Idaho Falls and have acquired land for two temples in California. While in Europe years ago, I heard President Joseph F. Smith tell the Saints there that the day would come when temples of the living God would dot that whole land of Europe; and I look to see, through the tithes of the faithful Latter-day Saints, temples erected all over this world where the Saints of God are gathered.

Another of the great achievements of the Church, causing it to put on its beautiful garment, is the Welfare program of the Church. We have come a long way in our production program, I dare say much farther than many had anticipated. President Clark made that clear in his report this morning. In a Welfare meeting in one of the stakes recently, the president of the stake turned to me and said, "Bishop, any day you want to treble our assignment, we will accept it and deliver it to you." Such a spirit as this should enable us to care for all our worthy members, and to remove them from all forms of public relief, and thus become a light unto the world and an ensign to the nations. I am sure the Lord will provide the resources to do this through the faith of the Latter-day Saints.

BLESSINGS FOLLOW THE PAYMENT OF TITHING

Now, I would like to add a few thoughts on the practical phases of tithing. I want you to know that I believe the Lord has in mind to reward adequately every Latter-day Saint for his faithfulness. In the third chapter of Malachi the Lord promises to rebuke the devourer and open the windows of heaven. What a marvelous promise! Then in answer to their disputations He tells them He will prepare a book of remembrances and when He comes to claim His jewels "then shall ye return and discern between him that serveth God and him that serveth him not."

When I was in a stake of Zion recently, a good brother asked me a question about paying tithing. He said, "I pay my tithing on that which I draw out of my business to live on. Is that right?" "Well," I said, as I am able to read between the lines, "I would imagine that you have accumulated an estate worth at least a hundred or a hundred fifty thousand dollars." He said, "You are right, Bishop." I said, "And that to date is untithed. If you were to die tonight, would you like to pass that estate on to your wife and children knowing that you had never tithed it?" He said, "I never thought of it quite that way before."

We have many inquiries at our office, constantly, about the matter of deducting taxes, income taxes, etc., before paying tithing, and we are told that in some cases the Saints are advised to do this, by their bishops. I think the bishops are being pretty liberal with the Lord's money. Taxes are no different from what they have always been except in amount and manner of payment. We have never expected to pay our taxes out of the Lord's tenth. That is what we are investing in the future security and freedom and liberty of the great nation in which we are privileged to live while our boys are out on the battlefield.

For some time I have felt that some farmers do not figure their tithing the way I think it should be figured. One good farmer said to me, "Bishop, I know just how to figure my tithing. I have a jar in my kitchen cabinet and every time I sell anything I put a tenth of it in the jar, then I pay it for tithing." I said, "Is that all you pay?" He said, "Yes, isn't that enough?" "Well," I said, "your brother who lives up here a few miles earns a hundred dollars a month and pays ten dollars tithing; he buys his groceries, his milk, his meat, and his eggs with the money he has left after paying his tithing. Should a farmer not figure his tithing on all he consumes and his surplus and the gain of his land?"

I pray God to bless you, brethren. I am proud of your faith. I think it is marvelous in the sight of the Lord, and I leave you my love and blessing and pray that the Lord will bless the good people over whom you preside, for their integrity, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

In following Bishop Richards, I feel very much like a still small voice. [Laughter.] Before the days of microphones and public address

systems, voices such as mine were not so easily heard by audiences such as this, and I am very grateful for the mechanical help that makes it possible for us to be heard by great numbers and in far places.

A TRIBUTE TO THE LEADING BRETHREN

I can think of no greater privilege in life, brethren, than to find fellowship with such men as you, and I can think of no greater tragedy or source of unhappiness than, having found such fellowship, to be deprived of it. I love my brethren; and I know that I could go to my brethren of the general authorities of the Church, to the last man, in any time of need, and find that I would not depart empty-handed or with empty heart. I hope that the time will come in every priesthood quorum of this Church when every member of every priesthood quorum can feel that same assurance concerning his own needs, spiritual and otherwise. It is a great source of strength and satisfaction and happiness, and assurance in life.

Before I proceed with one other thought that I have, I should like to express my personal regard for Brother Mark Petersen, who this day has been called to a place in the council of the twelve. It has been my privilege and my responsibility for some time to have business with him in the course of both of our official duties, and I have always found satisfaction in my approaches to him, and have always encountered there a quiet confidence and fairness, and safe judgment. And I subscribe to Brother Young's statement concerning him, pertaining to his gentlemanly characteristics on all occasions.

WAR MAKES NO CHANGE IN GOSPEL

There has been a thought running through my mind, one or two phases of which I should like to mention here today.

War, of necessity, changes many things. "Business as usual," is something that cannot be expected. Nor can we expect "life as usual." War may change, necessarily, many of the habits of our living, especially of a material nature.

But I should like to say this here today, with the best language that I can command: that war does not, and must not, and cannot, change fundamentals. For one thing, it does not change our obligation to be bearers of the message of the Gospel of the Lord Jesus Christ. Brother George F. Richards has already referred to some phases of this, likewise his son, Bishop Richards, at this session.

If I am not mistaken, I think Brother Ivins of the First Council of the Seventy invited our attention some days ago to the fact that since the beginning of the stake missionary movement, within the past seven or eight years, more than 14,000 baptisms have resulted from stake missionary activity. To state it another way, that would add, perhaps, about three fairly good-sized stakes to the total membership of this Church—a tremendous accomplishment in the aggregate, and yet missionary opportunities are very perishable, so far as the individual is concerned.

I am reminded of the great hosts of men and women who have passed through our communities within the past two or three years, many of

whom have now left, and I am wondering with what impressions they have left, or if they have any impression of us at all. Some of them who were here last month are gone; some of them who were here last year are gone; some of them who are here now will be gone next month. Missionary opportunities on an individual basis are exceedingly perishable and transitory. War does not change our obligations to be bearers of the message of the Gospel of the Lord Jesus Christ, wherever we are and under whatever circumstances we find ourselves.

RESPONSIBILITIES CONCERNING OUR CHILDREN UNCHANGED

War does not change our obligations and responsibilities concerning our children; it cannot and it must not.

I am reminded of the fact that since the early crisis in the present European theatre of war, five or six years ago now, many young men and young women who were then twelve and fourteen and fifteen years of age, young men particularly, have since passed through perhaps the most critical years of their lives, and are now out fighting, flying bombers, in the armed forces of their respective countries, carrying the brunt, in many instances, of the heaviest battles. Should we have become too busy, because of the actual existence of war, or the imminence thereof, to have given these children of ours the foundation in our homes that we are obligated to give them and that they are entitled to have, thousands of them would now have left those homes without any foundation on which to place their feet.

I do not know how long the war will last, and I do not know anyone who does know. There are predictions extant, from a few weeks to several years. But regardless of its length, I do know that this is one of the responsibilities that war cannot and must not change—our responsibilities to our children—so that when the time comes that they must leave us, for any cause whatsoever, they will have that which will give them a fixed standard in life, a spiritual and moral foundation on which to rest their feet, no matter where they go or in what company they find themselves.

FUNDAMENTALS STILL IN FORCE

Another thing that war does not change is moral law, nor the evils and consequences that follow the disregarding of moral law. There is only one set of rules pertaining to the personal conduct of the children of our Father in heaven. If a thing was not right at home, it is not right away from home. If it was not right where we came from, it isn't right anywhere, in any company.

This spirit of social let-down and personal let-down is as wrong as it ever was or ever will be. War does not change fundamentals, nor the consequences that follow the ignoring of those fundamentals, and it must not be allowed to glorify evils. There is a reward for consistency of living, frequently restated by the prophets of God in a variety of language, over a wide period of time, but it resolves itself to the conclusion in the oft-quoted phrase: "He that shall endure to the end shall be saved."

May we be enabled as a people, and may our children, wherever they are, be enabled to distinguish between those things which war necessarily does not change, and those things which it must not be permitted to change, and to cleave to the fundamentals, both of personal and social conduct, as well as to all our other fixed obligations and duties as Latter-day Saints, and as children of God, our Father in heaven.

That we may have the spirit of discernment to distinguish between these things, and the strength, both those of us who are here and those who are on far fronts, the pattern of whose lives has been upset and broken, to carry forward and live lives of consistency, and endure to the end, is my prayer, to which I add my testimony of the truthfulness and divinity of this work, in the name of the Lord Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

At the session of the conference this morning we were informed that the Church is out of debt, that it owes no man or any institution a dollar. For that I am grateful, as I know you are. But the Church is in debt—fortunately not financially, but it is in debt now, has always been in debt, and will be in debt as long as time endures.

With the help of the Lord, this afternoon I would like to point out some of these obligations resting upon the Church collectively, and upon the Church individually.

OUR INDEBTEDNESS TO THE LORD

James has said that “every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Everything that we possess, every blessing that comes is through the mercy and the goodness of our Father in heaven, and his Son Jesus Christ.

We read, in the second chapter of Mosiah, the words of King Benjamin which he was commanded by an angel to preach unto his people. I want to read one or two of these verses:

I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments, ye should prosper in the land; and he never doth vary from that which he hath said; Therefore, if ye do keep his commandments, he doth bless you and prosper you.

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

GOD'S PLAN IS TO BRING SALVATION TO ALL MANKIND

How glorious is the plan of salvation, inaugurated before the foundation of the world for the salvation of men. Adam was sent to start the race, and through doing so, it became necessary for him to transgress a law, to bring death, or mortality, into the world. That made it necessary for the coming of Jesus Christ to redeem us from Adam's transgression, or the mortal death, and through the mercy of our Father in heaven, and His Son Jesus Christ, through that atonement we likewise are granted redemption from our own sins on condition of our repentance.

The resurrection comes to every soul, no matter how he lives, no matter what he believes; it comes to the wicked as well as to the righteous, and every man shall receive his reward according to his works.

Salvation from our individual sins comes through our repentance and cannot come any other way. And that all comes through the mission of Jesus Christ, who, according to the teachings of Paul, bought us with a price, and therefore, we belong to him and we are indebted to him. Never, worlds without end, will we be able to pay that debt. And that being true, we are under obligation to keep His commandments, to walk in the light of truth, to hearken to his precepts, to obey "every word that proceedeth from the mouth of God."

Ingratitude is, I think, the most prevalent of all sins, and one of the greatest, because every soul who refuses to abide in the truth, who will not walk in the light and understanding of the commandments which Jesus Christ has given, is ungrateful. He came and gave His life to redeem us from transgression. He was nailed to a cross and His blood was shed. What for? That we might live, that we might receive the remission of our sins, that we might, through obedience to the principles of the gospel, come back again into the presence of God the Father, and His Son Jesus Christ.

He did not have to die. He did that voluntarily. He tells us plainly that He laid down his life that He might take it again, because that is the commandment which He had received from His Father. "No man taketh it from me," He said, "but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

THE SUFFERINGS OF THE SAVIOR

Can you imagine the suffering, the extent of the anguish of soul that our Savior passed through—He who is the Son of God—in order that we might receive the resurrection, and that we might receive the remission of our sins through obedience to the principles of the Gospel, and

an exaltation in the presence of the Father and the Son? Do we realize what all of that means?

I think it is understood by many that the great suffering of Jesus Christ came through the driving of nails in His hands and in His feet, and in being suspended upon a cross, until death mercifully released Him. That is not the case. As excruciating, as severe as was that punishment, coming from the driving of nails through His hands and through His feet, and being suspended, until relieved by death, yet still greater was the suffering which He endured in carrying the burden of the sins of the world—my sins, and your sins, and the sins of every living creature. This suffering came before He ever got to the cross, and it caused the blood to come forth from the pores of his body, so great was that anguish of His soul, the torment of His spirit that He was called upon to undergo.

Are we not indebted? Yes. Are we ungrateful? Yes, unless we are willing to abide by every word that comes from the mouth of God, unless we are obedient, unless our hearts are broken, in the scriptural sense, unless our spirits are contrite, unless within our soul is the spirit of humility and faith and obedience.

OUR RESPONSIBILITY TO PREACH THE GOSPEL

Now there are many debts which we owe to the Lord. There is the debt of preaching this gospel to a wicked and a perverse generation, and those are the words of the Lord, so do not accuse me of calling the world wicked. It is. I can testify to that from what I have seen of it, and I have seen of the wickedness but a small part, I assure you. But the world today is filthy, drunken, saturated and stinking with tobacco. The world is full of immorality. It is a fallen world; it has been a fallen world since Adam was driven from the Garden of Eden, and yet we are in it, and the Lord has given us the mission of assisting Him, of being His agents in this world, to regenerate it, as far as it is possible to bring to pass that regeneration. It will never be fully accomplished, so far as we are concerned; we are not going, by our preaching, to save very many souls.

The Lord has given unto men their agency. They may act for themselves, they can choose to do good, or they can choose to do evil, with the rewards which are coming, and most men choose to do evil. The Lord said that men love darkness rather than light because their deeds are evil. Yet our mission, I say, is, so far as it is within our power, to regenerate, to bring to repentance, just as many of the children of our Father in heaven as it is possible for us to do. That is one of our debts; that is an obligation the Lord has placed upon the Church, and more particularly upon the quorums of the priesthood of the Church, and yet this obligation belongs to every soul.

It is the duty of every member of this Church to preach the Gospel by precept and by example. Brother George F. Richards quoted from the scriptures this morning, where the Lord said it is our duty to warn the world, and it is the duty of every person so warned to warn his neigh-

bor, and if he will warn the neighbors, then they are left without excuse, and their blood is upon their own heads. It is our mission to warn. That is one of our obligations, and we owe this debt to the world.

THE OBLIGATION ASSUMED IN PARTAKING THE SACRAMENT

I have already called attention to the fact how we are indebted to the Lord Jesus Christ. I want to say a little more about it. We go, if we are attending to our duties, to the sacrament service every Sunday; we partake of the bread representing the broken body of our Redeemer; we drink the water in remembrance of His blood which was shed; and we take upon ourselves obligations to do certain definite things. We are placed under covenant, to do what? To take upon us the name of Jesus Christ, to always remember Him, to keep His commandments which He has given us. These three things we covenant to do every time we eat that bread, every time we drink that water which has been dedicated, consecrated, to that very purpose.

We are indebted then, or obligated, to take upon us the name of Jesus Christ. This is the Church of Jesus Christ, and in taking upon us His name, we are under obligation to respect Him, and to remember what He has done for us, and we covenant to keep His commandments.

Do we think of it seriously? Can we eat and drink in remembrance of the body and blood of Christ, and then go immediately out to violate His commandments? Do we realize the nature and the importance of that great covenant we take upon us and renew every week of our lives—or at least have the opportunity to do it every week of our lives? We are under obligation to pray. I have been bold enough to say (and I confess I would not be able to prove it, but I believe it), that we are not a praying people. I shall modify that to this extent, by saying too many of us do not pray. We do not get down on our knees, we do not humble ourselves, we do not go before the Lord with that contrite spirit as He would have us do, and as we have been taught to do.

THE GOOD NAME OF THE CHURCH TO BE GUARDED

There is another obligation, another debt that we owe. We owe it as a Church and as individuals, to keep ourselves clean; our minds pure, our souls clean, uncontaminated by the sins of the world. It is the duty of each one of us individually to keep the good name of this Church unsullied. Now we have been accused of a great many things. There is not a crime in the category that has not been laid to the charge of the members of the Church. And the Lord said it would be so, that wicked men would speak evil of the truth. We should rejoice when they do that, not in the fact that we are so accused by those who bear false witness, but in the fact that we are innocent from all those things. In that we should rejoice.

But it is our duty as a Church, as communities, to keep the good name of this Church above reproach, and it is the duty of each individual member of this Church to keep himself clean, for each one of us carries

with him the good name of the Church, and whenever we do anything that is contrary to righteousness, if we are unclean in our lives, if we do not keep the commandments the Lord has given, the whole Church suffers, not merely the guilty individual who sins, and we ought to think of that. If one man sins and his sin is published, the world blames the whole Church. They would not do that with any other organization under the sun.

So it is our obligation, and we owe this debt to each other and to the Church at large to keep ourselves in strict accord with all these laws and commandments, to keep ourselves virtuous and clean, clean in our thoughts, clean in our actions, clean in our words, clean from blasphemy, the taking of the name of the Lord in vain. We are in debt to our Father in heaven in regard to tithing, and we have heard a good deal about that this afternoon.

We are in debt in regard to fasting, and I am afraid there again we have failed. A day has been set apart for fasting in this Church, and I fear we have made it just about as easy for people as we can to disregard this commandment by the way we hold our meetings, and I am not so sure that we are observing that law as strictly as the requirements demand of us.

Let me read a word or two from section 59 of the Doctrine and Covenants.

The Ten Commandments were spoken of this morning. It will not hurt for me to repeat what is written here, beginning with verse 5, in section 59 of the Doctrine and Covenants:

Wherefore, I give unto them—meaning members of the Church—a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself.

THE SPIRIT OF THE LORD WITHDRAWN FROM THE WICKED

Here are two great commandments. We are under obligation, we are in debt to love the Lord our God with all our heart, with all our might, with all our mind, with all our strength, and do it all in the name of Jesus Christ. We are in debt and under obligation to love our neighbors, and if the world had only loved its neighbors, it would not be torn asunder as it is today. All this that has come upon it is because of its wickedness, and because the people of the earth violated the commandments and lost the Spirit of the Lord, and when I say lost the Spirit of the Lord, I am not speaking of the Holy Ghost. They never had the Holy Ghost. But the Lord has given to every man that comes into this world the guidance of the Spirit of Christ, or light of truth, and many times we speak of it as the Spirit of the Lord, and in many of the revelations it is spoken of as the Spirit of the Lord. This Spirit of Christ is given to every man that comes into the world.

But the Lord has withdrawn this spirit in great measure, because of the wickedness of the world. The Lord has said:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. (D. & C. 63:32.)

This the Lord said a hundred years ago. He is not withholding the Holy Ghost from the world, because they never had it, but this light of truth, this guidance which comes to every man, which would lead men unto the truth if they would only hearken to it, is withdrawn because of their wickedness.

Now I will return to what I started to read:

Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

That is another obligation, and a large percentage of the members of the Church are failing to pay that debt, or keep that obligation.

OUR OBLIGATION TO THOSE WHO HAVE DIED

Now, one more obligation that I wish to speak of, in conclusion. We owe an obligation not only to the living, but we owe an obligation to the dead. The Lord in His mercy and His justice grants to every man the opportunity to repent and to receive His Gospel. Millions have died without that privilege. They have gone into the spirit world not knowing Jesus Christ, without an opportunity to receive the remission of their sins. We owe a debt to them. We should be searching out the records of our dead and be preparing them that we might go into the temples of the Lord and there perform the ordinances for their salvation.

The Prophet Joseph said this is the greatest responsibility the Lord has placed upon us. Now, when he said that he meant, evidently, the greatest responsibility individually.

There is another responsibility just as great which belongs to us collectively, or as quorums of the priesthood and as members of the Church, and that is as I have already stated, to preach this gospel to a perverse and wicked generation.

Now, my dear brethren, the Lord bless you. Let us, as the scriptures say, "gird up our loins," and go out with all our might to accomplish the things the Lord has called upon us to accomplish, keeping His commandments, setting the example before all men, that they might follow, being humble, being true, and I ask it, in the name of the Lord Jesus Christ. Amen.

The congregation sang the hymn, "Lord, Dismiss Us With Thy Blessing"—Words by Walter Shirley, Music by Jean Jacques Rousseau (L.D.S. Hymns No. 315).

Elder Wallace W. Johnson, President of the San Diego Stake offered the closing prayer.

Conference adjourned until Friday morning, April 7, at 10 o'clock.

SECOND DAY

MORNING MEETING

Conference reconvened Friday morning, April 7, at 10 o'clock.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This is the third session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City.

President Grant is with us this morning, as he was yesterday afternoon.

All the other General Authorities are here as they were sustained yesterday, except Brother Rufus K. Hardy who is detained in the hospital.

The congregation sang the hymn, "High On The Mountain Top"—Words by Joel H. Johnson, Music by Ebenezer Beesley (L.D.S. Hymns No. 131).

Elder Irvin L. Warnock, President of the Sevier Stake, offered the opening prayer.

Singing by the congregation, "An Angel From On High"—Words by Parley P. Pratt, Music by John Tullidge (L.D.S. Hymns No. 131).

ELDER EZRA T. BENSON

Of the Council of the Twelve Apostles

I think I know now, brethren, how effectively suspense might be used as a tool of punishment. [Laughter.]

I rejoice with you in the opportunity of meeting in this great conference. I was made happy yesterday in the appointment of Brother Mark Petersen to fill the vacancy in the Council of the Twelve, and with all my heart I sustain him and pray our Father to bless him, and bless us all in our respective callings in the priesthood.

INCREASE IN JUVENILE DELINQUENCY

I have been greatly concerned, as I am sure many of you have, over certain trends that are in evidence in this great land of ours, which tend to strike at the very foundation of many of the things we hold dear. I

recognize the great promises that have been made to this land of Zion, through the Book of Mormon prophets and through prophets in the latter days. And yet, I wonder sometimes if we, as members of this great land, recognize what is necessary for us to do in order that those promises might be realized.

I am sure we all know that the fulfillment of those great promises is contingent upon our worshiping the God of this land, who is Jesus Christ.

I would like, if the Lord will bless me, to refer to one of the trends which has caused me deep concern since we last met in conference assembly. In riding across the great plains of this country, en route from Washington, D. C., to the conference, I read a letter and report from one of our great friends of youth, law and order and decency, and the American home, Mr. J. Edgar Hoover.

I was astounded to find that the trend of juvenile delinquency in this great land has reached proportions which should shock all of us. I am going to refer, if I may this morning, to some of the figures which were presented in the "Uniform Crime Report for the United States and its Possessions, by the Federal Bureau of Investigation of the U. S. Department of Justice," taken from the Annual Bulletin for 1943.

The increases in crime during the year 1943, as measured by arrests, are as follows:

Boy arrests, under 18	23.4%
Girl arrests, under 21	47.9%

For the first time since records have been kept, age seventeen predominated in the frequency of male arrests. For the first time, age 18 predominated in the frequency of female arrests. The seriousness of the situation is more clearly seen when it is remembered that these increases, particularly in female arrests in 1943, are in addition to similar increases in 1942. Compared with 1941, the arrests of girls under 21 years of age has increased 130.4 per cent.

Now, I recognize that these statistics are subject to some interpretation. Because of the lack of time I will not attempt any particular interpretation, but I do feel that they are indicative of a serious trend which should be the concern of every true American, and certainly every member holding the priesthood in this Church. Those offenses might be broken down as follows:

In the case of male arrests under 18, arrests for rape, 39.8 percent increase; robbery, 39 percent increase; burglary, 27.7 percent increase; auto theft, 23.4 percent.

Increase in female arrests under 21: offenses against property, 30.1 percent increase; miscellaneous violations, 53.2 percent; and offenses against common decency, such as drunkenness, vagrancy, disorderly conduct, prostitution, commercial vice, and other sex crimes, such as adultery and fornication, show an increase of 56.9 percent.

Mr. Hoover, in commenting upon this serious and alarming situation, made the following comment:

This country is in deadly peril. We can win this war and still lose freedom

for all in America; for the creeping rot of moral disintegration is eating into the nation. I am not easily shocked or easily alarmed, but today, like thousands of others, I am both shocked and alarmed.

The arrests of teen-age boys and girls all over the country are startling. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape, these are ugly words, but it is an ugly situation. If we are to correct it we must face it.

A recent survey of Christian ministers in this land indicates that sixty-five percent of the delinquency is due to broken homes. Commenting on this situation, Mr. Hoover continues:

America's youth, indicted 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 men is to guide and direct the child along proper paths. To place anything ahead of that responsibility is akin to criminal negligence.

And then he comments on what he calls the "crack-pot theory":

This is the kind of "crack-pot theory" which has laid the groundwork for our present surge of teen-age trouble. For years we have listened to some quack theorists and pseudo-psychologists who have preached that discipline and control were bad for children, that they should be left uninhibited to work out their own life's pattern and their own self-discipline. But you never acquire self-discipline if you never learn what discipline is. Neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others.

Now, we are reaping the harvest. Fathers have gone to war or are working long hours; many mothers, too, are working on day or night shift. Youngsters are left to their own devices, and the tragic fallacy of the theory that self-discipline just grows is being demonstrated day by day.

PLEA OF A YOUNG SOLDIER FOR CHURCH MEMBERSHIP

Following a stake conference a few months ago, a young man in uniform came up to me and asked for an opportunity to talk for awhile. This was his story: He said: "I am a member of a certain camp near Washington, D. C. I have been attending the services held there by the Mormon boys, but," he said, "I haven't been able to participate. I don't hold the priesthood. Isn't there something that can be done so that I can get the priesthood and participate in the administration of the sacrament and the exercises among the Mormon boys?"

As we chatted for awhile, I learned that he had not only been deprived of the priesthood, but had never been baptized. Yet he told me of his home town here in Utah, a Mormon community, of his father and mother both members of the Church, his father inactive, his mother somewhat more active. But they had accepted this "crack-pot philosophy" that they would let the boy grow up and choose for himself. Then he pleaded with me that some means might be provided that he could come into membership in the Church and enjoy the blessings which he saw the other Mormon boys enjoying.

THE RESPONSIBILITY OF PARENTS

I call your attention, my brethren, to the revelations given by the Lord with reference to the responsibility of parents to train their children, to teach them the fundamental principles of the gospel, to teach them to pray and that parents who fail to accept and discharge this obligation will have the sin rest upon them.

Read what the Lord says in the 68th section of the Doctrine and Covenants. In the very early days of the Church, the Lord saw fit to chastise some of the leading brethren of the Church for their failure to train their children, to teach them correct principles, to teach them to pray, and they were admonished to put their own houses in order.

A SURVEY AMONG SEMINARY STUDENTS

I have been very much impressed with a recent survey made by our own Church department of education among the seminary students of this Church, our boys and girls. An attempt was made in this survey to find out what the youth of the Church consider are the important things which contribute to spirituality and a moral life. I am sure it will be a surprise to some to find that among the many things they listed—and apparently they did some very serious thinking on the matter—they listed prayer in the home. That simple thing, family prayers, devotion, which was so common in this great land a generation or so ago, but is found all too infrequently now, even in the homes of the Latter-day Saints.

Brethren, I encourage you, as fathers and as leaders, to see to it that every day we have a period of devotion in the home, if for no other reason than that it might influence the lives of our boys and girls.

They also listed as influences which contribute to spirituality, parents who were spiritual and set proper examples to their children, loyalty of parents to Church leaders, attendance at Church by children with parents, temple marriage—discussion of temple marriage in the home—love and kindness, good wholesome literature.

They were also asked to list the negative influences which tend to tear down spirituality and morality, and they listed, of course, lack of prayer and spirituality in the home, back-biting and criticism of Church leaders, lack of Church attendance by parents, and such anti-spiritual influences as smoking, drinking, card playing, profanity, hate, greed, dishonesty, and so forth.

These are our boys and girls who have thus spoken. They recognize what is necessary in order to provide the environment which will produce strong characters, morally and spiritually. I hope that as leaders in Zion we will do everything within our power to provide that environment for the youth of this great Church. I have confidence in the youth of Zion, I recognize, my brethren, the serious and crucial period through which the youth of Zion are passing, and I sincerely pray that we will throw around them every safeguard that is possible, in order that they can meet the temptations and overcome them.

INTERVIEW WITH A CHIEF EXECUTIVE

While holding a series of meetings in the eastern part of the United States a few weeks ago, I was invited by the chief executive of one of the great states to visit his office. I had no idea what he wanted to discuss, but as we sat there, it soon became clear that he was concerned with the problems of youth, and he wanted to know three things about the Mormon Church: First of all, our program of activity for youth; secondly, our great missionary system. He was not so much concerned about the proselyting program of the Church, but what that missionary system did to build character in young men; and, thirdly, the great Welfare program of the Church, which tends to restore and enjoin thrift, work, and such virtues that have built this great country.

As we sat there discussing these problems, the question of family prayer came up, and he told of his experience as a boy in his own home, where he knelt in devotion each day, and then he told about visiting several of the homes of his friends recently, where there was no devotion in the home. He had great fear for the future of the youth of this great land because of the lack of spirituality in the home.

Then I had the great pleasure of telling him something of our program, and made reference to a Gold and Green ball which had just been held in one of the great hotels in Washington, where six to eight hundred young men and women had enjoyed themselves in an evening of sociability. There were no cigarets, no liquor, and the party was opened and closed with prayer. I said, "Mr. Governor, would you believe that such a thing could happen?"

He said: "I wish it were more common. It is almost impossible for me to believe it, in view of what I know of conditions that are facing the youth of this land, and what is happening in my own state."

I told him that was only typical of parties held throughout the Church, in 147 stakes.

THE STANDARDS OF THE CHURCH A RECOMMENDATION
FOR OUR YOUTH

I am convinced, my brethren of the priesthood, that we have in the Gospel of Jesus Christ, in the standards of Mormonism, an answer to this upward trend in juvenile delinquency, if we will only make our programs effective, if we will only make them work.

Now, as never before, the youth of this Church need the program of the Church. They cannot afford to be without it. They need the companionship of a good man and a good woman, and I hope, as officers and as fathers, we will provide that companionship, that we will put our arms around them and sustain them, help them and direct them during this very crucial period.

To the youth of the Church I would like to say this: I know beyond the shadow of a doubt that no young man or woman in this Church can afford to disregard the standards and teachings of the Church. Even if

they are looking at it only from their personal advancement in the material world, it pays to live the standards of Mormonism. I have seen it demonstrated, time and time again, particularly during the last five years that I have resided in the nation's capital.

I know there is a lot of wickedness in the world, as was pointed out by Elder Joseph Fielding Smith yesterday, but I testify that in spite of that wickedness, the world is yet willing to pay for the services of young men and women who remain true to the standards of this Church.

I could give you illustration after illustration that will demonstrate that fact. Only a few days ago a man called me in the early morning, on the telephone, and asked if I would have lunch with him that day. I accepted, and a few hours later we faced each other across the luncheon table in one of the hotels, and he said: "I presume you are curious to know why I invited you here?" I said: "Yes, I am."

He said: "I represent one of the great hotels of the middle west." It developed that he represented probably the greatest hotel, certainly the largest, in the middle west.

He said: "In a group of friends in Chicago the other day, I was telling them that I had the responsibility of going to Washington to open a Washington office for our organization, and," he said, "I began to outline the kind of man I would like to represent us in the nation's capital."

Then he said: "After I had enumerated his qualifications, one of the men spoke up and said, 'Well, what you want is a Mormon Missionary.'"

And then he said: "When I got in the nation's capital, I inquired who was the representative of your Church here, and someone referred me to you. That is why I have invited you."

Then he began to enumerate the things he wanted in this representative. First of all, he must be morally clean. His integrity must be beyond question. He must not tamper with alcoholic beverages. He would prefer a man who did not even use tobacco. Then he went on and recited, almost entirely, the standards of this people, then asked me if I could suggest a young man that would meet those requirements.

I said: "My good friend, I could give you the names of twenty or thirty that would meet every one of those requirements, so far as I have been able to determine."

Now, I mention this simply to indicate to the youth of Zion that if they are looking only to their material advancement, if they are thinking only of getting ahead in the material world, financially, in the business field, it pays to maintain the standards of Mormonism. And if you look to the Great Beyond, and consider your eternal happiness and exaltation, it pays time and time again to maintain the standards of the Church.

May the Lord bless us. May he bless us as leaders in Zion, that we may be able to inspire the youth of the land to righteous living, that they will recognize the importance of maintaining the standards of the Church, and receive the promised blessings which come from adherence to those standards, I pray, in the name of Jesus Christ. Amen,

ELDER THOMAS E. McKAY*Assistant to the Council of the Twelve Apostles*

President Grant and brethren: I join with Elder Benson and other brethren who have spoken in expressing appreciation for the selection of Brother Mark Petersen as a member of the Council of the Twelve. Mark is one of the sweetest characters that I have ever met—kind, generous, tolerant, but fearless in the defense of right. I know you brethren who have not met him will love him when you do meet him, and the better acquainted you become the more you will love him.

REPORT OF CONDITIONS IN EUROPE

I am very pleased to have this opportunity of again reporting briefly the conditions in the European missions. Our members, as far as we are able to hear from them, are still carrying on. We continue to receive reports from the Palestine-Assyrian Mission; they are at least four months on the way, but they arrive. The last reports were received last Monday, April 3, and they were mailed November 30, 1943. Their Priesthood and sacrament and Relief Society meetings and also Sunday Schools are held as usual.

We also get reports regularly from the French-Swiss district. On the 20th of each month the books are closed and before the 30th, the reports are made out and mailed. The last report was that of December 1943. It stated that they had just held a district conference in LaChaux-du-Fonds, one of the most successful ever held. They began Saturday night previous to the regular sessions of the conference, with a concert. The hall was too small for the large attendance. After the preliminary part of the program they had refreshments. One of the sentences in that report, about the refreshments is rather revealing; it states, "We were delighted to be served with some real syrup." God bless them! If we only knew the conditions that exist there, brethren, we would be more willing to follow instructions to grow and store more.

The report also shows that three other successful conferences have been held; that one new hall has been rented and some of the others cleaned and remodeled; there have been ten baptisms during the year.

We were also delighted to receive a brief report from our members in Finland. This is the first time for months that we have heard anything from them. It said:

Through the grace of God, our men called to the colors have been protected. In spite of the war, fast meetings have been held regularly, and a small Sunday School is sustained in the Larsmo Branch, which is attended by children, almost entirely, of non-members.

These brethren and sisters are paying their tithing, although they cannot send the money out of Finland; so they have accumulated quite a sum; and it is recommended by the presiding elder that some of the money be used for the purchase of a building lot for a chapel.

We have also heard from the Danish Mission. Two sheets of their

publication, *Skandinavians Stjerne*, were mailed from Sweden, and I quote as follows:

A bright moment in 1943 was the reopening of the Frederikshavn Branch, where the Saints have exhibited a zeal and joy for the Gospel that is inspirational. This, the most northern branch in Denmark, should have splendid future possibilities for success, and to other branches and members be an excellent example to pattern after. The Saints in that city do not hesitate to walk eight and ten miles to attend a meeting.

During the past year we came in singular manner in contact with a former missionary, Elder Homer P. Anderson, who at present is in German captivity. Many will remember Brother Anderson from his labors in Esbjerg and Copenhagen. He sends his greetings to everyone individually and writes: "I am praying for the Saints." Do not let us forget him, either, in our prayers.

Through the Women's Relief Society, we have rejoiced in being able to assist our Norwegian brethren and sisters who were in need. To judge by the letters we have received, the provisions we have been able to send to them have been the means to relieve them of real want.

All the Saints in Denmark took this merciful act to heart, and had it been in their power to do so, they would have done it more effectively.

The statistical report, for the year 1943, December not included, shows: baptisms performed, 21; children blessed, 16; members who died, 12; promoted in the Priesthood, 24; marriages, 3.

All the meetings must be held in the daytime, as the people are not permitted to be out after dark.

From the Swedish Mission we get reports regularly as usual, although they, as all other reports, are censored. Quoting from the last letter received March 27, dated January 14:

We celebrated our fifth Christmas with thankful feelings toward God in heaven. Our cities are again immersed in light; provisions and other commodities are exhibited in store windows, and the rationing of commodities has to some extent improved in defiance of the prolongation of the war.

There are at present in this land about 35,000 fugitives of different nationalities, with whom we are sharing our bread, and we know that the Lord blesses our government for our charities which the nation as a whole has contributed. Of course, a certain amount of inflation has been felt, and there are, without doubt, many difficulties for some of our citizens to get debts and credits to balance.

This year we have baptized nineteen people, ordained twenty-five to the Priesthood, and blessed twenty-one children, from all of which we see that the Lord has been good to us. We are so grateful for the peace, love and unity that prevails. We do thank the Lord for the spiritual help which has been manifest in actions. For instance, tithing shows a very substantial increase each year since 1939, and the year 1943 has been especially good.

From the British Mission the last letter, received March 18 and mailed February 24, states:

The *Church News* and *The Improvement Era*, and other magazines are coming in fairly regularly, and we thank you for the material we receive. We have a permit now to send some Church literature to our members of the Church who are prisoners of war. The pocket edition of the Book of Mormon and *The Principles of the Gospel* have been distributed to all service members with whom we can possibly get into contact, that is, those who

have not received the books direct from Zion. Altogether about 600 packets have been distributed.

We have held altogether three L.D.S. service men's conferences, one in London, one in Wigan, and the last one in Birmingham, at which there were about 200 service men and approximately that number of our local members, chiefly young people, present. It was a grand affair. We began on Saturday afternoon with a basketball game between two L.D.S. teams from the north of England. It was a lively game, attended by about 300 people. A sociable, get-acquainted hour was the next item on the program. Then a grand concert followed, and the evening concluded with our Gold and Green Ball.

Sunday was devoted to the L.D.S. service men's conference, and the chapel was packed to capacity. We are planning another missionwide service men's conference to be held sometime in May.

In various parts of the country the brethren in the forces are taking advantage of holding services, Mutual classes and religious discussions. There are at least a dozen places where our brethren are doing this very valued work.

ADVICE TO MEMBERS UPON WITHDRAWAL OF MISSIONARIES

After the 699 missionaries had been evacuated from the twelve missions in the European group, shortly after the beginning of this world war, our members naturally were somewhat discouraged, downhearted and blue. We encouraged them as best we could, advised them as we advise our new missionaries, especially those who are somewhat homesick, and perhaps lovesick, that the best tonic, the best remedy for such sickness and for the blues is a gospel conversation. It is also a good remedy for worry. I think it is really as good—and that is saying something for me—as a fishing trip. You can forget your worries through a Gospel conversation.

We also suggested to our members this motto, or slogan, as we called it: "Every member a missionary." From the reports and letters, I am sure that most of our members are living up to that motto. I would suggest, if I may, that slogan to you fine mission presidents who are here representing the seventeen missions in the North American group. You are losing most of your missionaries; they are being "evacuated" or transferred to the service of our country, and I am sure that the members, if they would follow this motto, could carry on the work. "Every member a missionary."

I know every service man is a missionary. God bless them. I was delighted with President Grant's message to our service men. They are preaching the Gospel, and in the most effective way, as President Grant stated, by their example. People generally, and especially young people, would rather at any time see a sermon than hear one.

EXAMPLE BETTER THAN PREACHING

May I suggest, too, brethren, that we have an opportunity here at home, by our example, to preach the Gospel. There are thousands of strangers in our midst, and if we would keep in mind always the first part of the thirteenth Article of Faith: "We believe in being honest, true,

chaste, benevolent, virtuous, and in doing good to all men," and to so live that it could be said of all of us who are here this morning, and the Latter-day Saints generally, not that we believe only, but that we are honest, we are true, we are chaste, we are benevolent, we are virtuous and we are doing good to all men, it would not matter so much then if we did not have so many missionaries in the field, such an example would be much more effective than all our preaching.

May our Father in Heaven give us the desire, the will-power; the courage and the faith to so live and to follow His slogan, His admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," I pray in the name of Jesus Christ. Amen.

ELDER JOHN A. ISRAELSON

Former President of the Norwegian Mission

Brother Benson mentioned the suspense he had been under. May I say that since returning from the Norwegian Mission in December of 1939, I too have experienced some of the feelings mentioned by him.

I am happy today to meet with you, my brethren, and to report briefly my experiences in that far-off land of the midnight sun.

In July of '39, I received a telephone message from President McKay that he would like me and my good wife to meet with the First Presidency, that a vacancy was to be filled in the presidency of the Norwegian Mission. We came to Salt Lake and were very happy to accept this call. In August we attended the Mission School, and had some very fine, inspirational experiences with the missionaries there, ready to depart for the mission field.

President Colton received the word early in September that those missionaries who had been called to the European countries would have to be transferred to other missions, war had broken out, and they would be unable to go to the missions to which they were called. Some were to have gone to Scandinavia, and they expressed real disappointment that they had to be assigned to other mission fields.

We were scheduled to sail on the steamship "Manhattan," to an English port. That had to be cancelled and passage secured on a Norwegian steamer, sailing from New York direct to Norway, by way of the northern route.

In going to Norway we passed through the British blockade, landed in Bergen, Norway, and traveled by rail from there to the capital city of Oslo.

President A. Richard Peterson and his wife were at the railroad station to meet us, and then for the first time we learned that all the missionaries had been called out of Norway. He said: "I feel sorry for you, President Israelson, to be called here to preside over a mission and having no missionaries."

Some forty of them had left and others were ready to sail the following Wednesday.

As we arrived at the mission home, they were holding an M.I.A. meeting, and a testimonial for the missionaries who were still there. We had the opportunity of meeting some acquaintances and of speaking to many others. President Peterson and his wife left with that company of missionaries the following Wednesday.

Brother Milton Sanders was appointed mission secretary, and he was the only one remaining with us. We soon learned of the condition in the various branches of the mission, and we had letters from some of them urging that we come and help them in the reorganization of the branch, the Relief Society, and the M.I.A. Brother Sanders thought it would be well, before winter set in, to go to the far north.

On Armistice Day, November 11, 1939, we visited the beautiful city of Narvik in the far-off land of the midnight sun. There we set in order the organization, ordained some to the Priesthood, reorganized the branch, and gave them what encouragement we could. They, of course, had well founded fears of what was to follow, because the missionaries were taken out of that branch very hurriedly.

You may remember that Narvik was one of the first cities attacked by the Germans. They bombarded that city until scarcely a building remained. This city is the port through which thousands of tons of valuable Swedish ore has been shipped to Germany.

Then we visited the district of Trondhjem, became acquainted with conditions there, and gave what assistance we could to the Saints. They, too, were very much upset because of the loss of the missionaries from Zion.

A short time later we visited the city of Bergen, and attended a conference there. We found the Saints very much interested, and continuing the work in spite of the handicaps that they had to work under. Some of our leaders had already been called into military service.

Those were the conditions that we met, brethren, in that far-off land, with a Latter-day Saint population of about 1,800. We did all we could, in the few months we were permitted to remain there, to give encouragement to the Saints in all the branches that we were permitted to visit.

About forty years ago, as a boy in my teens, I received a call from "Box B," to fill a mission in Scandinavia. I was very hopeful, of course, that the call would be to Norway, as that was the land of the birth of my father. I thank the Lord for this great missionary system. Over eighty years ago two humble Mormon missionaries visited a little fishing village in the extreme northern part of the country, obtained permission to hold services in the schoolhouse, which was controlled by the Lutheran church, and my grandfather was one who attended that service.

When he came home that evening, he remarked to his wife: "I have heard the true voice of the Lord. I have listened to the authorized servants of God. They have spoken under the power of the priesthood; they have described the Church of Jesus Christ of Latter-day Saints, which has been restored in the United States. They have apostles, proph-

ets, teachers, evangelists, etc. That is the church I have been praying for these many years. I am going to become a member."

He was one of the first men beyond the Arctic Circle to be baptized a member of the Mormon Church. The missionary officiating was Niels J. Hartvigsen.

He soon made arrangements to bring his family to America. So my father, as a very small boy, came with his parents to America by sailing vessel in the early '60's, settling in Cache Valley.

In 1905 I filled my first mission to that land, and was permitted at that time to visit the home of my father, meeting many of his relatives. That little fishing village has contributed more converts, in proportion to population, to the Latter-day Saint Church than any city in Norway, so we are told by the records.

I became particularly interested, on this last mission, in the genealogical work. I found in the mission office hundreds of pedigree charts and family group sheets. I gathered them all carefully together, and thought the wisest, best thing to do was to bring them to our Genealogical Society in Salt Lake City. So I purchased a suitcase and filled that suitcase with thousands of names. Yesterday I asked Brother Kirkham if those names were indexed and available now for Temple work. He said he would make an investigation.

I found many others who have done a great deal of research work, but rather than send their records to Zion, they hope the time will come when they can bring them, because they want the opportunity themselves of officiating for their relatives.

While I was on my first mission I had the privilege of laboring with Sister Widtsoe, mother of Apostle John A. Widtsoe. She and her sister were in Trondhjem gathering genealogical information regarding their ancestry. I found her to be a very wonderful missionary, always anxious to bear testimony of the divinity of this great latter-day work.

I received a great deal of pleasure in reading the book written by Dr. Widtsoe, "Caught in the Gospel Net," and I recommend that book to all our young people, because it shows the great faith of that lady when she received a testimony of the divinity of this great latter-day work.

Another experience I should like to relate. A conference was being held in Oslo, Norway, and two German soldiers, members of our Church—I think they held the Priesthood—were in a camp about two hundred miles distant. They received furloughs to come into Oslo to attend this conference. When they came there, they introduced themselves to the presiding elder, who after securing an interpreter who was familiar with the German language, asked both of those elders to speak to the congregation. They bore very humble and fervent testimonies of the divinity of this work, and said they hoped the time would soon come when they could pursue their work in life and accomplish the things they would like to do.

I pray the Lord to bless us, that we may appreciate our responsibilities in this very critical period of our world's history. Brother Benson

has outlined one of the biggest jobs, I think, we have,—the problem of youth. I am happy to have been associated for twenty-five years with the Boy Scout movement and to have seen the fruits of our efforts there.

May God bless you all, I humbly pray, in the name of Jesus. Amen.

The congregation sang "Come, O Thou King of Kings"—Words by Parley P. Pratt (L.D.S. Hymns No. 158).

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am very happy to be with you here today, my brethren, and to bring you the good news that President Hardy of our Council is reported better today and continually improving, and to elicit upon his behalf your faith and prayers that his recovery may be rapid and complete.

As I came into the building, I met a very dear brother who has suffered something similarly to him, for a number of years, who reports now that he has been completely healed through the blessings of the Lord. We know that it is possible, and if we unite our prayers in behalf of President Hardy we feel sure that he can come back to service and our companionship.

One feels a sense of responsibility in occupying the time of this group of men, and I pray that God may give me His spirit, the few moments that I stand here, that I may say something that may possibly be helpful to a few of us. Before I start out, however, I want to express my very great pleasure at the presence on the stand of the President of the Church, my venerable uncle, and tell him that our constant prayer in our family is for his well-being.

OUR DAILY CONDUCT

We are a missionary group, the First Council of the Seventy, and as we go forth, we constantly have in mind the dissemination of the word of God, the bearing of testimony as to the restoration of the Gospel in the latter dispensation. We study the Doctrine and Covenants for themes to use in approaching the people. I remember that when some of the brethren in early days asked the Prophet to ask the Lord what they could best do for their own welfare, the Lord told them, through the Prophet Joseph Smith, that they could do nothing better than to call the world to repentance; and as I came to the stand, President Young suggested that I talk about this subject.

I have come to the conclusion that there is never a day in my life when it is not essential to my well-being. I think sometimes some of us think of repentance in a rather narrow way, but I am coming to feel that it applies to everything we do in life, whether its purpose be temporal or spiritual. The Lord has told us that there is nothing purely temporal, that in all we do there is a spiritual aspect. I believe that is true, that

every activity, every honest and honorable activity of life should be directed toward the well-being of the sons and daughters of God; and if it is, it is spiritual in its nature.

As we meet each other in our daily walks, we strive to help each other to live better, more successfully, that we may prosper. Some of us are not particularly careful in our dealings with each other, to be honest, and to give all a fair chance. I believe that in all of our dealings there is something to be gained, that a fair exchange is justified; for a fair exchange is no robbery, and that men can deal honestly and honorably with each other, so that there may be profits on both sides of the deal. I believe that we should strive to that end and purpose in all our labors.

I believe that all of us, when we view our own conduct, and can see that we have taken undue advantage of another, have reason to repent. I believe that all of us who, when we think of our sons and our daughters, feel that we have not given them the type of teaching and leadership that they should have had, have reason to repent. There is nothing on earth that is of greater value to us than our children, and there is little that has less care at certain times from certain people. We travel around from place to place, we see frequently children who are allowed just to grow up; they have no leadership in their homes, they have no guidance, and they have no care. Fortunately, that is a condition which is not prevalent in the Church of Jesus Christ of Latter-day Saints.

REPENTANCE A PRINCIPLE OF GROWTH

I do feel, however, that there are occasions and instances in which even our children do not have the type of leadership that they should have, and the prominence of certain sins among us indicates that very thing.

I think that when we go to our rest at night, we should thank God for any success we have had during the day, and ask Him for faith in guiding our children. We should do the same thing when we start upon the duties of the day in the morning. We should ask God for faith in caring for them. Now, if we have not done so, we have reason for repentance.

If we have misrepresented any act, anything in our business activities of the day, we have reason for repentance.

We are constantly repenting of the practical things that we do in life. Whenever a man comes to us and tells us that we can grow more wheat by changing our system, we repent, although we do not call it that. We abandon an old practice that was not good, and take on a new one which is better, but we are not so prone to adopt the suggestions of people who are inspired of the Lord when they come to us and tell us how we can better our spiritual lives. We ought to pay attention to those suggestions because they are prompted by the Spirit of God.

Now, we are daily confronted with the task of deciding what we would like to do, and what we can best do, from the many things we would like to do. None of us can do everything we would like; we have

to make that decision. We have to decide what is the worth-while thing, and what is not. If we have been in the habit of doing things that our better judgment tells us are not quite the best thing that we might do for our good and the good of those depending upon us, we have there a chance for repentance.

Let us inspect our lives and see if we do not, all of us, have room to change our way of living. I feel that many of us do. We, who are here, are the priesthood of God. We are the leaders of the people; we have a charge; we have a duty; and if we can feel that we have fully acquitted ourselves of that duty and responsibility, all is well and good.

Perhaps, as leaders of wards and branches and priesthood quorums, we have need to repent, because we have not fully done our duty. I feel sure that many of us have not. If we all had, perhaps our quorums would be in better condition than they are.

RESPONSIBILITY OF LEADERSHIP

When we accept these offices, we accept a definite responsibility, very, very definite, one to lead. Now, people like leadership when it is good and just, and they approve of it. They follow it. But it is not a common thing for a man to be able to guide a community according to a program that he himself will not subscribe to. Perhaps some of us need to repent of some of our priesthood leadership practices, so that we may be able to say: "Come, let us go in this direction."

I think that is one of our greatest responsibilities as leaders of this Church, that we should be honest and true, absolutely honest and true to the standards of the Church and the obligations of leadership which we assume.

There is no place in all our activities for us to forget this responsibility, and to forget that from day to day we should better our way of living. We should increase our power of leadership; we should be more eager to serve and better qualified to serve. If we cannot gain through the experience of today more power for tomorrow, we are unfortunate. If we should see in the work we do today wherein we have failed, we, as leaders of the priesthood, have reason to repent, to abandon the bad of today, and to replace it with a better system for tomorrow.

Brethren, do not get the idea that repentance is something that is only for the man who does not belong to the Church of Jesus Christ of Latter-day Saints, because it is a thing that applies to us every hour, and every day, and every year of our lives. We will never be perfect, and the last act of our lives may be one of repentance. We should remember it, and apply it.

I pray that God will bless us, that He will make us strong, that we, the leaders of Israel, will have the inspiration of His holy spirit in leading this people, that they can honestly support us and follow us in the things we ask them to do. God bless you. Amen.

ELDER CLIFFORD E. YOUNG*Assistant to the Council of the Twelve Apostles*

As I listened to President Israelson telling us that forty years ago he was called on his first mission to Scandinavia, I was a bit shocked. I was with Brother Israelson in crossing the ocean, and it came to me very forcibly, as he spoke, that time is rapidly passing.

There have been so many lovely things said in this conference that I hesitate to attempt to make any contribution to it. I hope, however, I may add to the spirit of it, and I humbly pray that the Lord will inspire what I may say.

REPORTS FROM MISSION FIELDS

The other day we had the privilege of meeting in the temple with the presidents of the missions. In listening to their reports, it was very impressive to observe the kind of men that the Church has called into its missionary service, men of rare intelligence, men of fine leadership, and men of great faith. Although they are now laboring under extreme handicaps because of the lack of missionaries, yet the manner in which they are carrying on, as reflected in their reports, is very impressive. They are men of God.

In all of the things that were reported by them, there was not an unkind word or a derogatory thing said about any faith, or anyone not of our faith. The spirit of their reports was the spirit of carrying out the work of the Lord as He has revealed it in this day, a spirit to labor faithfully and true.

As we listened to these reports, I thought of the great contribution the missionary system has made to the Church. The leaders of the Church—you—we, all of us largely received our schooling through the opportunities afforded in laboring in the mission field. We may not have converted very many people, but we did convert ourselves, and thus the mission field became a school, from which has come the leaders of the Church. It was not only a mission field, but an institution, the results of which we see in evidence today.

As we listened to the reports and were told that by July there would be very, very few male missionaries in the field, I wondered about the future with reference to this phase of our work. I wonder what will take the place of this great school that has produced so many men of faith and testimony, men who have taken their places as leaders in the wards and stakes of Zion.

THE EFFECTS OF WAR

We were told that our boys who are going into the service are making good. Many of them are, without doubt, but we must not forget the fact that war in and of itself is not a constructive force; it is not an agency

that produces righteousness; nor is it an agency that promotes the standards of the Church. On the contrary, it is an agency that tears down and breaks the very fiber of which men of Latter-day Saint caliber are made.

Yet reports are coming in that reflect that the boys who have been in the mission field, who have grown in this great school and have been educated in it, are making good, and are withstanding the onslaught of evil that comes with war. We are grateful for that. There are many reports that bear this out.

But I believe, my brethren, that when the story is finally told at the close of the war there will be many scars, and we need to have much concern about it. This emphasizes again the need of our keeping in close contact with our boys as far as it is humanly possible to do so under existing conditions. We should let them feel and know that we are thinking of them. This contacting the boys by mail should be made a quorum activity which will not only stimulate the quorum but will also help our boys in meeting conditions that come to them, and the loneliness which at times they must feel.

THE GROWTH OF THE CHURCH

Yesterday we were all impressed as we listened to the statistical report as presented by President Clark. It reflected a marvelous growth and strength. During President Grant's administration the number of stakes has doubled. Then, too, reference was made to the great strides of the Welfare program. Eight years. It is only six years since we undertook projects. At that time a statement went out over the press that the Church expected to take care of its own. Well, in these six or eight years we have demonstrated what we can do, and that we can meet that requirement, if men and women will but subscribe. It is marvelous when you think of it.

In contemplating the next ten years we can visualize the great potent power which lies in this agency of human welfare. It is a part of the Church, a part of quorum activity. How grateful we ought to be for it.

So I say to you, with all the adverse things, with all the problems which youth have to meet, the problems which were suggested by Brother Benson this morning, with it all, we have much for which we may be grateful. Today I join with you in thanking our Heavenly Father for the evidence of the divinity of this work on every hand, the evidence in its growth, in its power and its strength.

I am grateful, my brethren, for my standing in this Church. I am grateful for the testimony which I have. I am grateful for the evidence of leadership found everywhere in the Church.

May God give us power and faith that we may not fail in our trust, and as we grow in our leadership, grow in faith and power, the Church will grow, and you and I need but to look about to see the evidence of what we may expect, with us all doing our duty as God expects us to do.

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

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

Many thoughtful persons in these days are urging a return to the virtues and the way of life of former days. It is their contention that the worth-while things for which America stands are attributable in large measure to the concepts and stability of the founding fathers, and to the persistence of these concepts through the passing years.

A RETURN TO FUNDAMENTALS ESSENTIAL

Some of these students and observers, and they are the ones who arrest my attention and most command my admiration, go so far as to assert, and I think with deep conviction, that it is not only necessary to return to the original principles and ways of work and living, but that we must also recapture the spirit, the faith, and the reverential devotion of our forebears if we are to sustain the drive that will make America achieve her high and glorious destiny. Some are far-seeing and penetrating enough to realize that the principles of liberty and equity and justice incorporated into the institutional make-up of our country were but the expression of the deep-seated personal convictions and concepts of God-ordained righteousness, purity of life and fair dealing which characterized many of the most influential and contributive groups in our history. There are some among these observers, but not all, who are frank enough to accord to religion a major part in the formulation and maintenance of the salutary principles which support American spirit and enterprise. Some plead for more religion, but many are vague as to the method by which our spiritual and moral values may be restored.

I agree that a return to many fundamental principles and practices is essential. I am sure that it is an error to discard time-tested doctrines or procedure merely because they are old. I believe that the soundest growth and evolution come from building on solid and tested foundations. He is reckless who disregards the lessons of experience.

The evidence is abundant to show that we have strayed far from many fundamental conceptions of right and good. I refrain from mentioning governmental policies or tendencies because of political implications. I call attention to those moral and spiritual values which so deeply affect the happiness and welfare of the people and which, in my judgment, are vital to the attainment of true freedom and peace in the world.

A DECLINE IN SANCTITY OF MARRIAGE CONTRACT EVIDENT

Perhaps the first and most striking evidence of departure from time-honored traditions is in the deterioration of the American home. Much has been said on this subject and it is not necessary to go into detail. There is ample justification for the assertion that the marriage compact has in large measure ceased to be a holy sacrament, as it was once so generally regarded, and that it has been perverted and prostituted in millions of cases to selfish and unworthy purposes. Even among those who would

still retain a vestige of its sanctity there are thousands who have perverted the holy ceremony until it has become, as one New York clergyman of long experience characterized it, a "paganistic pageantry" completely overshadowing the spiritual and divine with an ostentatious display of wealth and vanity.

That the holding power in the marital contract is declining year by year is evidenced by the ever-increasing number of divorces, and that the home is fast ceasing to be an expression of high idealism and duty to God and society is manifest in the absence and fewness of children, particularly in those families which by reason of heritage and out of every sense of gratitude and obligation are definitely charged to perpetuate the race of men in whose bloodstream flows the purest concept of liberty to be found in this world. I don't know how it may be with others, but I feel outraged with the disgrace and stigma heaped upon our land by the prostitution of the holy covenant of marriage so widely advertised in the public press—four, five, six and seven marriages undertaken by so-called celebrities within the space of a few years.

These are not marriages within any decent interpretation of that honored and hallowed word. They are arrangements under the sanction of ill-considered laws for purposes which forbid description; yet these nefarious arrangements are publicized together with their salacious dissolutions as well in glaring headlines all over the country for the edification of our youth, who in many instances have been attracted and allured by the glamour of these "celebrities." Is it any wonder that the problems and vexations of good parents are multiplied? One would think that an enlightened press with concern for the country's welfare would find other means of handling such questionable "news." There is a strong temptation to enlarge on the evidences of disintegration of our most basic institution, but I must pass to other trends.

PURITY OF LIFE DEFINED

From the large number of reports which have come to us in recent months indicating increased moral delinquency and from observations extending over a much longer period of time, I think we are safe in saying that purity of life is on the wane and this in spite of numerous scientific advances made in the preservation of health. Purity of life is something more than good diet and immunity from disease. It contemplates a wholesome and reverential respect for the body of man. It looks upon the physical equipment of man as an instrumentality for the achievement of high and noble purposes, not disassociated from the spiritual. It regards pollution of the body as an offense, not alone against health but against the sublime objective of bodily creation. The taking of poison in the form of narcotics and unnecessary stimulants and a wasting of bodily energy in unworthy pursuits all militate against the pure life.

With a deterioration of the pure life, self-control, one of the vital components of character has weakened. Resistance to temptation and to the urge of the passions is growing noticeably less. Self-indulgence and

the craving of new means for such indulgence have become dominating motives with altogether too many of the people. This has frequently resulted in the enervation of the rich and the dismay of the poor. The struggles and deprivations incident to the war effort may have done something to retard the advance of these tendencies, but one cannot help but feel that with the removal of the deterrent the old urges for self-gratification would return with increased intensity.

RELIGIOUS INFLUENCE WANING

It has long been pointed out that religion as a motivating force has declined. In many decades a smaller and smaller proportion of the people are even exposed to religious influence. Churches and Sunday Schools throughout the nation have gradually but constantly decreased in attendance proportionate to the growth of population. The schools have been so completely divorced not only from religious control but from all religious and spiritual influence that they never even have prayer in any of their exercises except for graduation. Just why they see fit to call for divine favor at graduation and not for any other occasions I have never been quite able to understand.

Humanism, skepticism, and atheism have probably grown with the years, although I do believe that in recent times they have not had the comfort and encouragement from science that they were once supposed to receive. Modernists, cults and societies, seeking to explain the phenomena of life, man and the universe in every way other than the plain and simple way in which the Author of the universe explains it, have sprung up in such numbers and with such varied philosophies as utterly to confuse the youth of the land and all others who do not have the good fortune to have their feet planted on the solid ground of truth.

I have mentioned but a few of the many symptoms of society which indicate to the thoughtful observers a great need for a reappraisal of the values in life and for the reestablishment of the verities which have served as guiding posts in human progress. I do not know what proportion of the students of our society think that a return to tested principles is the vital need but I do know that whatever their proportion may be I agree with them. It may seem strange but it is nevertheless true that the only department of research and scientific endeavor in which man has made little or no progress during the past several centuries has been in the realm of human relations. Certainly, as one author puts it, he is just as much or more disposed to fight with his neighbors today as he was three hundred years ago. Present conditions are a most persuasive and cruel attestation of that fact. I believe that some of those who urge a return to fundamentals do so largely because they have despaired of finding anything new that is better than the old.

SAFE LEADERSHIP FOR THE FUTURE

Now, my brethren, I have presented these observations to you because I want to ask a question. This is the question. If it is necessary to

revert to such fundamental concepts, principles, and ways of life as were once upheld and practiced by the founders of our country and the builders of our nation in order to continue its progress and to achieve its most worthy ambitions; if it is necessary to go back in order to go forward, who, I ask, who is to lead the way? Whom have we in America who are most thoroughly converted to the concepts and institutions that have made for her greatness? Who have the firmest convictions of the sanctity and function of the home and of the perpetuity of the marriage compact, not only as the source of domestic felicity here in this life, but for enduring happiness in the life to come? Whose doctrines are best fitted for the qualification of parents and for the nurture and equipment of children? What group in our society have striven most for the attainment of the pure life and demonstrated most effectively their belief in the sanctity of the body as the tabernacle of the spirit? Who have stood most adamantly against the incursion of immorality and a double standard of living among men and women? Who in our country have the most enlarged and authentic vision of her destiny? Is there a leadership available in America who knows without guessing what her destiny is and precisely how it is to be achieved? I know and you know, my brethren, where that leadership exists, and we know that leadership is divinely charged to direct men in our own country and elsewhere to the principles of truth and rectitude which alone can make for happiness in the earth.

I say it with some hesitation because I am loathe to give offense to anyone, but I am convinced that there is no other leadership in this entire country, nor in this world which is adequate to bring people everywhere to God, righteousness and truth. This is so, not because the personalities which comprise this leadership have greater inherited or acquired intelligence, nor more secular knowledge, nor more wealth, influence, and talent than their fellows in the citizenry of the world, nor is it because of the power of their numbers. This leadership comes through two circumstances, first from the revelation of pure knowledge about man and the universe, and secondly, from divine commission to guide men to the truth.

There is no time today even to review the concepts, interpretations, and principles revealed with the restored gospel of our Lord Jesus Christ which provides leadership for the world. Suffice it to say that they cover and make provision for every aspect of human life and endeavor. They amplify, confirm, and revitalize the principles of life taught by the Savior of the world in His ministry among men. They define with a clarity never before available the nature of the fatherhood of God and the sonship of man and the brotherhood of humanity. They resolve the issues of authority. They expound the true principles of government; they glorify learning; they debase ignorance; they extol wisdom; and they extend the vision of man to the most glorious destiny finite understanding has ever conceived. They give to man the dignity, the majesty, and the divine status that furnish the foundation for the most exalted conceptions of liberty and freedom that the world has known.

And with these lofty concepts and enlightening principles has come the divine delegation of Christ's power to administer his gospel among those who accept him. This investiture of authority is carefully and fully defined. It becomes effective in those only who subscribe to the high principles upon which it is founded. Being a principle of truth it flows through those vessels only whose lives conform to truth. This power is mightiest in the humblest, like the Savior who bestowed it. Its possessor must be the servant of all.

THE GOSPEL OF JESUS CHRIST THE NEED OF THE WORLD

Now, you and I know that, stripped of all circuitous and evasive verbiage, the return which our country needs to make to reacquire faith, courage, and integrity to carry forward is a return to the gospel of Jesus Christ. We know that this nation was conceived in Christian righteousness, and we know that our troubles will pass only as and when we consciously adopt as the criteria for all our acts, national and individual, principles of truth enunciated in the gospel of our Lord.

I am trying to believe that when our fellow citizens, as well as countless others in the world, perceive the efficacy of true Christian principles as they are adopted in the lives and living of individuals and communities, many will be persuaded by such a demonstration to yield their lives to the truth of Christ. In our own country there are many thousands of thoroughly good men and women who are watching closely what they regard as our experiment. Many know what we teach and what we say. They are waiting to see whether or not our deeds accord with our professions.

It will not be necessary to have an election to determine who takes moral and spiritual leadership of our country. Our own living and righteous accomplishments will decide that matter. God has called us and set us apart for a purpose. We need never fear that when our solidarity, our virtue, our knowledge, and our goodness are sufficient that there will be provided the means and facilities to advertise our accomplishments and our principles to the world. That will bring leadership.

Today mankind, as probably never before, needs the gifts of the Gospel—wisdom, discernment, vision, and comfort. These precious things come only from good living and prayerful hearts. If, as a nation, we cannot maintain faith, there is little hope for us. We had a lecturer in our city a few weeks ago who held out the view that the world is fast approaching a gigantic competition—a competition that will eventually envelop all nations and peoples—a competition of ideologies which in essence resolves itself into an issue between the liberty of democracy and the power of the totalitarian state. He thought that America would inevitably be the supreme exponent of individual freedom, but he cautioned that in this great contest we should have a poor chance to win the favor and allegiance of the many nations who are expected in the future under the right of self-determination to choose their forms of government if we did not demonstrate more adequately than we have done in the im-

mediate past the virtues and efficacy of democracy. He urged a speedy return to the faith of our fathers and to the restraint and disciplines which a righteous self-control imposes upon us.

When lawlessness is advertised as our national characteristic and the nudity of Hollywood is a pictorial representation of America in the battle camps of the world, it is not too likely that the serious-minded people of the earth will choose us as their prototype of good government and a sound society. God grant that the return to wisdom and righteousness through national repentance for which Lincoln and Washington so earnestly pleaded shall come quickly before it is too late, and God grant that the leadership which He has chosen may be prepared to show the way I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

To you, brethren and sisters, and friends, who are listening in on the air, I would like to say: We who are privileged to assemble in this house sincerely pray that the peace of spirit, the spiritual uplift, which has been with us here, has, in measure at least, gone out over the wires to enhearten, to uplift, and to encourage all of the membership of the Church.

The congregation sang the hymn, "O Ye Mountains High"—Words by Charles W. Penrose (L.D.S. Hymns No. 338).

Elder John B. Matheson, President of the Riverside Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the great Conference was held in the Tabernacle Friday afternoon, April 7, at 2 o'clock.

President J. Reuben Clark, Jr., who was conducting the meeting announced that the services would begin by the congregation singing the hymn, "Do What Is Right" (L.D.S. Hymns No. 185).

Elder Richard P. Condie conducted the singing. Elder Wade N. Stephens was at the organ.

Elder William S. Erekson, President of the Cottonwood Stake, offered the opening prayer.

The congregation then sang the hymn, "God Moves In A Mysterious Way,"—Words by William Cowper (L.D.S. Hymns No. 49).

ELDER JOSEPH F. SMITH

Patriarch to the Church

My dear brethren, and my brethren and sisters who have joined this conference by radio, it is a great honor and a grave responsibility to bear one's testimony to this congregation. Yesterday morning, just before coming over to conference, a man walked into my office whom I had not seen for a number of years. I think I shall name him: President Edward L. Clissold from the Hawaiian Islands. We were boyhood chums together; went through grade school together; were on missions together; and as I shook his hand and felt the strength of those long years of friendship and common ideals, I was singularly impressed with the power of unity; and during the morning session yesterday, as we listened to the message of the living prophet of Almighty God, I was impressed again with his iteration of the need for unity.

UNITY AN ESSENTIAL PRINCIPLE

We are gathered here together at a particularly significant season, even though it be more or less paganistically celebrated by the Christian world; a season whose significance is genuinely appreciated only by Latter-day Saints. The Savior not long before he went to His crucifixion admonished the Twelve and then He prayed to His Father in Heaven, and among other things He said these words:

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are; . . . and for their sakes I sanctify myself that they might also be sanctified through the truth. Neither pray I for these alone, but for them also which believe on me through their word, that they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Disunity is forever a destructive force whether it be war among nations; whether it be civil strife within the state; whether it be schism within the Church, discord within the family, or even turmoil and conflict within the soul of the individual person; for a man divided against himself can no more stand than a divided house. A society cannot be unified except as its members are one together and except as individually they are one with themselves. The matter of wholeness is essential.

CAUSES FOR DELINQUENCY

Modern psychologists have said much in recent years about the integrated personality, and our hospitals for mental defectives are full of persons suffering from conflicts within themselves. They are not whole. It is profoundly significant that this word "whole" is used frequently as a synonym for "health." You remember when the Pharisees saw the Savior sitting at meat with Publicans, sinners, and so on, they

found fault with Him, and He told them that the whole have no need of a physician. It is the basic business of the Gospel of Jesus Christ to bring about a oneness, a wholeness in the individual, a wholeness collectively among the children of God. I should like to leave this one idea this afternoon in the matter of helping the individual to be whole.

We have heard a good deal about juvenile delinquency, a grave problem; and one of the alarming, particularly alarming, aspects of our present juvenile delinquency is that not so great a percentage of it any longer comes from the broken home. While the broken home is still a tremendous contributing factor, we are alarmed to find out that among the so-called "best families" many young persons are running amuck. I am of the opinion that much of this delinquency is the result of conflicts within the individual souls of the young people. What of parents who actually foster and abet internal conflict in their children? I am speaking of Latter-day Saints, or at least members of the Church, who, through certain Church loyalty, send their children to their Church meetings, their Primary and their M.I.A. and their Sunday School; who have their sons go to Priesthood meetings and in due course encourage them to receive the Priesthood and yet who, in their own homes, do not set worthy examples. In such case, the youngster goes to Sunday School and is taught that he should be loyal to the Church; he is taught the principles of the Gospel. He comes home only to find those principles disobeyed in his home. Moreover, the Church teaches him the words of the Savior "Honor thy father and thy mother!" Here he is faced with a divided loyalty. If he is loyal to his parents, how can he be loyal to the Church which teaches doctrines and advocates conduct which his parents by their very lives reject?

Many parents, in so simple a thing as keeping the Word of Wisdom excuse themselves sometimes on the basis of social exigency, sometimes on the basis of business exigency. There is only one basis for it and that is either a lack of belief or moral cowardice. No parent would deliberately subject his child to physical suffering. Any parent who would do that we would say is cruel, and yet it is just as much an act of cruelty and ultimately more damaging, to impale the child on the horns of a dilemma of conflicting loyalties. He cannot be fully loyal to a Church which teaches one doctrine and fully loyal to parents who decline to observe that doctrine. That conflict will be resolved either by the destruction of one or other or both of those loyalties. We need oneness.

The Doctrine and Covenants has explained what the human soul is; what the soul of man is. The body and the spirit are the soul of man, and the purpose of our mortal sojourn is to bring about a complete fusion, to bring about an indissoluble oneness, of spirit and body. If parents will live according to the Gospel, will send their children to be taught in Church organizations and indeed will augment that teaching with teaching and example in the home, then two great forces, the family and the Church, will converge upon the individual youngster to bring about a wholeness, a spiritual health, a oneness without which neither happiness nor salvation can be obtained.

HUNGER FOR RIGHTEOUSNESS TO BE CULTIVATED

We have a grave responsibility to establish in our young people righteous hunger. Everyone of us knows that he has hungers for particular foods. Even now, when I'm very hungry the first thing I think of is a big bowl of beans and a piece of new bread and butter. Why? Because as a youngster, every Monday afternoon that is what I got, and now when I am hungry nothing else tastes so good. We hunger for those things we are used to. When we are hungry, we don't think of a bowl of bird-nest soup, though thousands of Chinese do. These boys who have gone out into the service of their country and get away from home and look about them for a Church to go to, hunt up other boys who are members of the Church and get together to meet. Why do they do it? Because they have a hunger in them established for it. "Blessed are they who hunger and thirst after righteousness." That is no mere figure of speech. Those words were wisely chosen. If we deliberately implant righteous hungers in our children, then when they are from under our roof trees they will bend their dearest efforts to satisfy the healthful appetite wise parentage has helped to cultivate. One can hunger for righteousness just as one can develop evil appetites.

It is my prayer that we shall have the wisdom and the courage so to live that our very lives will be dynamically persuasive examples to our young people of what the Church teaches, so that we may not be guilty of inflicting upon them the agonies of conflicting loyalties, and I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren, that I might enjoy the spirit of the Lord for the moment or two that I stand before you. It is now six years since the present Presiding Bishopric was sustained in its present position. I should like to say that this period of our lives has been a period of inspiration because of the fact that we have had the privilege of being so closely associated with the living prophets of God, these men who receive the mind and will of our Heavenly Father to guide and direct the destiny of this great Church. I am deeply grateful for the association that I have with you, for the privilege of visiting your stakes and wards and observing the high degree of loyalty and devotion to the cause of the Lord Jesus Christ manifested by you.

GRATEFUL FOR LABORS AMONG YOUTH

The Presiding Bishopric is most grateful for the high privilege we enjoy in laboring with the youth of Zion. Of our several responsibilities and duties, we are agreed that the most important is our participation with you in directing and guiding the destiny of the Aaronic Priesthood of the Church. I want to say to you that laboring with boys and young

men, securing their confidence and trust, is the sweetest experience that can come into the life of any man. When one speaks of boys, the memory of the Boy of Nazareth always comes to mind, particularly that period of His life when He was twelve years of age. It was the custom of the Jewish people, when a boy attained the age of twelve, to make him a member of his home community. At this age, a boy was expected to have selected his life's vocation. He was given higher assignments in the study of the law, and, if he qualified, he was recognized by the religious leader, the priest, as a son of the law. The Jewish boy at the age of twelve was extended the privilege of attending the Feast of the Passover, which was held in Jerusalem. Christ at the age of twelve accompanied His father and mother to attend this great Jewish celebration, which lasted for a week. Thereafter, His parents, Joseph and Mary, started their homeward journey, and at the end of the first day of travel, they discovered Jesus was not with them. They immediately retraced their steps to the city, and, after searching diligently, they found Jesus in the temple, discussing with the scribes and wise men the problems of the day, propounding and answering questions to the amazement of these men of learning. Mary reproached her son in the following words: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

Jesus Christ, at the age of twelve, was aware of His great mission in the world, and in this day, twenty centuries since the Boy of Nazareth lived, it is most inspiring to know that young men at the age of twelve are given definite Priesthood responsibilities. The Boy of Nazareth received His training and assignments under the old Mosaic law. The young servants of God today receive their assignments and Priesthood training under the law of the divine direction of Jesus Christ, who has set in motion the great training program for the young men of the Church. The Priesthood extended to young men is the Aaronic Priesthood, after the order of Aaron, the heritage of which belongs to the descendants of Aaron and Levi; but until such time as these descendants claim their Priesthood inheritance of necessity the work is being carried on by the heirs of Ephraim and Manasseh, whose heritage is the Melchizedek Priesthood. However, the Aaronic Priesthood for these young men becomes a great school of preparation for the higher order of the Priesthood, the Melchizedek Priesthood.

THE AARONIC PRIESTHOOD AND ITS FUNCTIONS

The Lord, in making known to the Prophet Joseph the powers and the rights of the Priesthood, indicated in the 107th section of the Doctrine and Covenants: "Why it is called the lesser Priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances." (D. & C. 107:14.) This statement of the Lord to the Prophet Joseph has provoked some thinking on my part, particularly as the Priesthood is related to Latter-day Saint

homes. If every Latter-day Saint home were in order as it should be, the head of that home would be one holding the Melchizedek Priesthood, the Priesthood after the order of the Son of God, and all the sons in that home of the age of twelve and over would hold the Aaronic Priesthood, an appendage to the higher Priesthood.

It occurs to me that after all, a son is an appendage to his father. He is a part of his father, and how glorious it is to contemplate the relationship of father and son in connection with the holy Priesthood of the Lord Jesus Christ. As the Aaronic Priesthood is an appendage to the Melchizedek Priesthood, the son is an appendage to his father, and hence they become one in the work of the Boy of Nazareth.

One of the evidences of the divine origin of the Priesthood is in its organization. Standing at the head of the Aaronic Priesthood in every ward as the presidency are three high priests, constituting the bishopric of the ward. The young men of the Church come in contact with and immediately under the direction of these common judges in Israel, these men who are endowed with inspiration from on high to guide and direct the destiny of these young servants of the Lord Jesus Christ. The bishop, according to divine revelation, stands at the head of the priests' quorum, the Lord making it known to Joseph Smith: "Also the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—This president is to be a bishop; for this is one of the duties of this Priesthood." (D. & C. 107:87, 88.) This is as it should be, for as a boy passes from adolescence to young manhood, the Lord's servant, the bishop, becomes his counselor, becomes the president of the priests' quorum to which he belongs, preparing him to function in the office of a priest as did John the Baptist of old, and eventually so qualifying him that he may receive the Melchizedek Priesthood.

As with a bishop, so with his first and second counselors. These men constitute a part of the presidency of the Aaronic Priesthood of a ward. Therefore, the first counselor should be intensely interested in the welfare of teachers or deacons and the same applies to the second counselor, affording a training for the twelve-year-old and the fifteen-year-old boy which will qualify them to receive higher offices in the Aaronic Priesthood.

DUTIES OF BISHOP IN RELATION TO THE AARONIC PRIESTHOOD

The bishopric of the ward participates in all of the steps which mark a young man's spiritual progress. First, in fast meeting, under the direction of the bishopric, the infant boy is presented to the Lord to receive a father's blessing and a name. Second, the bishopric directs his baptism, and in fast meeting assembled, directs his confirmation. Third, the Priesthood is conferred upon him under the hands of the bishopric, as Aaron conferred it upon Joseph Smith and Oliver Cowdery. Fourth, the bishopric recommends him for advancement to the Melchizedek

Priesthood. Fifth, the bishopric recommends him to the First Presidency for missionary service. Sixth, the bishop of the ward issues a certificate of worthiness in evidence of clean, sweet living, which permits the young man to enter the house of the Lord to receive his endowments and be sealed to his life's mate for time and eternity.

As we contemplate the relationship established by the divine Priesthood of the Lord Jesus Christ between young men and the bishopric of the Church, it should be a great source of inspiration and motivation, not only to youth but to parents and the men who preside over the Aaronic Priesthood, parents and members of bishoprics cooperating together to the end that these young men may become more than the Jewish boy at twelve, a son of the law, but instead well-trained, devoted, faithful servants of the Lord Jesus Christ.

No young man can render service in the Aaronic Priesthood sincerely without feeling the influence of the Boy of Nazareth. For example, the deacon who participates in the administration of the sacrament must think of the fact that Jesus Christ was the first to pass the sacrament to the congregation. It should have a beautiful and sacred influence upon the mind and heart of every deacon.

The ordained teacher, whose right and duty it is, as the Lord indicates in the 20th section of the Doctrine & Covenants, verse 53, "to watch over the Church always, and be with and strengthen them," is afforded a magnificent opportunity in connection with their Melchizedek Priesthood companions in watching over the flock and particularly in training young men in the great art of teaching the divine laws of the gospel. He learns to express himself freely, and in preparing a message for the people, he unconsciously converts himself to the great truths of the restored Gospel. Again this duty of teaching the people follows the example of the Boy of Nazareth, for he was the Great Teacher.

The office of a priest is one of the most inspirational offices of the entire Priesthood because of the duties involved. To kneel at the sacrament table and utter the revealed blessings on the bread and water as Christ repeated them before His assembled apostles should inspire a young man to the most high and noble motives and impress upon him the necessity of living a sweet, clean life. The privilege of performing the ordinance of baptism is one which must impress upon the young priest the reality of the Priesthood and the authority that it carries, for no young man could utter the revealed baptismal prayer without feeling that he has indeed been commissioned of Jesus Christ. With uplifted hand, he declares to the candidate and to the world, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The utterance of the prayer gives him the assurance, the testimony, that his authority is valid, that the visitation of John the Baptist was a reality, and that the priesthood he holds was handed down from John the Baptist through Joseph Smith.

OPPORTUNITY FOR SERVICE

The Aaronic Priesthood affords the privilege of service, and with that

service there comes a fundamental training in Priesthood work to the end that some day these young servants of the Lord will receive their Priesthood inheritance, namely the Melchizedek Priesthood, which Priesthood is after the order of the Son of God. In the minds of the Presiding Bishopric, there is no question but what this sacred privilege of Priesthood service will inculcate into the hearts of these youthful servants a testimony of the restored Gospel, and they will become thoroughly familiar with the fundamental principles of the plan of life and salvation. They are taught to be clean in body and mind by observing God's law of health and to observe the law of dependability, for an assignment to pass the sacrament, to teach the people, to bless the sacrament, or to baptize someone is equivalent to keeping an appointment with Jesus Christ. The lesson of rendering service unto others exemplifies the second part of the first great commandment, "Love thy neighbor as thyself." The payment of tithing is a manifestation of their desire to return to the Lord His portion for the building up and sustaining of His kingdom here upon the earth. Participation in the welfare program affords a training and experience that will qualify them fully for the carrying on of this most important work when they obtain a place in the Melchizedek Priesthood.

TESTIMONY OF A YOUNG MAN

A great deal is said about the problem of juvenile delinquency, but how often do we consider that in our hands rests the solutions and the implements whereby the youth of Israel can be so trained that they will accept the declaration of the Boy of Nazareth, "Wist ye not that I must be about my Father's business?" Any young man trained properly and fully in the Aaronic Priesthood will so live that his parents will never be plagued with any kind of problem in juvenile delinquency. An illustration of what Priesthood training will do for a young man supported by excellent parents came to my attention in a recent conference wherein a young man was invited to speak. He said:

Brethren and sisters, in two days I will be eighteen years of age, and you know what that means to me. I expect to be inducted into the armed services of my country. To many this seems a hard thing for one as young as I, but it is easy, for there burns in my heart a testimony of the divinity of this great work, and because of that testimony, my heart is filled to overflowing with gratitude for the many blessings the Lord has so generously bestowed upon me. I'm grateful for my beloved parents, grateful for the Priesthood I bear, and grateful for the knowledge that should my life be taken in battle, I shall return to Him who gave me life. I'm grateful for the opportunity of mortality, and the spirit of testimony which whispers to me that I shall again have my father and mother and that the privilege of serving the Lord on the other side shall be made available to me.

The attitude of this young man, his testimony, his cleanliness, his implicit faith are all the results of a splendid home and his loyal devoted service in the cause of the Boy of Nazareth.

ADULTS HOLDING AARONIC PRIESTHOOD

Bishops preside over young men from twelve to twenty-one years of age, but there is another great army of 36,880 men over the age of twenty-one in the wards and stakes of the Church, still holding the Aaronic Priesthood. It is needless to point out to you that they, too, are your responsibility and mine, and these souls are precious in the sight of the Good Shepherd. There devolves upon us the responsibility to so motivate them and inspire them to the end that they will qualify and make themselves worthy to receive the Melchizedek Priesthood and all of its attendant blessings.

The future of the Church depends upon the youth of today. Their leadership will be no more effective nor efficient than that for which you and I qualify and train them.

May we inspire every boy and young man who comes under our direction to so live the gospel and feel the importance of the priesthood that the young sisters, the companions of these boys and young men, will also be influenced to live righteously. Then, at some future date, because of their virtuous lives, these young men and women will enjoy the blessings of the Priesthood together with their life's companions. May the Lord bless us to the end that our efforts in behalf of these young servants of the Boy of Nazareth may bring into fruition his statement, "Wist ye not that I must be about my Father's business?" which I humbly pray will be the blessing not only of the Aaronic Priesthood but of the Melchizedek Priesthood and every mother and every daughter in Israel.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

As an example of the doubts and the vain philosophies in the minds of some of our young people I want to read you a few statements contained in an article that appeared in a publication from our own state university during the last few weeks:

A YOUNG STUDENT'S IDEA

Heaven is for children. To the child's mind it is real. For the adult it belongs to the world of fantasy and make-believe. If we have become adults we have left the idea of heaven behind. Perhaps the only mature individual who finds the everyday exhilarating and promising is the one who has supplanted his childhood beliefs in another worldly heaven with confidence in a heaven on earth. . . . The modern world is concerned chiefly with ethics rather than with theology, with better living than with the methodical analysis of the hereafter.

I suspect that that young student was thinking of the kind of heaven that too frequently is pictured, which requires much hymn singing and ever so much praying with rows and rows of saints kneeling in perpetual adoration as a continuous occupation; and perhaps his idea of God and the Creator is similar to that which has been expressed by one writer who

spoke of God as "a sleepless active energy that actuates all things, so small and yet so complex as to dwell in the wonderful energies of life and sound and electricity, in the vital processes of human and animal form, in the motivating influences of the human heart," and so on. Such a one, who believes thus, would have no faith in the teachings of the scriptures or an understanding of their import. To one such the Church of Jesus Christ would be relegated to a mere organization of man, lacking either the reason for or the authority to administer the ordinances of salvation.

HEAVEN A REALITY

Heaven, as we have usually conceived it, is the dwelling place of the righteous, after they have left this earth life, and the place where God and Christ dwell. Of this happy state 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." The location of the place was made clear by the revelations of the Lord to us in this day when he said that the earth was to be the abiding place of those who were to inherit the celestial glory and that it would be cleansed from impurity in order to become that holy place. How the earth was to be prepared for that condition is indicated in brief visions recorded by a prophet who said he "saw a new heaven and a new earth." (Rev. 21:1-4.) Another said "and the end shall come and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." (D. & C. 29:23.)

The Prophet Joseph, speaking of the condition in which the earth would then be, after that cleansing and that purification, in its immortal state, declared that the earth would be as a crystal and a Urim and Thummim unto those who would dwell upon it. The interim dwelling place of the spirits, while this great change is taking place, is indicated in the revelation where the Prophet speaks of "a place of happiness called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow." This rest spoken of was not to be a condition of inactivity but rather was to be what the Lord called it, a place where men and women were to enjoy the "fullness of his glory." To say that there would be no such a place as the state where one could have rewards or punishments for the things done in the flesh, would be to say that there would be no such a thing as a judgment; and to say that there would be no judgment would be to deny that there was atonement for the sins of mankind or that Jesus Christ was the author of salvation, the plan by which man could be sanctified for that holy state. To say that there was no such a thing as the atonement would be to define sin merely as a philosophical formula. If one were to doubt in a life after death or in a resurrection from the dead, as such a belief would imply, then man would be of all men most miserable, because he lacks faith in that which would follow after her life here upon this earth.

I have tried to think how a man would guide his life if he had this sort of feeling and this disbelief in heavenly things. Life, with its fleet-

ing opportunities, it seems to me, would be a mad scramble for the satisfying of one's selfish ambitions and the seeking of worldly gain. Against that the Master declared himself in a parable where He spoke of the man of affluence who was seeking about for a place wherewith to bestow his goods:

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:18-21.)

FAITH IN HEAVENLY THINGS AN ANCHOR

Without the discipline of the rewards and punishment that are spoken of in the plan of life and salvation, passions and appetites would go on unbridled; vice and crime would go on unchecked and wickedness would stalk our days. If the Church is but man-conceived, then our care of the needy would not be for the spiritual and temporal welfare of those who are to be assisted, but our care would be extended, as is the case with so many public institutions, merely with the political or the social or the economic welfare of the state or of the individuals who administer it as the chief consideration.

I have a feeling that whenever we have among our leaders those who would say that the care of the needy should be left to public institutions and not to the Church, there we have men who lack the spiritual insight into the spiritual values involved in caring for the unfortunate.

In the parable of the Savior at the close of the great Sermon on the Mount He taught very plainly the doctrine that the storms of life would descend upon the wise as well as the foolish and by inference, upon the good as well as the bad, upon the rich and the poor, and that only those would survive, when those tests and trials should come, who had built their house upon the rock, because they had listened to the things which the Lord had taught them concerning the Gospel plan.

In battle those with faith in heavenly things forbid a dangerous fatalism that oftentimes induces carelessness and recklessness in combat as well as in private conduct. The kind of difficulty in which our young men today find themselves, the terrible struggles through which they are passing in battle, is revealed in an interesting bulletin we have just received from one of our chaplains down in the Italian area. He starts this bulletin by quoting from President Grant's great blessing to the boys in the military service some time ago. As I heard President Grant declare again a blessing upon our boys, I thought how well it would be if the bishops of wards and the presidents of stakes who have chaplains or our coordinators from their stakes now serving with the armed forces would write out that message and ask that they include it in their publications so that every boy in the service might have the chance to have the words and the power of that blessing.

EXPERIENCES OF BOYS IN THE ARMY

Here was the description of some of the conditions of four hundred fifty of our boys who were in that African and Italian area:

Two of our brethren in the infantry were killed during the month on the beachhead. The base censor has informed us that their names may not yet be divulged. I recall the last time I saw them. It was at a sacrament service in a make-shift medical dispensary in a town taken a short time previously. One of them administered the sacrament. Our pioneer forefathers used to sing, "And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow, too, with the just we shall dwell." Those appropriate words, "Come, Come Ye Saints," seem to particularly apply to our day. It probably will be welcome news that _____ who was formerly reported missing in action is now definitely known as a prisoner of war in Germany. _____ is in the hospital convalescing from a shell fragment wound in his leg. Lieutenant _____ who was referred to last month as being grateful for escaping with his life when a German one hundred fifty millimeter shell struck his truck and failed to explode, is this month spending time in a hospital recuperating from the after-effects of the thunderous jolt. _____ has been released for duty again after recovering from an encounter with a shell fragment. _____ is still having his injured foot looked after by the medics but expects to be returned to duty shortly. _____ had a brief career on white sheets while getting over the effects of a mortar shell piece that crashed through his helmet and grazed his scalp. _____ fell down an eight-foot well shaft one dark night recently while under the range of enemy guns. _____ is being treated for shrapnel under the arm. _____ is being treated for frozen feet. Three other L.D.S. men, have been hospitalized for minor illness and so on.

Then he quotes two brief statements from two of our boys who have written from distant stations:

An artillery shell landed where I had most recently been. I don't know whether it was luck or inspiration that caused me to move, but whatever it was I am mighty thankful.

And another said this:

I have one of those pocket editions of the Book of Mormon. I have just completed reading it and let me say it is the best book I have ever read. I was astounded at the wonderful prophecies it contained. My testimony has certainly been increased since I read the Book of Mormon. I can sincerely say the Gospel means more to me than anything else in all the world.

When I see the faith that such of our young men are exhibiting I say likewise, thank the Lord for the power of the Gospel that they have had to guide them and keep them safe. I contrast the words written into this statement of the young student, in expressing a disbelief in a heavenly reward, with the picture of a young man who stood on the prow of the vessel going over toward the invasion coast. As the ship neared the coast within two hours' distance the men were becoming very nervous. The commanding officer was anxious as to the results of the mental strain upon the men. This young man stepped forward and said,

"Would you mind if I talk to the boys a few minutes?" And one who heard his voice wrote home to his father, a business man in the east, not a member of the Church and said, "Father, that boy talked to us for two hours, just a young man. He told us that even if our lives were taken and we had lived good clean lives, we need not be concerned, because God had a reward for the faithful, and we weren't dead actually, but we lived again and our spirits were more active than they could be here in mortality." He said, "Father, when I inquired of that young man as to who he was, I found that he was a member of the Church of Jesus Christ of Latter-day Saints."

In my home the other night, I had a young man who spent eleven months in the Aleutian Islands, discharged because of shell-shock and injuries, recently baptized a member of the Church. He told of having met some of our boys up in the Aleutians, who invited him to come to their Sunday School. He said to me:

Brother Lee, the nearest thing I can describe in comparison to my feelings as I stood with those boys and worshipped with them, was a feeling I used to have as a little child when I clung to the knees of my mother so that I wouldn't fall. Now the Gospel has meant just that to me. I cling to it as I used to cling to my mother, so I will not fall.

As I saw this young man shattered somewhat and in a highly nervous state, because of the recent shell-shock, and in his physical disability I thought of the many thousands of our boys who may come home to us, some of them maimed and wounded as he, many of them wounded in their hearts, hurt in their thinking, and all of them needing sympathetic understanding and direction. I am asking this body of Priesthood—are we recognizing our responsibility as Priesthood quorums of the Church to be the stay and the guide of these boys as they are now in service and to be that agency that will welcome them back into the fraternity of civilian life?

A PLEA FOR MORE SPIRITUAL FOOD

As I thought of my own childhood experience and that which induced faith within me, I remember that in our sacrament meetings we didn't expect those from outside the ward to come and speak to us except on special assignment. Every man was expected to prepare himself so that when called he could stand up, as they said, "and give a reason for the hope that was within him," and I remember their testimonies. I remember their doctrinal discourses. I remember how I as a boy, grew upon that kind of spiritual food. I am asking today, are we partaking of a modern trend that makes of our sacrament meetings little else sometimes than a place for political discussions or for concerts? This is a place and a time when we ought to do more to teach the plain simple doctrines of the Gospel than we have ever done before. Our ward teachers should be prepared to go out into the homes of those who have not been privileged to come to sacrament meetings. So in all our activities may we be faithful. May we be as the teachers of Zion. May we be as the Apostle Paul said to the Corinthians:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (I Cor. 2:1-5.)

As the leaders of Israel, may we so study and prepare ourselves that we, like the Apostle Paul, may preach the doctrines not of the world but the doctrines of the Lord Jesus Christ, that the faith of Israel might not be builded on the wisdom of man but on the power of the Lord Jesus Christ, I humbly pray in His name. Amen.

The congregation sang the hymn, "I Need Thee Every Hour," (L.D.S. Hymns No. 387).

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The Saints listening in will be grateful to know that President Grant is with us, blessing us with his presence again this afternoon.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I pray that I may enjoy the blessings of the spirit of the Lord. After thirty-one years in service with the youth of this Church it has been of great interest to me today to hear so much said about youth.

THE DUTY OF PARENTS

Recently at one of our stake conferences one of the leaders of the stake said to me, "Brother Kirkham, after the morning meeting I wish you would take the opportunity to walk home with my son. I wish you would have a little talk with him. He is not going to his Sabbath School, and I wish you would have a chat with him." So I looked for the opportunity. I took the chap by the arm, and we started down the street towards the home. I thought a very good approach would be for me to say: "You know, you have a great father, a fine man, and so I started out with words like these, and then the boy immediately turned to me and said: "Brother Kirkham, I wish you would talk to my father for me. In all my life he has never been with me to a movie. He has never taken me with him, I haven't even had a game of checkers with him. I would appreciate it." Well, we began to talk about other things.

I handed my own daughter recently, one of our new publications in

*Friday, April 7**Second Day*

Church literature and calling her by name I said, "Here's a fine book. Hope you'll read it and enjoy it." She took the book; then placed it over on the piano and said: "I'll tell you, father, I don't want that book. I want to talk with you," and I heard something that pierced my heart.

AN AARONIC PRIESTHOOD INCIDENT

I recently went through the Southern States Mission and on a number of occasions we had banquets given in honor of the Aaronic Priesthood. In one of the very large cities of the southland they invited in the mayor of the city, the judge of the juvenile court, and other dignitaries to the banquet. I shall never forget when I saw the judge of the juvenile court come in. He was smoking a large pipe. He came rather courageously up to the front, a fine southern gentleman, and he came as I suppose he came to many other banquets on other occasions like this. He joined his friends and the city commission, and the mayor of the city up at the front. In a few moments the program began and a boy arose and said: "I have been asked to speak about the Aaronic Priesthood. I am so happy to know that the Lord has favored me to hold the Aaronic Priesthood, this great blessing of my Heavenly Father to me, to hold his holy Priesthood. You know, I can't smoke; I can't drink, for I hold the Priesthood of God," and then I saw the juvenile judge take his napkin and without much notice, cover his pipe.

EXPRESSION OF CONFIDENCE IN THE YOUTH

Brethren, I wonder if we are fair. I wonder if it is fair to say it is juvenile delinquency. Maybe it's juvenile judge and father delinquency. Maybe that's the truth. Of course some are delinquent, but I want to appeal to you to have faith in them. I am thrilled by the faith of the youth of this Church. I feel in my heart definitely it is the greatest generation. They have come to fulfil destiny. They have come to do a work that challenges the greatest of spirits and I feel they are doing it. Oh, yes, some of them falter—there is a fringe. Surely, there always will be.

I went to the university yesterday, after our afternoon meeting, and met four hundred fifty-five youths. A member of the faculty of that university said: "Kirkham, I've had a great time today. My, how thrilling it is to meet the youth of this generation!" Then he told me how they challenged him in his class rooms.

Did you hear of that young man who came home from the South Seas, not long ago, and when Sunday came he said: "Father, Mother, let's go to church today." And the father turned to him and said, "Say, that is rather new. You've never invited me to go to church before." "Well," said the young man, "I had a great experience, Father, down in the South Seas. One day I was trading with a black man. He had a fine piece of carved ivory, and I was giving him a piece of jewelry in exchange, and he handed the ivory over to me and then said, 'Are you sure you will be happy with this trade?' and I said to him, as I caught the meaning of his deeper thought, 'What makes you ask me that question?' 'Oh,' said the

black man, 'A few years ago a missionary came to this island, and he told me the story of Jesus of Nazareth, and he told us if we had real happiness it must come from within.' "

"Well," said the young man to his father and mother, "I want some of that. I want what the black man had. I want that in my life." They went to church.

I sincerely feel that 1944 will probably be one of the greatest years in all recorded history, and I try to say those words very thoughtfully. From what has been said by our commanding officers of the armed forces of the allies and what has been said by thoughtful men, this is to be truly a great year. I do not know when battle shall cease, but the leaders all declare this is the hour of destiny.

We are facing a great election in the United States, and men are going to be tried. We have positive opinions in America. I hope we always will have, and that we will understand each other when we speak freely in the defense of our ideas. We must learn to live together and face truth and speak it as God gives us light.

I appeal to you, my brethren, and I talk most to myself, may God help us that we shall have faith in youth. May we live worthy of their leadership. May we search deeply into our own lives for the troubles about us, and may God give us strength to go to him humbly in prayer and obtain His spirit, for with that spirit we shall be powerful in their sight, to our own satisfaction, to the glory of God and the furtherance of this great work for which I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We have just heard from Elder Oscar A. Kirkham of the First Council of the Seventy. Our next speaker will be Elder Mark E. Petersen, the newly chosen member of the Council of the Twelve. He will be followed by Elder John A. Widtsoe of the Council of the Twelve.

Brother Petersen, for the people and for your associates, I want you to know that you are welcome, that we love you, and that you have our unbounded sympathy and support.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

Thank you, President Clark, I deeply appreciate those words.

AN EXPRESSION OF GRATITUDE FOR BLESSINGS

My brethren, it is extremely difficult for me to address you this afternoon. I was greatly shaken by the call which came to me yesterday. I feel that I am the least among you all. I have never felt so humble in all my days, as I do at this present moment.

I am indeed grateful for the Gospel of Jesus Christ. I am most happy that the Lord permitted me to be born in a Latter-day Saint home, where my parents taught me to believe in the message which they had received in a foreign land, the message which I shall bear to all the world through the rest of my life.

I am indeed grateful to my parents for this great thing which they did for me, as well as for all other things that they have done.

I am thankful for the beautiful home life that I have always had, and that I enjoy at the present time, with a lovely family and a wife who stands by my side and supports me in every endeavor in the Church.

I am grateful for you, my friends, so many of whom have expressed to me your good wishes, in telephone messages and letters which I have received.

A TRIBUTE TO PRESIDENT GRANT

My testimony has been strengthened through the years by the visits I have made to the Church offices as a representative of *The Deseret News*. Twenty years ago it was my pleasure to make my first visit as a reporter there, and to become acquainted with President Heber J. Grant. He has thrilled me throughout those twenty years. I know as I know that I live that he is a prophet of Almighty God. I love him with all my soul; my family loves him. We are grateful that we can say with you that "We thank Thee, O God, for a prophet."

I am grateful for my association with these other brethren who stand at the head of the Church. Most of them I have known for years, and I also love them with all my heart. They have been most kind.

A PLEDGE OF LOYALTY

I know that God lives. I know that Jesus is the Christ and the Son of God. I know it as well as if I had seen him, and I shall take great pleasure in declaring His word for the remainder of my life.

I am thankful for my testimony of the divinity of the mission of the Prophet Joseph Smith. I love him. I have read all I could find about him. I know that God spoke to him and appeared to him, and I know that his testimony, for which he died, is true.

I willingly and gladly, although most humbly, accept this great call which has come to me. It certainly has humbled me; it has humbled my family. I pledge to you my best effort. I love the work. I shall give it my full strength and all the talent which God may give to me.

I know that without the help of the Lord I am powerless to do any good in His ministry; but I know that if I live righteously, He will be with me. I bear you my testimony to the truth of this work, and I do it all in the name of the Lord Jesus Christ. Amen.

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

Elder Mark E. Petersen, the newly chosen member of the Council of the Twelve, has just spoken to us and borne testimony and pledged a fealty which has touched our hearts and will touch the hearts of the Church.

Elder John A. Widtsoe of the Council of the Twelve will be our next speaker.

ELDER JOHN A. WIDTSOE*Of the Council of the Twelve Apostles*

My dear brethren and fellow workers, this has been a very enjoyable conference to me, and I know to all of us. A spirit of peace has been here, and that is as it should be, for the head of this Church is the Prince of Peace.

That which has been said during these two days has been interesting, instructive and impressive. I have been built up in my testimony, as well as in my knowledge of the Gospel. I have felt to thank the Lord, time and again, as I have looked into the faces of you, my fellow workers, for the faith and devotion to truth and to the cause of the Lord, His truth, which I know abide in you.

ACCOMPLISHMENTS OF THE CHURCH REFLECT FAITH

I am certain all of us were, shall I say, astonished, when we heard the report of the year's activities of the Church. Most of us had no idea, living in our little corners, doing our duty well in them, how great is the accumulation of service the Church is rendering. The twig planted by the Prophet Joseph Smith, under God's direction, on April 6, 1830, has grown into a mighty tree, bearing bountiful and good fruit.

The thing that impressed me, I think more than anything else, when the report was read, was that every dollar mentioned, every can of fruit reported, represented a spiritual value, greater than the dollars, better than the can itself or the fruit within it. The dollars and the cans reflected faith, faith in our hearts and in our actions. It reflected the nearness that the Church of God is building toward the Father of us all.

When I heard President Grant's eloquent, impressive address—and he gave us the spirit of the conference—it was evident again that this Church is built upon eternal realities. I thought as I heard the reading of his address of a statement frequently made in sacred writ, that "the course of God is one eternal round." The Gospel does not vary nor depart from truth. In every age, in every dispensation, in every day and in every hour, all that we can do is to live righteously before the Lord, and to make use of the eternal principles which have been handed down to us from the day we lived in the heavens, and which will continue to the very end.

My heart has been filled with gladness during this conference. I am

grateful for the calling into the service of Brother Mark E. Petersen, as I am for the other brethren who have come into the Council of the Twelve recently, and of course for all who have served longer. I have known Brother Petersen for some time. He is one of us, a faithful Latter-day Saint. We can trust him.

CHARACTERISTICS OF THE PROPHET JOSEPH SMITH

In preparation for this conference, I have thought about the present perplexed and pitiful conditions of the world. I was led to turn back the pages of history. It is said that "history repeats itself," and so I thought that perhaps I might discover some solution for our present-day problems by reading history.

I turned, as I often do, to the Prophet Joseph Smith. I came into this Church from another Church, a man-made Church, one that is without the substance of truth, though filled with good people, deceived in their belief. When I found in this Church the true Gospel of the Lord Jesus Christ, I fell in love with Joseph Smith. I have been in love with him ever since.

So I turned back to see if I might discover something that he had said that might help me in clearing my own thinking. If you are willing, let me take you back a hundred years.

A hundred years ago the Prophet Joseph Smith was living out the last twelve months of his life on earth. It must have been a terrible year for him. Enemies, and bitterness of feeling sprang up on every hand against the people and leaders of the Church. Lawsuits followed lawsuit. There was no peace, especially for Joseph and his brother, Hyrum. It would seem, as one reads the story of that year, that the events that transpired during those twelve months were too trying to be endured by ordinary mortal man.

Therefore, I was thrilled when I found the Prophet's own words as to how he felt in the midst of tribulation and persecution, when facing death, for he no doubt knew that eventually his enemies would destroy his life. He expressed a great calm of spirit. In the midst of the storm and stress of the day he was calm. There was a majesty of calmness about him as he said:

The Great Jehovah has ever been with me. The wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than I ever felt before.

In substance, that message has been given over and over again in this conference, for it is another way of stating the results of obedience to the great eternal, everlasting truths of the gospel. Would we not all like to be able to say that the great Jehovah has ever been with us, that the wisdom of God directs us in the seventh hour; and that we feel in closer communion and better standing with God than we had ever felt before?

As I read that message, I began to understand how he could walk as a king, in the midst of circumstances of distress and persecution which

marked the last year of his life, though not peculiar to that year, for he was ever persecuted, even feeling the attempts of the Evil One to destroy him and his work.

EXPERIENCES OF THE PROPHET'S LAST YEAR

The experiences of his last year came to a culmination in the great April conference of 1844. It began on Saturday, the 6th of April. It continued through until Tuesday—four days. The weather was good, almost perfect. More people attended that conference than had ever gathered before at any Latter-day Saint conference.

The Prophet was not feeling his best physically. He said on the first day that his lungs troubled him, and the sermon, which he had promised to deliver, he would give the next day. On Sunday he did give it. It is one of the most marvelous messages ever given to humanity, spoken by human lips.

That conference was remarkable in many ways. The Prophet's mind seemed to sweep, as it were, the horizons of eternity. He touched upon the things that are far beyond—the things of eternity. This sermon is known in our history as the "King Follett Sermon," a most remarkable document. I am glad that Elder Joseph Fielding Smith included it in his *Teachings of the Prophet Joseph Smith*.

He taught revealing doctrines never clearly told before, since Christ, or perhaps since Adam, of the nature of God, our Heavenly Father, and of the destiny of man. The doctrine as there taught has become incorporated into our thinking and writing, in our books and sermons, without knowing exactly when or how it was first stated.

It was at that conference that the land of Zion was defined. The people who had joined the Church—ordinary people like ourselves—had perhaps thought of Kirtland or Missouri, as the land of Zion. But at this conference the Prophet said that the land of Zion is all of America—North America and South America. As we read this account, our minds go back to the days soon after Christ, when Peter himself was inclined to believe that the gospel was for a limited few, in a limited place, until God himself, by revelation, taught Peter that God's work is for all the world and all who dwell upon it, who have dwelt upon it, and who shall dwell upon it.

It was at this conference that the Prophet—(I wonder sometimes if he foresaw that in three months he would be martyred)—bore down on the people to finish the temple, and to secure their endowments, as among the most important things for them to do.

At this conference, missionary work was also stressed. Brigham Young and Hyrum Smith both discoursed earnestly on missionary work.

As I read the minutes of the conference, I said to myself: "These teachings are like those of 1944—the same subjects, objectives, and requirements, and the same obligations, and the same eternal truths to guide us in our work."

It was in this conference that the revelation came relative to stakes.

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Stakes of Zion had been organized before, but the Prophet said on this occasion:

"I have received instructions from the Lord that henceforth wherever the elders of Israel shall build up Churches and branches unto the Lord throughout the states, there shall be a stake of Zion organized."

He mentioned specifically that in course of time stakes should be organized in New York City and in Boston. Part of that prediction is already fulfilled, for we have a stake in New York.

It was a great conference. But, the Latter-day Saints have ever been willing to apply eternal truths to everyday needs. You recall that Elder Lee said that we are a practical people. We believe that the great things of life begin here, today, and that we have the right to enjoyment and happiness, today, as in the great day to come.

So, the Prophet, during his last year, spoke frequently upon practical matters. I have not the time to discuss his views relative to the building of a commonwealth, the relationship between industry, agriculture, and manufacturing. That which he said is good reading today, and might be read with profit by the empire-makers of today.

One thing which he said, as he looked into the future, refers to us, I believe. He said:

"I prophesy, in the name of the God of Israel, anguish, and wrath, and desolation, and the withdrawing of the spirit of God await this generation until they are visited with utter desolation."

THE PROPHET'S SOLUTION OF PRESENT TROUBLES

Can you pick up a paper today, reporting great cities destroyed, countrysides laid barren, without feeling that the Prophet spoke as a prophet? He not only looked into the next day, but into the years to come, and into the ages that lie before.

But in the spirit of the gospel, he set about at once to find a solution, for coming distress. This is what I found. I found three principles that appeared to be a solution of the world's troubles, but specifically and particularly pertaining to the United States. He was thinking about the United States—they were living in the United States at that time; they had problems within the States.

First, the Prophet laid down certain foundation principles.

"It is our purpose to build up and establish the principles of righteousness, and not to break down or destroy." That had a tremendous meaning. We seek to establish righteousness—yes; but we are not destroyers; we are builders. We accept all good, that has come down through the years.

And he continues:

"And I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in this Church but virtue, integrity, and uprightness."

To a man seeking for Mormonism in a nutshell, perhaps these two statements would be a good offering. Upon such a platform the Prophet,

in the midst of persecution, could be calm, unruffled, and could carry forward steadily the work of the Lord.

Second, he declared the necessity for full conformity with the Constitution of the United States. If we desire prosperity, we of this land must conform to the principles that lie imbedded in the Constitution of the United States. For, he said, through such conformity we shall win liberty of conscience, and protection for the weak and for the oppressed. Without the preservation of this right and protection, there is no true freedom. The Church has ever fought for the untrammelled conscience. The great welfare program is but the working out of the principle inherent in the Gospel; that the weak and the oppressed shall be protected. These principles embody the very spirit of the Church.

Third, he laid down a principle which comes home to us this year. Brother Kirkham barely mentioned it. It so happened that in 1844 there would be a presidential election the following fall, and the Prophet and others spoke about the problems of that election. Hyrum Smith, the fellow-martyr of the Prophet, delivered an impassioned sermon, giving no quarter whatever. I shall read a passage or two:

We engage in the election, the same as any other principle; you are to vote for good men, and if you do not do this, it is a sin: to vote for wicked men would be a sin. Choose the good and refuse the evil. Men of false principles have preyed upon us like wolves upon helpless lambs. Damn the rod of tyranny; curse it. Let every man use his liberties according to the Constitution; . . . we want a president of the United States, not a party president, but a president of the whole people, for a party president disfranchises the opposite party. Have a president who will maintain every man in his rights.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Our concluding song will be "Praise to the Man," words by William W. Phelps. (Song folder No. 20, L. D. S. Hymns No. 167, Hymn Book No. 282).

President Daniel J. Ronnow of the Uvada Stake, will offer the closing prayer, after which the Conference will adjourn until 7:00 o'clock this evening. That meeting will not be broadcast. There will be no general session of the Conference tomorrow, Saturday, April 8, although there will be a Bishops' meeting tomorrow evening at 8:00 p.m. The Conference will resume Sunday morning at 10:00 a.m.

The congregation sang the hymn, "Praise To The Man"—Words by William W. Phelps (L.D.S. Hymns No. 167).

Elder Daniel J. Ronnow, President of the Uvada Stake, offered the benediction.

Conference adjourned until 7 p.m.

SECOND DAY

EVENING MEETING

The fifth session of the Conference convened at 7 o'clock p.m.

The Tabernacle Choir Men's Chorus was in attendance and furnished music for this session.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Brother Cornwall has been good enough to bring tonight to sing for us the Tabernacle Choir Men's Chorus. He has not been entirely satisfied with us. We know that a great many of you brethren can sing the parts as well as the lead, as we call it—I do not know what the technical name is—and I hope that when we come again together and do our own singing, that you brethren who can sing bass will sing bass, and tenor, and whatever else there is to sing.

The Tabernacle Choir Men's Chorus will first sing for us "Guide Me to Thee." (Words and music by Huish)

The congregation and Mens' Chorus joined in singing, "Lord, Accept Our True Devotion."

Elder David L. Sargent, President of the Parowan Stake, offered the opening prayer.

The Tabernacle Choir Men's Chorus sang "Guide Me to Thee"—Words and Music by Huish.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

My brethren, this is an inspiring sight. With you I have rejoiced in the proceedings of the conference thus far; President Grant's great message to us, and then the word that came that Brother Mark Petersen is to be the new Apostle.

Some twenty years ago a young couple moved into the ward where I presided as bishop, and as I approached them and shook hands with them the young man said, "This is my wife, Marr, and I am Mark Petersen," and I said, "I hope you won't mar this Mark," and she said, "I won't," and you can well know that she hasn't, for truly she has been an inspiration and a blessing to this fine young man who is worthy in every way to hold the position to which he has been called.

ACCOMPLISHMENTS OF A YOUNG LATTER-DAY SAINT

I want to congratulate the Presiding Bishopric in the job they are doing for the youth of this Church. A few weeks ago I was in Lyman Stake, and a young man by the name of Amber C. Davidson, a seventeen-year-old youngster was there taking part in the exercises at stake conference. Recently he was awarded a twenty-four-hundred-dollar scholarship by the Westinghouse people as showing the most scientific aptitude of any young man in America. Fifteen thousand seniors from high schools had entered the contest, and this young Mormon lad won the scholarship. I am sure that the Presiding Bishopric had something to do with this. The house was well filled with lesser Priesthood at that conference. These boys gain inspiration in all the things they have to do from the things that the Presiding Bishopric are doing for them. They learn to know responsibility, and I am grateful for the program that is being put into effect throughout the Church. After this afternoon's session I met a lady from Los Angeles who was telling me that recently at one of her guilds a prominent lawyer was talking about the problems of youth. Much has been said about youth here today. I remarked that Brother Oscar Kirkham had said he didn't think it was a matter of the youth being delinquent, but it was a matter of parents who were delinquent, and she said: "Do you know, this lawyer said to us that in the community where he was, whenever a child committed a crime and there was a sentence imposed, the sentence was imposed upon the parents and they had to serve the time in jail, and that had reduced crime in their community down to two percent of what it had been." I think parents have something to think about.

DELINQUENCY OF PARENTS

Recently, I received a letter from a mother saying, "Dear Brother Smith, would you mind looking up my daughter and getting her into some good home? Some weeks ago she wanted to go to Salt Lake. She is fifteen years of age. She really needs her father, but he is too busy with the sheep to give her much attention, but I raked up ten dollars and sent her to Salt Lake City"—to start out life at fifteen years of age. I began to check and the scent led me to the juvenile court; and there I discovered that they had found her and had her located and in their possession. When I asked what the difficulty was, they said she registered at a hotel which cost two and a half dollars a day, and the second day she appeared with a soldier and continued on with that friendship and the hotel people permitted her to stay there until the hotel bill was seventeen fifty and finally they put her out, and she and this soldier registered in a Chinese place here in the city as man and wife; the father was too busy with his sheep to give any attention to his daughter. Truly, parents are sometimes delinquent.

CONVERSION OF A YOUNG WOMAN

I thought, as Brother Joseph Fielding Smith was speaking about

family prayer, of a little lady who, returning from her mission field, came to report to me; and I said, "That name sounds Italian." She said: "It is." I said, "Are your parents members of the Church?" "Oh, no," she said. "Well," I said, "how is it possible for you to be a Latter-day Saint?" "Well," she said, "I went to work for a Mormon family, and the first evening I was there the father called the family in to prayer, and he asked one of the little youngsters to pray for the whole family, and do you know, Brother Smith, that little boy prayed for what he wanted, and I had never heard of such a thing as asking the Lord for what I wanted. I thought it was such good sense that I began to go to the Mormon Sunday School and finally became baptized. My parents objected rather strenuously, but finally gave consent, and then the good family with whom I lived offered to finance my mission, and I filled my mission and I have returned home and am going back to New Mexico to see what I can do with my parents." Truly, there are some who have family prayer, and isn't it a wonderful thing that such a result could come from the prayer of an eight-year-old child to cause one to join this Church?

IMPORTANCE OF TEMPLE WORK STRESSED

We should be more exemplary, all of us. On this block there stands a temple dedicated many years ago; an institution that should attract all the members of the Latter-day Saint Church. The Prophet Joseph Smith was very explicit in his instructions in regard to temple work. Brigham Young declared it would be the greatest work performed by man on this earth. Each of the presidents of the Church has been just as emphatic in the importance of temple work. Wilford Woodruff, to whom I listened as he offered the dedicatory prayer in the Salt Lake Temple, thus expressed himself:

We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and mothers; have children sealed to parents and run this chain through as far as you can get it. This is the will of the Lord to his people. I pray God that as a people our eyes may be opened to see, our ears to hear and our hearts to understand the great and mighty work that rests upon our shoulders and that the God of heaven requires at our hands.

Lorenzo Snow and Joseph F. Smith have been just as emphatic. President Grant, who has been as fully awake to this responsibility as any of the others has said, "I do not ask anybody who is as busy as I am to go to the temple any more than I do. If you can get it into your hearts and soul that this is one of the most important things you Latter-day Saints can do, you will find a way to do it. That is the one lesson above all others that I would like to impress upon you."

Notwithstanding these solemn admonitions by the presidents of the Church, our people have not taken very much to temple work. I picked up an old report, 1940, I think it was, which showed that three hundred eleven thousand members had taken out their own endowments since the first endowments were given. The Church now has, as you heard

today, nine hundred thirty-seven thousand people in it—nearly a million—and less than one third of the membership who now live have taken out their own endowments since the beginning of the Church; and yet we have temples built and building. They used to have seven sessions running in the Salt Lake Temple; now they have four, and many of them are not very crowded. Once in a while you will find a crowded session.

I wonder if it wouldn't be a good thing if the Priesthood, the shepherds of the flock, would put into the hearts and the minds of the people and the membership of the Church the thoughts expressed by the prophets of God, for you remember that the Lord was so concerned about this work that one night he sent an angel here to earth to talk to a boy. Three times that night he gave the selfsame message. "Behold," said he to this boy, three times that night and then again the next morning:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming.

What a dramatic statement. Now, mind you, up to this time nothing had been said about baptism for the living. It seemed our Heavenly Father was so concerned about our fathers, our ancestors, that this was the message that seemed to be of the greatest import, that the Priesthood was to be revealed and that the children's hearts should be turned to their parents or that the whole earth should be wasted at His coming. Brethren, let us think about these words that come direct from our Heavenly Father through his prophets. We are admonished to be awake to our responsibilities.

God bless us and help us to be wise, big and broad, that we won't get absorbed in just temple work or in any other one work, but that we may be interested in the things that the Lord wants us to do and put forth our every effort to see that our example shall be one that will be worth while to the flock over whom we preside, and as we do our part we will not need to worry about the children. God bless and inspire us and direct us in His Priesthood to live as He would have us live is my prayer in Jesus' name. Amen.

ELDER FRANKLIN L. WEST

Church Commissioner of Education

Brethren, I sincerely trust that I will have the spirit of the Lord to guide and assist me in order that I may say something that will be of value to you in this great work in which we are engaged. It has been a very happy experience to attend this great conference. It seems to me that there has been quite a heavenly influence. The spirit of God has been here in rich abundance, and the messages that have been given and the exhortations and the instructions have all been calculated for our good and for the good of this great cause. It makes us all thrill to be identified

with this great enterprise. When I say that I love these men who stand at the head, I say that sincerely. I have said it many times in my associations with them. I have the highest admiration for every one of these General Authorities and sincerely love them. We support and sustain them in every way and are happy to do it.

I am greatly honored, of course, although I feel a heavy responsibility connected with the educational program of the Church. It is a far-flung organization extended all over Western America, nearly a hundred fifty different units, and all of them, or almost every one, different from any other one. There is such a variety of problems and difficulties at the present moment connected with manning such an institution because, as you know, many of our teachers have been called into the armed forces of our country, and I hope you will be a little patient with us. We are trying hard to get first-grade teachers but they are just not available at the present moment. Some of our seminaries have had to close. Some places where we had three teachers we now have only two, and it is quite likely that fully another twenty or twenty-five teachers will go into the armed forces this Spring. We are going to do our level best to find teachers who have a firm testimony of the Gospel, which is fundamental and absolutely necessary, and also people that have ability to teach, because, although this first requirement is absolutely necessary, it is true that not everybody can teach; but we are going to do our best to keep the force of our system in operation and to maintain this great system. I hope you will be a little patient with us, and we will do our best to keep these seminaries operating.

When I heard the brethren talk about the mission presidents' meeting with the Presidency, I had kind of a jealous feeling go through me. I wish our three hundred fifty teachers could have a chance to have the brethren instruct us for even one hour or two hours so that all of my men could get the feeling of the power of their influence and testimony. We have difficulty at the present time in having our conferences, our meetings of our teachers, because it is such a far-flung system and our men in some cases must be lonely for lack of opportunity for meeting together. The men appreciate very heartily the opportunity of coming to Conference. Most of our seminary teachers have positions in the Priesthood work which entitles them to come here but some of them are teachers in the Mutual Improvement work and Sunday School work. They were just thrilled to be given cards so that those who were not too far from here, might come and be built up by these wonderful conferences.

These teachers really are genuine believers in the Gospel and have faith. I know that. I have a way of my own—I think it is pretty safe—for finding out whether these teachers really, genuinely are loyal and believe the Gospel. I want to say to you that I think myself they are as loyal and as much devoted and are living their religion as fine as any group in this whole Church. That may be putting it pretty strongly, but I believe it. They are genuinely good men. They are interested in these young people, and how they love them! They are writing letters to those who are in the army, many of them. They are setting good examples,

and they realize that our first and foremost objective is to build up faith in the Gospel of Jesus Christ, in the restored Gospel, and to teach the principles upon which joy and happiness rest. They love the work. Many of them have had fine opportunities to go, at much larger salaries, elsewhere; but they have been very loyal and very devoted, because they love the young people and they love to teach in this great system.

Now, we are apt to get, and we do get discouraged, all of us, sometimes when we become appalled at these terrific problems that confront the world at the present moment. I feel the worry of it as you do, and yet after all is said and done, the parents of the Mormon boys and girls are just finer people on an average than you find any place else. These officers that man the Church and the great body of people out in the stakes of Zion, all have their weaknesses, but they are just genuinely good people. We all have our weaknesses, and some homes are broken and many men and women make mistakes and do not set good examples, but I tell you they are the blood of Israel. They are the children of pioneers that have been gathered out of the world and there is a tremendous and a powerful amount of faith in the Church. It is very necessary of course, that we teach our own doctrines and the fundamental principles of the Gospel, but, I don't worry too much about it, because I know there is so much faith among this people. These young people come up through the various organizations of the Church. They are just not going to be led astray and there is no attempt to lead them astray. Quite the contrary, we are building a sound, substantial and firm faith so that when they get out in intellectual circles and meet the various temptations of the world they have a testimony of their own.

It is thrilling to be in some of these testimony meetings, not only of our teachers, but of our college students and our seminary teachers at these institutes. We have conventions where one after another, just as fast as they can get on their feet and bear testimony to the divinity of this great work. There is great faith among our young people, and they are good; on the whole they are good and sound and lovely young people and are attempting to do their level best. The temptations are appalling, as you know. I think there is no other generation of young people that have ever had such temptations. We had temptations in our day, in all the history of the world youth has had to confront temptation, but if I had time I think I could prove to you that there are more temptations of youth in the present generation than any generation that has gone before and I say they are doing magnificently. If we have confidence in them and get close to them and win their trust, they will get to a point where they will gladly come to us with their problems and we will listen. Like somebody said, if we would just listen once in a while and not just preach.

I had a person—a young woman—in my office the first week I was in my work here, about seven o'clock at night and I was weary. She put up one of the hardest talks to me that you can imagine for guidance and I turned in perplexity and said, "Why don't you ask your mother?" and she said, "Well, mother doesn't understand." And I said, "Why don't you ask your father?" and she said, "All he does is just lecture to

me." Now I listened and she had a hard problem. I know we are none too wise either in showing them what they should do. Many times about all we can do is listen with a kind, sympathetic ear and try and be helpful. They mean well, and are grand, and are doing their best, and let us hope and pray that they will come through these trying times in a fine way. I know how all of us are feeling about our young people now, so many of them in the war, and they are so priceless to us.

Now, I musn't take any more of your wonderful and valuable time. I want to bear my testimony to you that I know that this is the work of the Lord; that Joseph Smith was a Prophet of God; that the Book of Mormon is an inspired record containing the Gospel of Jesus Christ, and it was translated under the power of God through the instrumentality of the Prophet Joseph Smith; that President Brigham Young and John Taylor and Wilford Woodruff and Lorenzo Snow and President Smith and President Grant, every one of them have been prophets of God and great leaders. I love President Grant sincerely and always have. I like his strength of character, his power, his clarity of speaking, his absolute honesty. I love that in him, and I love these brethren, President Clark and President McKay and these members of the Quorum of the Twelve. I have learned to love my Executive Committee. I have six of these apostles on it that have been perfectly wonderful, so interested in our work, and I might say, too, that the Presidency and the Twelve and the General Board have been most generous to us in providing fine buildings and fine opportunities for carrying forth the work, and we appreciate it. We honor and love and respect them and we are doing our best as an auxiliary agency of the Church to take these thirty-five thousand of the grandest young people that ever graced this earth, and do our level best to teach them the Gospel of Jesus Christ and to build up their faith in the restored Gospel.

We pray for the men in our staff. I am continually praying for them as I pray for help, myself, that we may carry this responsibility well and do a good job by the young people. May God bless us, my brethren, as leaders in this Church. May we be humble and open-minded and kind and generous to each other and work unitedly and devotedly and loyally for this great work. I am proud to be identified with it. It is the work of the Lord. It is doing a grand work in all of its capacities, and may it ever go forward to fulfill its destiny and grow and increase in the work. May we all do our part in carrying it forward, I humbly pray in the name of Jesus Christ. Amen.

ELDER FRANKLIN S. HARRIS

President of the Brigham Young University

I have always enjoyed these evening Priesthood meetings the most of any of the meetings of the Conference. I suppose the reason is that even though we are the same ones that meet in the other meetings, when we meet here we meet in the capacity of those who hold the Priesthood,

and, therefore, we are on our most serious behavior, because there is a responsibility that goes with holding the Priesthood. Also there is the feeling of being all in the family. We are here together. None of the outside group are here. We are interested in talking over, in an intimate way, our most intimate problems and so I always like the feeling that we have at these meetings.

I have been tremendously interested in the discussions and the exhortations of this conference, particularly those discussions that are centered around the young people. I suppose nearly half of the speakers of this conference, particularly today, have mentioned the problems of the young people. Brother West has just told us of the responsibility that those of us who are assigned to the work with the young people feel. Along with this responsibility we feel a great thrill. It is my work to associate with the young people of college age, thousands of them, your sons and your daughters. We have at Brigham Young University usually students from about forty of the States of the Union and from most all of the Stakes of the Church. We have a cross-section of the young people of the Church, and I am sure that it would be impossible for the most pessimistic individual to associate with these young people, as I do from day to day, having conferences with hundreds of them, without being tremendously thrilled at the goodness of the young people of Zion.

I am well aware of the confusion there is in the world. I have been pretty much over the world, since this war started, and I know that people everywhere have great confusion in their thinking, as Brother Benson so forcefully told us today. The confusion in thinking frequently results in the delinquency and confusion of all of us. So we may expect that out of the confusion of the world these days there will be unusual delinquency. It is inevitable; but as Brother Stephen L. Richards told us today, we as a people have the system and the plan that will help us to meet this situation in a way that no one else will be able to meet it.

I am really astonished at the fine attitude of the young people of the Church. There may be "one-half of one percent" of them who are just "bad eggs." I suppose in any nest of eggs there are a certain number of the eggs that have bloody yolks; and so there will be a very few that come out of our good families and our broken families that are just scrubs; but ninety-nine and one-half percent at least, I am convinced, are essentially sound. Oh, they may be led into slight indiscretions, by circumstances, but you cannot talk with these young people and get into their innermost hearts without knowing that they are thinking very seriously about the eternal verities of the world and they want to do the best they can in the world. They want to live honorable and upright and virtuous lives, and they are of very high quality, the great majority of them.

If you had been in our University Sunday School last Sunday and had heard the fervent testimonies of many of these young people, from various places, you could not have had much doubt about the sincerity of the young people of Zion.

The reason for this seems rather clear to me and it might be summarized by saying that we as a Church have the strongest, most important

thing that any church in the world has. I will just explain what I mean by that. I have had a good opportunity to see practically all of the great religions of the world in operation in their home ground. I know the strength of them and their weaknesses. In evaluating my own religion I have tried to do it objectively; and so when people have come to me and have spoken of our religion, as they invariably do, if I am with them very long, knowing my location they don't even bother to ask to which Church I belong, since I am from Brigham Young University they right off say, "your Church," without asking, and they say: "We like the strength of your Church in a practical way." They are a little like that great humorist who recently died, Irving Cobb who wrote in his last testament that he wanted to have a combination of various churches: the ceremony of the Catholic church, something else of the Episcopal church and then he wanted the practical phase of Mormonism. Now we are getting to be rated as a practical Church. We are a practical Church. I honor that policy. I consider myself essentially a practical man, because I have dealt with practical affairs all my life, and I honor practical affairs. But to these people who say to me that they like the the practical phase of our Church I say, "That is very fine, but that isn't the strong point of our Church." The strong part of our Church is its spirituality. It is a Church of high spiritual qualities, and that is the best thing that can be said about any Church. It is fine to have a feeling of financial security. That's a wonderful feeling for any of us to have. It is fine to have the stimulation that goes with intellectual research and intellectual achievement. This is fine, but after all, the quintessence of all good things comes only to a person when he feels real spiritual exaltation. Spiritual exaltation is far above intellectual stimulation, even though it is somewhat related to it, and it is far above practical security.

The strong thing about the Church of Jesus Christ of Latter-day Saints is its spirituality, and it is the only Church that I have ever come in contact with, that has that in the way we have it. That is, a sense of our relation to the eternities. Not a mere one individual dealing with a practical world, but anyone who is really in our Church, and of it, must have a feeling of his nearness to our Heavenly Father. He must have a consciousness of a herebefore and a hereafter and the part that we are playing in the great journey of life. We cannot for one moment divorce ourselves from those fundamental spiritual verities of the universe which guide all our actions. Knowing that we have that, that our Church is based on eternal truth, on revelation, that our leaders are guided by continuous revelation and inspiration, I am able to explain why the young people of our Church, even though they are in a sea of confusion and difficulty, still are sound at heart, and they will come out all right. Frequently young men bring their fathers to see me, and I often say to the father, "Well I'm glad to see you here where your son can have an eye on you. I am sure that as long as you are with him you are in good company." I say that in a sort of a jocular way, and he takes it in a jocular way, because he expects me to say, "I am glad you have come down to look after your son and see that he is getting along all right."

Even though it is said in a jocular way, I am in dead earnest about it, because I have as great respect in general and as great confidence in the son as I have in the father. I believe that God's work is so soundly set up that the sons will be better than their fathers, because they have had a longer period of advantage of the Church.

I bear you my testimony of the soundness of the young people of Zion, and I bear my testimony that the reason they are sound is because they have a sound guidance, the guidance of eternal truth, the guidance of the Gospel of Jesus Christ. I humbly pray that I, and that you will, all of us, be worthy to guide and set examples to these fine young people that have been entrusted to us; and if we do this I am sure that Zion will prosper and that the work will go forward.

May God grant that this shall be the case.

The Tabernacle Choir Men's Chorus sang "Jesus, Lover of My Soul"—Words by Wesley, Music by Holbrook.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

In the words of Peter on the Mount of Transfiguration, "it is good to be here." That exclamation expresses the feeling of Latter-day Saints whenever they meet in sincerity of purpose to worship the Lord.

Our souls are enriched, not only by what is said but by what is felt in just being together. I pray that I may be guided by that same spirit during the few moments that I stand before you.

One of the paramount duties, I might say the paramount duty of parents is to win and merit the confidence and respect of their children. Equally paramount in the life of a bishopric or of a ward is to win and merit the confidence of the people of their ward. Too few parents have the confidence of their children. There are too few officers in the Church who have the confidence of the members, particularly of the young people of wards and stakes.

I feel impressed to say a word about something which destroys that confidence. The Savior on one occasion said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Then in strong condemnatory terms He said:

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-3, 5.)

The context of that scripture plainly indicates that the sin the Savior is condemning is the disposition to look unfavorably on the character and actions of others, which leads almost invariably to the pronouncing of rash, unjust, unlovely judgments upon them. Very often these judg-

ments are formed on insufficient evidence, and after superficial observations, and people who form them and express them in the presence of children put poison into those children's minds. Parents who speak at the table against the bishopric, against a teacher, stake president, or any other officer of the Church are, unwittingly, perhaps, but most assuredly lessening in their children's minds the respect and confidence in Church authorities.

SLANDER—A DEADLY WEAPON

One of the most deadly weapons of warfare is the poison gas. Slander is to a child's confidence in Church authorities in undermining character what poison gas is to the physical body. Now, that is putting it strongly, but I believe it is true. We should avoid as poison "Slander whose whisper over the world's diameter, as level as the cannon to its flank, transports its poison shot."

Here is a letter that illustrates what I mean, about people's forming hasty judgment, judging without sufficient evidence. I hesitate to refer to it because in a way it is complimentary and also the writer has done what the Savior has asked us to do; viz, "If you have aught against your brother, go to him. Between thee and him alone, adjust your difficulty." But there are other elements in the letter which prompt me to read it to you as illustrative of this theme. I hope the writer will either hear or read what I am saying. Then, too, there may be others who may be thinking along the same lines as this letter.

To quote:

I am writing you in reference to the Church statistics that are read from the stand in the April conferences every year and which are later published in Salt Lake newspapers. Some of my friends and myself have been rather puzzled by the figures as they are given out each year. We couldn't understand the tremendous growth in Church membership since 1938 as compared to previous years. We have all kept the statistics since they were first published. One of my friends is a certified accountant. He was as puzzled as the rest of us until he discovered that although the number of children baptized in the stakes and missions and converts baptized in the stakes and missions had been added to the Church membership, there had been no deductions on account of deaths in our Church membership throughout the world.

Then follows this insinuation or accusation:

Of course we are all aware that this method is used by the Roman Catholic Church, but is it honest? According to figures recently released by the state board of health there were five thousand two hundred ninety-two deaths in Utah during 1943. Those figures are incomplete. We know we have a large Church membership in Utah, also in Idaho and Canada and other parts of the United States. I think a conservative figure for the number of deaths in our Church each year would be about five thousand. Whatever the actual figure, would it not be more honest to deduct the figures from our Church membership instead of keeping dead men on our list? I am as anxious as anyone in our Church today to see our membership grow, but I want to see it grow by fair means.

Then there is the venom, I don't know against whom:

Of course we can guess the name of the man who is responsible for the fantastic way of bookkeeping, but the less said about him the better.

GIVES ANSWER

It is that accusation and that indication of venom which prompts me to say what I am going to say.

I said to him:

In your concluding paragraph you say you are as anxious as anyone in our Church today to see our membership grow, but you want to see it grow by fair means. The implication in that statement, of course, is an insult to the Church Authorities, and the thought behind it is unworthy of any faithful Latter-day Saint. For your information I am pleased to give you the following regarding the gathering of statistics which may or may not be entirely accurate, but at any rate it is honest. I called up the Presiding Bishopric to ascertain the method of gathering the statistics. Each ward is supplied with what is known as Form E, which is a transcript of the record of ward members covering marriages, divorces, births, blessings, confirmations, ordinations, deaths and excommunications. At the beginning of every year the ward membership is broken down with regard to the Priesthood members; high priests, seventies, elders, priests, teachers, and deacons, number of male members, number of female members, number of male children and the number of female children; and then right after that there are columns covering increases, those baptized, converts and children, those received from other wards, from missions, children blessed. Then follows decreases: Removed to other wards, removed to missions, deaths and removed from the record, children over nine not baptized. They are not counted as members. These are decreases. The total decreases. The total decreases are then subtracted from the membership as of January 1st, plus the increases of the year, the result of which is the exact membership of the ward as of December 31st of each year.

In the above paragraph you will see that every death is reported in the ward and deducted from the ward membership.

CONDEMNS ATTITUDE

Now, we commend this writer for his interest in the Church, and his associates, and the expert accountant, but we condemn the hasty conclusions of error and their conclusions that some men in the Church have not been fair in giving out statistics. As I visualize the little group working and working, testing these figures I fancy I can hear unlovely remarks made. We are justified in that conclusion from that venomous statement about some man who, he implies, is not just strictly honest.

I don't know how many young people have heard that; but those who have, had poison put into their lives and the seeds of distrust sown in their thoughts toward Church Authorities. I know of nothing in our home life which will tend to influence young people to stray from the duties in the Church or the path of virtue in the Church so quickly and effectively as will fault-finding by parents; even talking carelessly about the weakness of bishops; even making slighting remarks about the Relief Society teachers who come, or laughing at the ward teachers, or saying that the ward teachers' visit are not effective. These things in the presence of children are like termites eating the foundation of your house, crawling up into the woodwork.

Parents, you may not see the evil effect of it all at once, but some time later in life when you find the character undermined, you may wonder what is wrong. Then, too late, you may discover that termites have undermined the faith—the termites of slander, of fault-finding.

The Lord has warned us against fault-finding from the beginning. He said it is the teacher's duty to see that there is no backbiting or evil speaking.

A WONDERFUL ORGANIZATION

What a wonderful organization the Church is, and how in every detail the Lord seems to have marked out the danger signs, as well as He has shown the paved road to happiness and success.

I said the prime duty of parents is to win and to merit the confidence, the trust—the trust of their children. If you haven't it, you had better worry, you had better pray. You may lose them. One-third of the Lord's children turned away. They had their free agency. But let us pray to God to give us power to win the confidence of our children.

And bishoprics, you fathers of the wards—pray that you may have the confidence and trust of the people. And if you have aught against any, go to them.

There is a story told that a company of botanists seeking some special flowers up in the Canadian Rockies, came one day to a very rare flower down on the side of a cliff. To reach it they would have to retrace their steps and go back ten miles to come up from the valley below. Someone suggested that if they had a rope they could let a boy down to pick the specimens. That suggestion was prompted by the fact that a little boy had been following them for about an hour, watching them silently.

They got the rope and said:

Here, lad, we'll give you \$5 if you will put this rope around you and permit us to let you down to get those flowers.

Without saying a word the lad scampered off. They thought they had frightened him. He went to a house nearby and soon came back with a man by his side. Then the little fellow answered:

You may put that rope around me, and I'll get the flower, if you'll let my dad hold the rope.

God help us as parents and officers in the Church to merit such trust of our boys and girls, I pray, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This hour, sooner or later, comes to all of us here on the stand.

I have enjoyed this conference very much. We have had a spirit running through it that seems to me unique in our conferences. There has been a peace, and a quiet; there has been a comfort and a consolation

that I know have reached the hearts of all of us. I humbly pray, and ask an interest in your faith and prayers to the same end, that what I may say tonight will not detract from that spirit, but, if possible, add a little something to it.

I should like, brethren, so far as I am able, to talk with you, not at you. I should like to speak, so far as I may, as if I were talking with you personally, each individual, that I might bring home to you the suggestions which are running in my mind.

I do not need to tell you that times are dark, nor that hate well nigh rules the world, that men have lost their reason, that they are guided in too large part by the basest motives which we have, and that as we stand today we are almost back to the beginning of civilization. I sometimes think it is hard for us to get to the Lord, and for the Lord to get through to us, through this pall of hate and murder which seems to envelop the earth.

I want to thank you brethren, the Priesthood leadership of the Church, for your great service as manifested in the work of the people. You are faithful, by and large; you do love the truth; you do love the work; and your highest interest is in furthering it in every way in which you can. We of the General Authorities appreciate this service; we thank you for it more than we can express.

But our task is so great, and by ourselves we are so weak, that I wanted to say just a few words tonight on one or two points that might be helpful.

EVERYTHING OR NOTHING

We, of the Latter-day Saints, have everything, or we have nothing; there is no middle ground. We know, those of us who have the testimony—and all here have it, I am sure—that the Gospel was restored; we know that Joseph was a prophet of God. We know that the Father and the Son came to him. We know we have the Priesthood. We know that our Church organization is divinely built.

WHAT IS SCRIPTURE?

We have gained that knowledge by working for it just as we have had to work for every other kind of knowledge, for spiritual knowledge does not come without labor and faith, repentance, baptism, confirmation, the reception of the Holy Ghost. There are certain things which follow from that knowledge. Knowing these things, our responsibilities are almost beyond our bearing, except for the spirit of the Lord and the sustaining power of the Holy Ghost.

The Lord said to the brethren, Orson Hyde, the two Johnsons and M'Lellin, (I am reading from the 68th section of the Doctrine and Covenants):

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the

Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants.

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my Church.

With our knowledge of the restoration of the Priesthood and of the Church organization, are we prepared to go forward under this principle which the Lord lays down? I call your attention to the fact that there is no limitation as to the matters to be covered by that scripture of which the Lord speaks. Having in mind that this Church of ours is a practical Church, that it deals with temporal as well as with spiritual affairs, I submit that whatever comes from the voices of those who hold that authority is scripture, no matter of what they may speak. That conclusion to me is inevitable.

Anything and everything that affects the well-being of us Latter-day Saints or that has to do with our religion, may become part of that scripture; and when the servants of God speak to us about such things, speaking under the inspiration of the Lord, then their words become scripture.

How shall we know when they speak under the inspiration of the Lord?

I cannot tell you how to know, but I can tell you that every man holding the Priesthood, who is obeying the commandments of the Lord and is living righteously, he will know without doubt when God's servants speak under inspiration. The spirit will bear true witness.

THE DOCTRINE OF ONENESS

With the foregoing in mind, I recall to your minds that the Lord has said: "Except ye are one, ye are not mine." We cannot be one unless we are one in spirit, in belief, in knowledge, and in action. There is no other way. You bishops, bishoprics, you have had experience in your wards. There is nearly always somebody in your ward who is out of harmony with you, who wants to do things some other way than the way in which you want them done. There may be groups in the ward who think that what you do in the Welfare, and in the auxiliary organizations is not right, and they want to do it some other way. I do not need to tell you how much of a handicap that is to you in your work; you know it better than I.

You presidents of stakes know how difficult it is to guide and direct your stakes as you would like to do, when you have some bishop that draws off to the side; your stake suffers.

We of the general authorities know how difficult it is when presidents of stakes draw away, when they try to explain away instructions.

when they seem to try, not to find out what the President of the Church wants done, but "how can we interpret this instruction so as to do what we want to do, and yet come within the words of the instruction."

Among the general authorities ourselves, are we prepared to accept just what the prophet of God says and do it, rather than try to construe it to suit ourselves, to suit our own views?

ORDER IN THE CHURCH

There is an order in the Church, and you know that order as well as I.

I am much impressed always, as we all are, with the great book, the Pearl of Great Price. I want to refer to the third chapter of that book, where it talks about the different times, but that there is one time which rules all the others, and that is the Lord's time; where it talks about the different magnitudes of planets and heavenly bodies, and tells us that there is one heavenly body which rules the rest.

So we build up from the individual, from the lowest, up until the highest. The record then begins to talk about spirits. The Lord said to Abraham:

Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. . . .

I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:18-19, 21-23.)

The principles that I wish to get out of this scripture, brethren, are these: We were not all equal in creation; we are not all equal in authority here; we are not all equal in intelligence. But unless we are one, we are not the Lord's.

But how then can we be one?

We cannot be one with some bishop who has some plan of his own which he wishes to govern the whole Church. A bishop, great and important as is his office and calling, is in authority a shorter time, a lesser light, an inferior planet, a secondary intelligence, as it were. True, every

man, every officer in the Church has the right to inspiration and revelation as to how he should conduct himself and how he should carry on his office and his duties. But when that inspiration and revelation come, they will never be out of harmony with Church discipline, nor with the revelations of the mind and will of God made known to His prophet on earth. The president of the Church, not a bishop of a ward, nor the president of a stake, lays down the rule for the Church. Whenever any Church officer gets any other impression than to follow the president of the Church, that impression is not coming from the right source.

The oneness must come, brethren, through being one with him who stands at the head of the Church. And it is the duty and obligation of every officer of the Church to square himself fully, wholly, unreservedly, without deception, without equivocation, to the mind and will of the Lord as revealed to our prophet, seer, and revelator. I say again, this principle relates to all the things that affect the well-being of the Church.

THE WELFARE PLAN

I want to say a word about the Welfare. We have been urging the bishops to take off government relief, as rapidly as they could, the worthy poor of the wards. This is the counsel of the President of the Church. There has been some complaint about this counsel. Sometimes it has seemed as if perhaps we were not wholly one in that plan. Some bishops and presidents of stakes seem not to feel that this should be done. Yet there will come a time, I feel very sure, when for those worthy poor it will be the Church or nothing.

Already, since 1938, the federal government has reduced its appropriation for public relief by two-thirds. It seems inevitable that that reduction must continue. In urging the bishops to take off relief the worthy poor, we have asked them to go first to the children of the poor, to see if they cannot care for their parents, and we have said that if they cannot carry the burden, then the Church is to help, either partly or in full.

Now, we cannot give to the worthy poor of the Church all the luxuries that the rich enjoy. That cannot be done by any agency, either governmental or Church; but the Church can provide the worthy poor with the necessities of life.

We have heard of a few cases—I hope we have heard of all of them—where children have induced their parents to deed to them the parents' property, and then have put their parents on relief. We heard of a case the other day that was tragic beyond measure. The mother, a widow, had deeded her property to her children; she had secured a gratuity from the state; and then the children sent her away from her home, away from the children, away from her friends, down to one of those boarding places here in this city, where they "take care" of old people—I put "take care" in quotes—for a consideration.

This poor old soul had been brought down here, torn away from the

moorings of a lifetime, her friends, away from her children, to live in squalor, the charity ward of the state, while her children had her property.

When I think of your mother and my mother, who bore us, who went down into the valley of the shadow for us; when I think of how they nursed us, blood of their blood before our births, and fed us from their bodies after our birth, when I think of their caring for us through all the sickness of childhood—I can remember five of us in one room sick with diphtheria, with no nurse but Mother; when I think of all the anxieties that they passed through over our upbringing, all the trials to keep us in the straight path, when I think of how they toiled for us far, far beyond their strength, cooking, washing, sewing, mending; when I think of all this, it seems a terrible thing to me that I would ask my mother to deed over to me the little property she had, and that then I should turn her over as a public charity charge on the state, while I ate up the little property I had basely induced her to give to me.

The Lord Himself condemned such conduct in the Pharisees. He told the Jews that when they were seeking to avoid the responsibilities of the old commandment, "Honor thy father and thy mother," by bringing about some kind of legal situation where they no longer were responsible for the keeping of their father and mother, that they were violating the absolute commandment of God.

It seems to me, brethren, that there is a way to lead every child to "honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Brethren: I would rather live humbly in a log hut, surrounded by my children, near my old home, among my old friends, than to live, torn away from all these, the charity inmate of a state palace.

THE CONSTITUTION

I want to say just one word about a subject that was touched today by Brother Widtsoe. I mean the Constitution of the United States.

I have expressed myself so often to this body of Priesthood that I need go in no details about this. But I believe the Constitution was inspired. The Lord said so. The Prophet said so; and the prophets since Joseph have said so; and I am not prepared to consider the Constitution in any other light.

I believe God inspired the Constitution because He knew that without the guarantees which that Constitution carries as to personal liberty, His work could not be established on the earth. We sometimes hear: "Well, the Lord can inspire rulers to change the Constitution. He inspired the first Constitution, he can inspire changes."

I should like to point out to you that in that inspired document, the Constitution, the Lord prescribed the way, the procedure by which the inspired framework of that Constitution could be changed. Whenever the Constitution is amended in that way, it will be an amendment that the Lord will approve; but whenever it is amended in any other way than

He prescribed, we are not following the commandment of the Lord and must expect to lose our liberties and freedom.

The Constitution was framed in order to protect minorities. That is the purpose of written constitutions. In order that minorities might be protected in the matter of amendments under our Constitution, the Lord required that the amendments should be made only through the operation of very large majorities—two-thirds for action in the Senate, and three-fourths as among the states. This is the inspired, prescribed order.

But if we are to have an amendment by the will of one man, or of a small group of men, if they can amend the Constitution, then we shall lose the Constitution; because each succeeding person or group who come into a position of place and power where they can "amend" the charter, will want to amend it again, and so on until no vestige of our liberties shall remain. Thus it comes that an amendment of our Constitution by one person or by a group is a violation of the revealed will of the Lord to the Church, as that will is embodied in that inspired Constitution.

Brethren, let us think about that, because I say unto you with all the soberness I can, that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this Church will, in order to keep the Church going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

May the Lord give us a desire to serve Him. May He give us a spirit of oneness, between the ward bishoprics and their members, between the presidents of stakes and their bishops, between the presidents of stakes and the general authorities, and between the general authorities and the president of the Church, the prophet of God, His prophet, seer, and revelator, and so sustained by us, who are the Priesthood leadership of the Church in conference assembled. This oneness must be on the revealed will of the Lord to the president of the Church, as proclaimed by him. No other oneness can bring us safety and security, and in no other oneness can we go forward building the Church and bringing salvation to mankind.

God bless us all, give us His spirit and help us so to live that the Holy Ghost may be our constant companion, help us always to walk down the straight and narrow way, give us always the knowledge of the truthfulness of the Gospel and a reverence for our prophet, seer and revelator, I humbly pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang, "The Long Day Closes"—Words by Chorley, Music by Sullivan.

Elder Ray E. Dillman, President of the Roosevelt Stake, offered the closing prayer.

Conference adjourned until Sunday, April 9, at 10 o'clock a.m.

THIRD DAY MORNING MEETING

Conference reconvened Sunday morning, April 9, at 10 o'clock, a.m.

The Tabernacle Choir was present at this session, and in addition to their participation in the Tabernacle Choir and Organ Broadcast and the *Church of the Air*, sang an anthem at the close of the session.

Elder E. Woodruff Stucki, President of the Bear Lake Stake, offered the opening prayer.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10 to 10:30 a.m., the regular Sunday morning nationwide broadcast of the choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will complete its fifteenth year of continuous nationwide broadcasting in July of this year, was presented by the tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(Organ began playing "As the Dew," and then the organ and choir broke into "Gently Raise," singing words to end of second line from which point choir hummed for announcer's background to end of verse.)

Richard L. Evans: With the passing of another seven days, we welcome you once more to Temple Square in Salt Lake City, as music and the spoken word are heard again from the Crossroads of the West." At this hour Columbia presents the 769th nationwide performance of this traditional broadcast, now in its fifteenth consecutive year.

The Tabernacle Choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard L. Evans.

On this Sabbath on which we commemorate the resurrection of Jesus the Christ, the choir opens with the singing of an anthem by Saint Saens, "Arise, Shine, Thy Light Is Come . . . the glory of the Lord is risen. . . Behold thy King cometh unto thee."

(Choir sang, "Arise, Shine, Thy Light Is Come.")

Evans: A hymn in keeping with the Easter theme is sung now by the Tabernacle Choir, with arrangement by J. Spencer Cornwall, words by Eliza R. Snow and music by Thomas McIntyre—"How Great the Wisdom and the Love That Filled the Courts on High."

(Choir sang, "How Great the Wisdom and the Love"—McIntyre.)

Evans: Alexander Schreiner at the Tabernacle organ brings now to this Temple Square hour the "Grand Chorus Dialogue," by Gigout.

(Organ presented "Grand Chorus Dialogue"—Gigout.)

Evans:

"REMEMBER HOW SHORT MY TIME IS"

To see death gently pronounce its benediction upon a fulness of years, to see its merciful hand remove the infirmities of one who has traveled long and became weary of the journey, is a hallowed experience—but to see death hover near the fairest youth of many lands and make its choices from among them is quite another thing—youth, whose lives are crowded with plans and prospects—youth, who should be confident in the promise of many days to come, but who, paradoxically, live as though they had less time than the aged. "The days of his youth hast thou shortened. . . . How long, Lord? wilt thou hide thyself forever? . . . Remember how short my time is." (Psalm 89:45-47.) Thus spoke the Psalmist—and in tragic despair the story might there end, except for the assurance of Easter, which our world needs now more than ever before in its uneasy history. . . . "Remember how short my time is." . . . Time is short, whether you're twenty or whether you're eighty. "A thousand years in thy sight are but as yesterday when it is past . . . Thou carriest them away as with a flood" (Psalm 90:4, 5.)

"For tomorrow we die." . . . But we don't! Life goes on—here and now for most of us, and if not here, then somewhere else—not with forgetfulness, but with acute memories of all that has been, and with the promise of all cherished things renewed . . . "Remember how short my time is." . . . To youth pressed for time, to youth in a generation of uncertainties, we say: Live your lives as though they would continue forever—for they will! And this assurance leaves room in life only for the things we would be proud to acknowledge no matter how long we lived—and it leaves no cause for crowding years into days, blindly and breathlessly; no place for questionable short-cuts, or for the cheapening of any part of life because time may be short. Time is spent quickly for all of us, whether we're old or whether we're young. . . . "But tomorrow we live"—according to the promise of Him who died that men might live.

(Choir sang "Alleluia"—Mozart.)

Evans: From the choir we have heard "Alleluia" from the Motet "Exsultate, Jubilate," by Mozart.

And now from Temple Square we present variations on the theme "Redeemer of Israel," as arranged by the organist.

(Organ presented fantasy on "Redeemer of Israel.")

Evans: "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." "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious: He is risen in glory to reign."

Choir sang, "Lord Now Victorious"—Mascagni from "Cavalleria Rusticana.")

Evans: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. Believest thou this: Yea, Lord, I believe."

(Organ theme: "As the Dew.")

Evans: This Sabbath hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you, this day and always—even that peace offered by Him who is the Prince of Peace, who will come yet again as He has promised.

This concludes the 769th nationwide performance of this broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

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

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The National Broadcast by the Tabernacle Choir, to which we have just listened, has been the opening of the sixth session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The opening prayer was offered before the beginning of the broadcast, by President E. Woodruff Stucki of the Bear Lake Stake.

The regular session of this conference will now continue for one-half hour when the Columbia Church of the Air will be given as a part of this session of the Conference. Elder Albert E. Bowen of the Council of the Twelve, will be the speaker on the Easter Service of the Church of the Air. At the conclusion of that service, the regular session of this Conference will resume for the balance of the morning service.

President David O. McKay, of the First Presidency will now address us.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

My brethren and sisters: I am glad to worship with you and with the Tabernacle Choir on this the Lord's day, so designated by the early

apostles in commemoration and in testimony of the resurrection of our Lord.

However, as I fill this assignment to speak to you I am deeply conscious of the fact that I am feeling more the significance of the resurrection than I am able to express. I pray, therefore, that the Spirit of the Lord may enlighten our minds to see and touch our hearts to feel more than my mere words will denote.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:

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

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

He who can thus testify of the living Redeemer has his soul anchored in eternal truth.

The latest and greatest confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, nineteen hundred years after the event that today Christendom is celebrating. It is highly appropriate, therefore, that the Church should join in the annual festival commemorating the resurrection of Christ, the most significant, the most memorable event in the history of mankind.

This miracle of life is significant not only in itself, but in its connotation of all the basic principles of true Christianity.

DISBELIEF ALL TOO GENERAL

Judging from the war now raging it is quite evident that leaders of some of the governments of the world do not believe in the actuality of the resurrection. At least the beginning of this deadly conflict indicates that they not only do not accept it as a fact, but reject it as a myth or superstition. At any rate, we know that the leaders of the nation directly responsible for starting this worldwide holocaust have openly repudiated Jesus Christ and his teachings.

Too many today are like the men on Mars' Hill two thousand years ago who erected an altar to "The Unknown God," but who knew little or nothing about him. We read that on his way to the Areopagus, Paul had beheld magnificent statues erected to various gods which the Greeks worshipped—to Mars, the god of war; Aphrodite, the goddess of love; Bacchus, the god of wine, and towering above them all, the Pallas-Athene, the goddess of wisdom, the protectress of Athens—these and many others.

Here frequently gathered philosophers and judges, the ablest thinkers, the wisest sages of the ancient world, considering and discoursing on the mysteries of life and the destiny of the human race.

In the midst of all this worldly wisdom there stood a lonely little brown-eyed man who challenged much of their philosophy as false and their worship of images as gross error—the only man in that great city of intellectuals who knew by actual experience that a man may pass through the portals of death and live—the only man in Athens who could

clearly sense the difference between the formality of idolatry, and the heartfelt worship of the only true and living God. By the Epicureans and Stoics with whom he had conversed and argued, Paul had been called a babbler, a setter-forth of strange gods: So they took him, and brought him unto Aeropagus, saying, 'May we know what this strange doctrine whereof thou speakest is?' "

"Ye men of Athens," said Paul, "I perceive that in all things ye are too superstitious.

"For, as I passed by, and beheld your devotion, I found an altar with this inscription. 'To the Unknown God.' Whom, therefore, ye ignorantly worship, *him declare I unto you.*"

As Paul discoursed eloquently on the personality of God, the philosophers listened curiously though attentively until he testified that God had raised Jesus from the dead.

When they heard of the resurrection, some mocked and all but a few turned away, leaving him who had declared the truth even more lonely than ever.

Today, as on Mars' Hill, when we speak of the resurrection of the dead, there are some who mock and others who doubt and turn away. Today, as then, too many men and women have other gods to which they give more thought than to the resurrected Lord—the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, the god of race superiority—as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupy the mind determine a man's course of action. As one writer aptly says: "The ever pressing pursuit of secular aims—natural science, commerce, luxury—any form of earthly ambition or absorption, makes the mind incapable of receiving, understanding, or even entertaining the idea of any Being higher than man, or any state of existence higher than the present." It is therefore a blessing to the world that there are occasions such as Easter which, as warning semaphores, say to mankind: In your mad rush for pleasure, wealth, and fame, pause, and think what is of most value in life.

When men heed this warning, and search the innermost recesses of their hearts, they find that the most important question of their lives relates to the subject of immortality. A leading railroad man, as quoted in *Young Man and the World*, expressed the thought of many when he said:

I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honor or power the world could possibly give.

A young student recently expressed the thought that belief in Christ as the Redeemer, as God made manifest, is waning; that professing Christians no longer believe that Jesus is the Only Begotten of the Father in the flesh; that in some miraculous manner his death made expiation for sin; or that after His crucifixion Christ rose from the dead.

With a view of getting a cross-section of current opinion on this

matter the following question was put directly to a number of leading citizens here in our city:

"Do you accept as a fact the actual resurrection of Christ from the grave?"

Among the twenty-six men contacted were ministers, doctors of medicine, lawyers, and leading business men. A majority answered yes, some equivocated, eight answered no.

ACCEPTED AS FACT BY EARLY APOSTLES

Establish it as a fact that Christ did take up His body and appeared as a glorified, resurrected Being, and you answer the question of the ages—"If a man dies, shall he live again?"

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporal presence of the risen Redeemer.

VALUE OF THEIR TESTIMONY

The deep significance of their testimony may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When He was crucified, their hopes all but died. That His death was a reality to the disciples is shown (1) in their intense grief, (2) in the statement of Thomas, (3) in the moral perplexity of Peter when he said, "I go afishing," and, (4) in the evident preparation for a permanent burial of their Master. Notwithstanding the often-repeated assurance of Jesus that He would return to them after death, the apostles seemed not to have accepted or at least not comprehended Christ's statement as a literal fact. At the crucifixion they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now He was gone. They were left alone, and they seemed confused, helpless, and panic-stricken. Only John stood by the cross. Not with timidity, not with feelings of doubt, gloom, and discouragement is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel?

It was the revelation that Christ had risen from the grave.

I think it was Spurgeon who said:

His promises had been kept, his Messianic mission fulfilled. The final and absolute seal of genuineness had been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Savior.

On the evidence of these unprejudiced, unexpected, incredulous witness, faith in the resurrection has its impregnable foundation.

PRINCIPLES CONNOTED

The event we celebrate today connotes the fundamental principles of the Gospel of Jesus Christ. In general these are:

I. *The Fatherhood of God*

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a personal God. Through the resurrection Christ conquered death, and became an immortal soul. "My Lord and my God" was not merely an idle exclamation of Thomas when he beheld his risen Lord. The Being before him was his God. Once we accept Christ as divine it is easy to visualize his Father as being just as personal as he; for, said Jesus, "He that hath seen me hath seen the Father."

Inseparable with the idea of a Divine Personal Being is the acceptance of Him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but, on the contrary, it regards all creation as the product of a Divine Intelligence "who made the world and all things therein." As one writer puts it: "This is what Christianity means by a personal God. It believes that all existence has its roots in a conscious and intelligent purpose and that this purpose is good."

II. *Sonship of Jesus Christ*

The Gospel teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept him merely as a great Reformer, the ideal Teacher, or even as the One Perfect Man. The man of Galilee is, not *figuratively*, but *literally*, the Son of the living God.

III. *The Immortality of the Human Soul*

Belief in the resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality just as you and I. He knew happiness, he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. Since His spirit lived after death, so shall yours and mine. So shall your soldier boy who gives his life on the battlefield.

IV. *The Brotherhood of Man*

One of the two great, general principles to which all other principles are subsidiary is this: "Love your neighbor as yourself," and correlated with it the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The Gospel, "bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest

of the common good, that the whole level of humanity may be lifted and the path of spiritual attainment be opened to the weakest and most ignorant," as well as to the strong and intelligent.

V. *The Standards of Life*

Finally, since Jesus was the one perfect man who ever lived, as He, in rising from the dead, conquered death, and is now Lord of the earth, how utterly weak, how extremely foolish is he who would wilfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death.

What a more delightful world this would be if, for example, men earnestly strove to apply Christ's advice: "If ye have aught against a brother, go to him." Or, again, His admonition: "seek first the kingdom of God and His righteousness," which means, simply, be not so anxious about worldly things as to make them of superior worth to spiritual attainment.

The Savior condemned hypocrisy and praised sincerity of purpose. Keep your heart pure and your actions will be in accord therewith. Social sins—lying, stealing, dishonest dealing, fornication, and the like are first committed in thought.

Jesus taught that an unsullied character is the noblest aim of life. As John W. Powell aptly says:

Not possessions, nor fame, nor honor; not success nor prosperity; not physical pleasure and ease. . . . None of these can completely satisfy the human spirit; nor fulfill the highest demand of life.

No man has attained who has not become a good man, pure and loyal and true of soul; whose character, though bought at the cost of all the common aims of existence, will stand the test of every temptation and bring him into communion with the divine.

Herein, brethren, lies the true source of the testimony: "I know that my Redeemer lives." No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his nature. The phrase "born again" has a deeper significance than what many people attach to it. This changed feeling may be indescribable, but it is real.

Happy the person who has truly sensed the uplifting transforming power that comes from this nearness to the Savior, this kinship to the living Christ. I am thankful that I know that Christ is my Redeemer.

Easter is a sacred day, a day of thanksgiving and divine worship. It is not a day just for rejoicing because of the opening of springtime, not merely an opportunity to display beautiful hats and fine clothing—it is an occasion for the expression of gratitude to God for having sent His Only Begotten Son into the world, to be "the way, the truth, the life," to declare the eternal truth that "Whosoever believeth in him should not perish but have everlasting life."

When Christians throughout the world have this faith coursing in their blood, when they feel a loyalty in their hearts to the resurrected Christ, and to the principles connoted thereby, mankind will have taken

the first great step toward the perpetual peace for which we daily are praying: Reject Him and the world will be filled with hatred, and drenched in blood by recurring wars.

MODERN REVELATION

Confirming the irrefutable testimony of Christ's early apostles, the Church of Jesus Christ proclaims the glorious vision of the Prophet Joseph Smith as follows:

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.****

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 bear the sins of 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. (D. & C. 76.)

CONCLUSION

Brethren and sisters: As Christ lived after death so shall all men, each taking his place in the next world for which he has best fitted himself. The message of the resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words:

"He is not here: he is risen." Because our Redeemer lives so shall we. I bear you witness that He does live. I know it, as I hope you know that divine truth.

May all mankind some day have that faith, I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We have just listened to an eloquent and faith-promoting address by President David O. McKay.

At 11 o'clock we will turn over the Conference to the regular Columbia Church of the Air service, on which Elder Albert E. Bowen of the Council of the Twelve will deliver the Easter address.

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, as follows:

(Theme: "Sweet Is the Work"—organ and humming voices of the Choir.)

Announcer, Richard L. Evans: Twelve years ago 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. Since that time, these devotional programs have been heard twice 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, Utah, where the 114th Annual Conference of the Church is now in session. The speaker will be Albert E. Bowen, member of the Quorum of the Twelve Apostles of the Church, and the subject: "He Is Risen From the Dead." The Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Alexander Schreiner is at the organ. The choir opens with the Easter anthem—"Our Risen Lord," by Harvey Gaul.

((The Choir sang "Our Risen Lord," by Gaul.))

Announcer, Richard L. Evans: We now give the service into the hands of Albert E. Bowen, a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

THE SORROW OF MOTHERS

Perhaps no day now goes by that some home is not made desolate by receipt of a message from the war or navy department beginning: "We regret to inform you. . . ." Then a few phrases about courage, devotion to duty, dying gloriously, and some mother knows the dull heavy thud of a heartbreak signalling blasted hopes for her boy that will not come home again. No one may know what reveries troop through her mind as she sits alone, disconsolate . . . The boy that lay nestled under her heart, the boy she nourished from her own body during his helpless infancy, the boy for whose future she had dreamed dreams into which were woven the praises of men's tongues as they extolled his achievements and whose children should one day sit upon her knee as she told them the story of his rise to fame. . . . Now all seems ended, the promise of life cut off, made fruitless, all sacrifices and strivings vain. Her boy is dead, victim of blundering human stupidity in a recreant, wilfully-disobedient world.

Then, perhaps, as she sits with her musings, companioned by despair, she sees a vision of hope born of the story of that other mother, who with a few women and one lone disciple, watched so long ago at the foot of the cross as her first born, nailed high upon it, died in agony between malefactors, 'mid the jeers and taunts of a ribald soldiery and the gloatings of apparently victorious, bigoted and vengeful adversaries. His birth had been heaven-proclaimed, for the angel of God came to that mother at Nazareth and said:

Fear not, Mary: for thou hast found favour with God.
... thou shalt conceive ... and bring forth a son, and shalt call his name Jesus.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:30-33.)

Then the bereft mother of today may catch an understanding glimpse of the conflicting emotions which must have tugged and pulled at the heart of Mary as, after seeing him laid in the tomb, she reviewed the checkered and mysterious life of this heaven-heralded Son.

REVIEWING EVENTS IN THE SAVIOR'S LIFE

Etched ineffaceably upon her memory must have been that angelic salutation: "Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women." And again her heart must have throbbed as she recalled the prediction of eternal kingship for her promised Child. As memory's scroll unrolled, she would live again those thirty years of filial obedience until he went to be baptized of that strange man, John. She would relive that long vigil in the wilderness, where he scorned the temptation to prostitute his power or to barter his soul for all the kingdoms of the world and their glory. Tracing his steps back to his native province she would recall how he "went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments ... and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. (Matthew 4:24-25.)

She would probably see herself seated as a member of that congregation at Nazareth when he went into the synagogue on the Sabbath day whence, because he said that the scriptures were fulfilled in him, his own townspeople drove him out and through the city to the edge of the escape-ment with evident intent to cast him headlong into the abyss below. But apparently for once exercising his power in his own behalf he passed through them and went his way. There would pass in review before her mind his triumphal entry into Jerusalem when the people thronged to meet Him and strewed the way with their garments and with palm branches and shouted: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." (Matthew 21:9.)

Again she would hear His penetrating words from the side of the mountain by the seashore as in that most wonderful of all sermons ever uttered by the lips of man He called blessed the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, they who hunger and thirst after righteousness and those who are reviled and persecuted and evil spoken of for His name's sake, and would witness again in retro-

spect His compassionate feeding of the multitude and see them attempt forcibly to crown Him king only to turn back and "walk no more with him," when he explained that his doctrines laid heavy exactions upon those who followed him in the matter of the purity and fidelity of their personal lives.

Looking back she would recall how He had astonished the learned by the depth of His understanding, and confounded hypocritical questioners by the power of His unfailing wisdom; how He showed mercy to the sinner, brought comfort to the disconsolate, hope to the oppressed, cheer to the heavy laden, and healing to the broken hearted.

All these triumphs Mary must have witnessed or heard report of. And then last of all would come the sickening vision of His being tried before Herod and Pilate, meekly submitting to be dressed in a purple robe, with a crown of thorns crushed upon His brow, and mocked and scourged. And finally there would haunt her the sight of His staggering under the weight of His own cross and dying in agony upon it.

What was to be made of it all? This ignominious death seemed to spell the failure of His life, the frustration of His mission and the thwarting of the promise of perpetual reign over the kingdom which should be without end.

THE WONDER OF THE RESURRECTION

But Mary had not long to wrestle with these perplexities for: "In the end of the Sabbath, as it began to dawn toward the first day of the week . . ." came the women to the sepulchre to perform certain unfinished offices for the dead. Their wonder grew as an angel who was seated upon the stone which had been rolled back from the door of the tomb said:

Fear not ye: for I know that ye seek Jesus, which was crucified.
He is not here: for he is risen, as he said . . . And go quickly and tell his disciples that he is risen from the dead. . . . (Matthew 28:1-7.)

Such is the glorious message of that great triumphal morning. It bore to Mary the answer to her bewilderment. Now she could know the promises for her Son made at the annunciation had not failed, that his life of anxiety and care and suffering and sorrow had not been in vain. So in like manner may every brooding mother who has received a "We regret to inform you" letter draw strength from the assurance that the life of her loved one has not failed. Perhaps, within his finite limitations, in a weak similitude of the great vicarious offering of the Lord for the redemption of the race, her boy, too, has given his life, a vicarious offering. For in this world he himself will never reap the fruits of his own sacrifice.

As such mother sits alone with her anguish and reviews the events of the life of her martyred son there may unfold before her vision the scroll upon which are written the experiences of Mary, the mother of the Son of God, and from the final triumph of His life she may draw the

sustaining power of hope and faith; for the resurrection is as universal as the race.

Its bringing about was the great crowning achievement of Christ's life. To that consummation its whole course had been directed. As He approached the time of His agony, He said, "but for this cause came I unto this hour." (John 12:27.)

"And I, if I be lifted up from the earth," said He again, "will draw all men unto me." (John 12:32.)

Further He told His disciples: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24.)

So His death and burial and resurrection from the dead bears fruit in the raising of all who die. That was the whole burden of the message of the disciples.

PAUL'S TESTIMONY BEFORE AGRIPPA

Paul, standing in bonds before Agrippa, said:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (Acts 26:13-15.)

These are not the words of an unlettered man, nor of one infatuated by living under the spell of the powerful personality of Jesus, or deluded by the stories told of Him by His admirers. For by his own confession Paul had lived a Pharisee, the strictest sect of his religion, they who had been the subjects of the Lord's severest chastisements.

He hated the Christians with a bitter hate. He had testified against them when they were condemned to death; had hounded them from city to city, thrown them into prison, compelled them to blaspheme, and had vilely persecuted them. He was on such mission to Damascus when the light appeared before him in the way and he heard the risen Lord's voice. The reality of his experience—the sincerity of his conversion—is attested by the devotion of his subsequent life, enduring shipwreck, privation, persecution, chains, and finally death for his testimony of the reality of the atoning sacrifice of Jesus. With faultless logic he wrote to the Corinthians:

Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

..... But now is Christ risen from the dead, and become the firstfruits of them that slept. (I Cor. 15:12-20.)

That doctrine is the center and pivot of Christian theology, the foundation of the Christian religion, the very basis of Christian hope. Strip that dogma from your creed, and you destroy Christianity. Take it away, and you devitalize your New Testament, for it is the fundamental fact of that whole record.

MR. MOODY'S ADVICE TO A YOUNG PREACHER

It is related that in Europe, the great evangelist, Mr. Moody, was asked by a young minister, "What makes the difference between the success of your preaching and mine; one of us is wrong?"

Moody said: "You have heard me preach and I haven't heard you, you tell me the difference." The minister answered: "You make a good deal out of the death of Christ. . . . I don't think that has anything to do with it. I preach life."

Then Mr. Moody quoted him several scriptures declaring the atonement and asked the young preacher with respect to each, "What do you do with that?" He said in each instance, "I never preached that," and finally asserted: "I think the whole thing is a sham." Then said Mr. Moody:

"I advise you to get out of the ministry very quickly. I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out like men and fight against it if it is a sham and untrue; but if these things are true, and Jesus Christ left heaven and came into this world to shed His blood and save sinners, then let us lay hold of it and preach it in season and out of season."

That is one of the things that admit of no compromise. It is of the "all or none" variety. The same record which recounts the miracle of the resurrection contains all we know about the moral teachings of Jesus. You can't very well repudiate it as to the one and enlist enthusiastic allegiance for it in respect of the other. Today is kept a memorial by all Christendom. The very commemoration of the day assumes the reality of the occurrence it signalizes, for you cannot commemorate an event that never happened.

THE RESURRECTION THE FOUNDATION OF FAITH AND HOPE

The great stumbling block to acceptance of the crucifixion and the resurrection, seems to be that they are thought opposed to natural law. But what is natural law? Who established it? It is conceded on almost all sides that there is a supernatural law operative in this universe. Who is to say that in effecting the purposes of God it may not transcend natural law? If you grant God at all, does it seem consistent to suppose that He set laws in motion which froze Him outside of them and rendered Him impotent before the works of His own hands?

We know so little about this wondrous world in which increasing knowledge only reveals vistas stretching further and further into the realm of the unknown that he must be a reckless man indeed who would

dare affirm of his own finite wisdom what is and what is not possible with God.

In far too great degree the professedly Christian world has to its own obvious harm become apostate to the reality of the announcement, "He is risen from the dead." Take away belief in that reality and you make rubble of the foundations of faith and rob the disconsolate of their fairest hope.

The record tells of an occurrence when Jesus with His disciples and "much people" was entering the city called Nain. They were met by a funeral procession taking to his burial the only son of a widow. Having compassion upon that mother, Jesus bade her cease weeping and bidding the young man to arise from the bier He delivered him alive to her. As He stopped that funeral procession and restored the dead to life so by His death and resurrection He has stopped forever the triumph of death for all men.

To every weeping mother the empty tomb proclaims aloud the glad tidings that whether the bones of her child lie bleaching on Africa's hot sands, or find their rest in the bottom of the sea, or his body is lowered into the grave he shall be raised up again and live.

(Theme: Sweet is the Work—organ with humming choir.)

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We now resume the regular session of this Conference. We had as the last speaker, as has been announced, Elder Albert E. Bowen, who gave us a beautiful and truthful and uplifting Easter sermon, carrying, I am sure, hope and cheer to every saddened heart. May we hope that somehow that great message may have reached our sons in the field.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

I humbly pray God for the guidance of His teaching spirit.

There is a continuous freshness in the fundamental principles of the Gospel. They never grow out of date. Fortunate is the man who translates them into his life.

FAITH A MOTIVATING POWER

In his masterly presentation of faith and his great appeal for faith, the apostle Paul citing the examples of the heroes of faith of the Old Testament said:

Now, faith is the substance of things hoped for, the evidence of things not seen.

We know, as though we had seen them, the creation of the earth, the deluge, the birth, crucifixion, and resurrection of our dear Lord Jesus Christ. We hope for the millennium, when swords shall be beaten into plowshares, and spears into pruning hooks. We hope for the glorious resurrection of the Saints of God and the re-appearance of Jesus Christ in the splendor and glory of immortality.

"Through faith," Paul said, "we understand that the worlds were framed by the word of God." I am one who fondly hopes and believes that in the spirit world, our pre-existent state, through the faith we exercised and prayers we offered before the throne of God, that this earth was created, to which we might come, and by taking mortality upon ourselves, go on to eternal perfection and immortality.

The Apostle Paul continues:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Thus we are taught that faith is one of the powers upon which eternal life is based.

At the close of this war we are going to witness a remarkable and mighty miracle of faith. We shall be under the necessity of remaking a world, of building up a new world. God grant that we may build it up unto Him. A poetess has said:

I never understood how man could dare
To watch a city shaken to the ground,
To feel the tremors, hear the tragic sound
Of houses twisting, crashing everywhere
And not be conquered by a sick despair.
Although his building crumbles to a mound
Of worthless ruin, man has always found
The urge to build a stronger city there.

Within my soul I made my towers high.
They lie in ruins, yet I have begun
To build again, now planning to restore
What life has shaken to the earth;
And I, in faith, shall build my towers toward the sun
A stronger city than was there before.

—GERTRUDE RYDER BENNETT*

GOD'S PURPOSE BEING FULFILLED

Henry Grady, the great southern orator, declared, after the Civil War: "Fields that were red with human blood, are green with the harvests of June. The reins have not slipped from God's hands."

His purposes will be fulfilled, and this old world is not going to burst asunder, and civilization shall never perish from the earth while the Gospel of the Lord Jesus Christ is taught, while the Priesthood of God still remains upon the earth.

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I am not vain nor egotistical when I say that I believe with all my heart that the Priesthood of God, this great Church, because of the great mission to be performed, is holding this old world together, and the missionary work to be accomplished after this war is going to make our hearts overflow with joy.

The servants of our Father shall go out, and where they are baptizing one today, they shall baptize a score, or hundreds, yea a thousand, for every knee shall bend and every tongue confess that Jesus is the Christ.

I believe, I have faith, that this terrible war, with all its death and ravages, is bringing men nearer to God. That has been the rule in the centuries that are passed. An ancient prophet said:

"When I was afflicted, I learned thy statutes."

But in dissipation, in idleness, in immorality, in wickedness, we never learn much about God. It is only when God touches our heart and makes us all mourn, because of the grief in the world, that we feel after Him. For a touch of trouble makes us all akin, and we look unto the Lord. Affliction and sorrow have brought more souls to God than all the joy of the world.

THE DESTINY OF AMERICA

We read of a great postwar program. Is it not pathetic that in all these postwar declarations the name of God is seldom, if ever, mentioned? The best postwar program is found in the Book of Mormon. May I read the words of the Lord:

Behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. . . .

And, now, listen:

And I will fortify this land against all other nations:

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (II Nephi 10:10-14.)

Here is a divine pledge of the perpetuity of our glorious republic, conditioned upon our obedience unto God, conditioned upon our effort, our determination, and our labors to cleanse the land of the accursed thing, which is sin; and you know the form in which sin lurks and is often disguised. I hope and pray that this nation, after this war, and during the war shall fortify this land to such an extent, and place it in such a condition of invulnerability that the nations of the earth, as God says in the Doctrine and Covenants, shall say: "Let us not go up to battle against Zion for the inhabitants of Zion are terrible." America is Zion, from north to south, from east to west.

I pray that after the war our government will furnish employment for every inactive laborer, in fortifying this country, that it will teach men to be mechanics, to be useful, for a nation that harbors idleness is doomed to decay and, finally destruction. One of the saddest hours of a young man's life is when he sits down and seeks to devise ways and means for earning a living without work. It is the wise nation that keeps its people at work. The men who want that bold independence that only labor can buy are the strength of the nation. Work helps a people to be strong in the worship of that God, who, from the days of Adam, has condemned slothfulness. He has always urged men and women to work.

Furthermore, I hope that our nation, now and forever, so long as the Star Spangled Banner shall float in the breezes of heaven, will remember the words of Washington, that "to be prepared for war is the most effectual means of preserving peace." Also, "'Tis our true policy to steer clear of permanent alliances with any portion of the foreign world." God destined this nation to be a light to the world, to be a herald unto every nation, and nobly we will fill that mission if we serve the God of this land and abstain from all uncleanness.

THE WORK TO BE ACCOMPLISHED BY THE PRIESTHOOD

The Savior, just before His ascension, said to His apostles:

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.)

In pursuance of that glorious promise, Peter, James and John did come, as heavenly beings, unto America, to the uttermost part of the earth, to the uttermost bounds of the everlasting hills, as Jacob said, when he blessed the tribe of Joseph; and there, declaring that they held the keys of the kingdom of God, and the keys of this last dispensation, they did lay their hands upon the head of Joseph Smith, and ordained him to the Melchizedek Priesthood, fulfilling the promise of our Lord Jesus Christ.

This Priesthood today is being magnified in a mighty work. By the power of this Priesthood temples are built, and work for the living and the dead has been inaugurated, the Gospel is being preached, and true to its mission, by the power of the holy Priesthood, this Church is preaching the Gospel to every nation and kindred and tongue and people to prepare the way for the glorious second coming of the Son of God.

This I testify to, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We will ask the mission presidents to gather here at the foot of the stand after the closing of the meeting so that the parents of the missionaries may come and visit with them.

The closing prayer will be offered by President Edwin Clawson of the Hyrum Stake, after which this Conference will be adjourned until two o'clock this afternoon. The afternoon session will be broadcast.

The Tabernacle Choir sang "The Hallelujah Chorus," from "The Messiah," by Handel.

President Edwin Clawson of the Hyrum Stake offered the closing prayer.

Conference adjourned until 2 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference commenced promptly at 2 p.m., Sunday, April 9th.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This is the seventh and closing session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are again convened in the Tabernacle on Temple Square in Salt Lake City.

We will begin the afternoon services by the congregation singing "Redeemer of Israel," (words by William W. Phelps). Song folder No. 3, L.D.S. Hymns No. 231, Hymn Book No. 194.

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

The congregation sang the hymn, "Redeemer of Israel"—Words by William W. Phelps (L.D.S. Hymns No. 231).

Elder Thomas J. Brough, President of the Lyman Stake, offered the opening prayer.

Singing by the congregation, "Now Let Us Rejoice"—Words by William W. Phelps (L.D.S. Hymns No. 218).

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I feel very grateful to President Clark for the kindly innovation that we have had in this Conference, so that we who are going to speak have a few minutes to offer up another prayer to our Heavenly Father that He will not leave us alone as we stand before the people.

I have listened with interest to the many splendid and inspirational

remarks that have been given during this Conference. I am quite certain that the inspiration that has come to us will be helpful in our lives, and that we will be able to do finer and better things than we have ever done before.

THE PREACHING OF THE GOSPEL OBLIGATORY

The Church of God has always been a missionary church. Whenever the Gospel has been introduced upon the earth, ways and means have been provided for the children of men to have the same opportunity for hearing and understanding the Gospel, and of finding the peace and happiness that others have found because of their membership in the Church. Seemingly the Lord has not been content to give the Gospel to any few people, but has always made it obligatory upon those who have received it to give it to others. We only find happiness for the blessings that we have received by seeing that other people have the same opportunity.

When Christ was on the earth, He organized His Church, chose His apostles, and commenced His ministry among the people. He also chose a group of men called seventies, to assist in bringing the glad tidings of great joy to the people and give them an opportunity of receiving salvation in the kingdom of God.

The last words that the Savior uttered as He finished His mission upon the earth were that His disciples should go into all the world and preach the Gospel. When He was upon the cross, and was about to give up His life that men and women might live again in the presence of God, He said unto the thief who hung at His side: "Today shalt thou be with me in paradise." Seemingly, as soon as His spirit left His body, He then commenced a great missionary work among the spirits in prison. He went to open the doors not only to the people who had not lived according to the laws of the Lord, but to all good men and women who had lived the laws of the Lord, according to their best information and ability.

He made it possible for those on the earth to have comfort in the thought of salvation and forgiveness for their loved ones who had gone to the other side without a knowledge of the Gospel. He brought the message to those in the spirit world that they should also have the opportunity of repenting of their sins and finding happiness, in the presence of our Heavenly Father.

We believe that as men and women go on the other side, they find opportunity and are assigned to proclaim this Gospel of Jesus Christ, that men might not be found wanting as they stand before the judgment seat of God, even though they be in the spirit world.

THE MISSIONARY SPIRIT IN TEMPLE WORK

We are trying to do all we can in using our temples to see that men and women find this comfort and blessing. You remember we received a letter not long ago stating that there were 100,000 names of men whose temple work had not been finished, and that they could not have all the

blessings they might have if their work had been done. So the plea has been made that in this great missionary spirit of ours the men shall do the work for these one hundred thousand whose names are already prepared and ready, that those on the other side might find the added blessings and the joys because of the temple work having been done for them.

I sincerely trust that our men will not be found wanting in this great missionary service.

THE GOSPEL BEING PREACHED AT HOME AND ABROAD

There is another agency that has always been used in missionary work, and that is the foreign missions. We are doing all that we can with the few missionaries who are available. Our ranks are practically depleted as far as the foreign missionaries are concerned. In mission offices we are having lady missionaries to take care of the business part of the work, but in a few months the boys will be back home and taken into the army.

It has been very fortunate that older men, sometimes with their wives, have seen the necessity, or at least they are taking hold of the opportunity that is presenting itself of going out into the world for six months, or even on a regular mission. These older missionaries fill a great need caused by the exodus of our missionaries into the armed forces.

I am in hopes, and I am sure as a Church we are all in hopes—that all the people will realize that the time is short and the harvest is still plentiful, and that we who hold the Priesthood of the Lord ought to find opportunity, if there is any way possible, of going out and performing this work.

Another great missionary agency is carried on by the home missionaries in our stakes and in the mission fields. Men and women who are very anxious to bring the word of the Lord unto the people are giving good service. As was said the other day, we are finding very many people here in our home towns who are anxious and willing to hear the word of the Lord. I trust that we may be able to increase the number laboring in home missions.

I remember while I was in Nottingham on my first mission that we would go to Sunday School in the forenoon and Saints would take us home in the afternoon for our lunch, and then when lunch was over, all of us, missionaries and Saints, old and young, used to take our tracts, and go out for two or three hours and preach the Gospel of Jesus Christ.

I am wondering whether we have taken advantage of every opportunity of preaching the word of the Lord. While we are busy and have many things to do, I am quite sure if we would only think about this matter more seriously, we would find times when this great body of Priesthood could go out for at least a few hours and preach the Gospel of Jesus Christ. I think it was in Washington Stake where the seventies' quorum had decided that on Sunday, after the morning services, they would go out and tract among the people. So they went in their automobiles and reached some of the outside places, and there they would spend two or three hours in preaching the Gospel.

When I go among our seventies and see the great body of men who have been in the mission field and are trained and experienced, wondering what they can do in their seventies' quorum, I ask why do they not develop ways and means of doing missionary work; why shouldn't all of us use part of the week or part of the month, in doing missionary work, to the blessing and salvation of our neighbors and friends.

MISSIONARY WORK BY OUR ARMED SERVICE MEN

I am thinking also of another great agency that is at work at the present time, and that is our boys, and young women, in the service of our country—boys who have been taken out of the mission field and sent in to do their part for their country. I have often thought, brethren, that if the government was only as wise as they thought they were they would rather insist that all the Mormon boys have an opportunity of doing missionary work before going into the armed services, because every returned missionary who goes into the armed forces brings with him a testimony of the Gospel of Jesus Christ. He brings with him the thought of cleanliness and splendor of life. He brings with him everything that ought to be in the hearts of men and women as they labor in the cause of their country. Our boys and girls are surely doing a wonderful and a splendid work as they associate with their companions in service.

They are clean fellows. Just recently, I met one of them at a bus stop in Wendover. I had gone into the eating place in the station. The place was crowded, and everybody, it seemed to me, was smoking or drinking, or gambling. As I went toward the door a young fellow in uniform came up to me, and said: "Brother Taylor, I am surely glad to see you. You ordained me a Seventy when I went into the mission field." Just a young boy, yet the influence he had in that building and on the busses and on the trains was teaching the Gospel of Jesus Christ to the people in the most splendid way.

May the Lord bless us, brethren and sisters, may the Lord help us, that we may feel the obligation in some way or somehow of bringing a knowledge of the Gospel to the people who have not yet heard the Gospel. If we will meet this requirement, great shall be our reward for helping others to understand the beauty of the way of life and salvation.

May this be our part, I pray, in Jesus' name. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters: I have repeatedly and earnestly sought the Lord that His spirit would be with me while I occupy a few minutes of these precious moments, and I ask you if you will please join your prayers with mine, that this time may be profitable to us all.

I believe the phrase most frequently spoken in this Conference has been "the spirit of the Lord." Nearly every speaker who has addressed us has expressed his wish, his prayer, that the spirit of the Lord would

direct what he said. Nearly every man who has offered a prayer, either an opening prayer or a closing prayer, has prayed for the same thing. I am persuaded that in these Conference sessions we have had a rich outpouring of the spirit of the Lord.

SPEAKING BY THE POWER OF THE HOLY GHOST

The other day Brother Joseph Fielding Smith spoke of the spirit of the Lord that enlightens every man who comes into this world. I think the spirit of the Lord which we seek in administering the affairs of the Church is more than that spirit. When I pray for the spirit of the Lord to direct me in this talk, I pray for the spirit of revelation, the help of the Holy Ghost. You know, the Lord said that we should have this spirit by the prayer of faith, and He said further if we did not have the spirit, we should not teach.

Nephi said on one occasion that "when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men." I am persuaded that one of the deepest truths, the most glorious principles, revealed to the world through the restoration, by the Lord, through the Prophet Joseph Smith, was the doctrine that every man and every woman and every boy and every girl who has reached the age of accountability and has joined the Church may have the spirit of the Lord, that is, the gift of the Holy Ghost, to guide him through his life. I mean by this direct communication with, revelation from, God our eternal Father.

The Prophet Joseph Smith taught this in a wonderful way. In the last chapter, quoting Moroni, he told us how to get a testimony of the truthfulness of the Book of Mormon. We are not left to take the word and testimony of the Prophet and of the three and eight witnesses only, but he there told us that when we read the book, if we will ask God the eternal Father in faith, He will manifest the truth of it unto us, individually, I take it, by the power of the Holy Ghost, and that by the power of the Holy Ghost we may know the truth of all things.

THE EXERCISE OF FAITH NECESSARY

You remember the occasion when Brother Newell K. Whitney was called to be a bishop in Kirtland. Brother Partridge was over in Zion at that time, as I recall. Brother Whitney was a great man, measured by the standards of the world, but when the Prophet told him that he was to be a bishop, he said that he could not see the qualifications of a bishop in himself. The Prophet said: "You need not take my word alone. Go and ask Father for yourself." At that slight rebuke, Brother Whitney went and asked the Lord. He heard a voice speak to him saying: "Thy strength is in me." This was a revelation to him, and "he straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called."

Then you remember when the Prophet was asking for volunteers to come out to this western country to make a survey looking for a place

where the Saints might come, he described what kind of men he wanted. He described what their equipment must be, and then he said: "I want every man that goes to be a king and a priest. When he gets on the mountain, he may want to talk with his God."

The Prophet Joseph Smith knew this doctrine was true; he knew from experience. He knew because he had had the experience of talking with God, our eternal Father. This great latter-day work, the restoration, opened up with a grand vision, referred to by President David O. McKay this morning, in which the Father and the Son came and appeared to the boy prophet, Joseph Smith. It came as a result of his prayer and his faith.

About a year and a half ago, I was given an assignment in the Welfare work to travel around the Church into all the stakes. I took with me the first volume of the *Documentary History of the Church*. As I read, I observed that when questions came to the mind of the Prophet Joseph, he straightway went and in mighty prayer asked the Lord for an answer to the questions. Then he would come back with an answer from the Lord in direct quotations. These quotations were the revelations which came during the restoration of the Gospel.

EXPERIENCES OF WILFORD WOODRUFF AND BRIGHAM YOUNG

Now, it is very important, my brethren, that we each live so that we can have this spirit of the Lord. Its importance did not cease with the death of the Prophet Joseph Smith. In 1879, two years after the Prophet Brigham Young had died, President Wilford Woodruff was down in the mountains of Arizona traveling with Lot Smith. On one occasion, he had a vision or a dream in which he saw Brigham Young and Orson Hyde, and he asked Brigham Young if he would not come with him to Arizona and speak to the people. Brigham Young answered that he had done his talking in the flesh and that work was now left for Elder Woodruff and others to do. In his diary, President Woodruff quotes President Young as saying: "Tell the people to get the spirit of the Lord and keep it with them."

Brigham Young had a similar experience in his lifetime. In February, 1847, he had a dream in which the Prophet Joseph Smith appeared to him. It was a glorious dream. You will find it in the history of the Church written by Brother Cannon. Brigham Young expressed his sorrow that he was separated from the companionship of President Smith, the Prophet, and asked him why he could not come with him. The Prophet told him he would have to wait awhile.

Then Brigham Young asked him if he had a message for them, and the Prophet stepped toward him, looking very earnestly, yet patiently, and said (I quote from the words of the Prophet in that dream of Brigham Young's):

Tell the brethren to be humble and faithful and be sure to keep the Spirit of the Lord, that it will lead them aright. Be careful and not turn away the still, small voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their

hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it.

That is one way, brethren, to get the spirit of the Lord, and it is one absolute requirement to keep our hearts open to conviction, so that we can hear the word of God and receive the Holy Ghost's promptings when they come. It is a terrible calamity for men or nations to become laws unto themselves. You know, the Lord said: "That which seeketh to become a law unto itself . . . cannot be sanctified by law, neither by mercy, justice, nor judgment, therefore they must remain filthy still."

The Prophet, in this statement to Brigham Young, continues:

They can tell the Spirit of the Lord from all other spirits—it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts, and their whole desire will be to do good, bring forth righteousness, and build up the kingdom of God.

THE PRAYER OF ENOS

When I read that, I thought of the experience of Enos, the son of Jacob, as related in the Book of Mormon. He went into the forest and prayed with all the energy of his soul that he might have a knowledge of the goodness of the Lord about whom his father, Jacob, had told him, and the Lord spoke to him and said: "Enos, thy sins are forgiven thee." And Enos then asked how it could be, and the Lord told him because of his faith on Jesus Christ whom he had never before seen nor heard. Then there came over Enos the feeling for his brethren, and he prayed with all the energy of his soul for them, first for the Nephites and then for the Lamanites. I thought how true this is, that when a man has the spirit of the Lord, his whole desire is for righteousness and to build up the kingdom of God.

The Prophet Joseph continued:

Tell the brethren if they will follow the Spirit of the Lord, they will go right. Be sure to tell the brethren to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion.

Now, I skip a part and close with this statement: "Joseph again said to him, 'Tell the people to be sure to keep the Spirit of the Lord and follow it and it will lead them just right.'"

Brethren, if we are to be led just right, through these perilous times in which we live, we must keep our minds open and have the spirit of the Lord. The gift of the Holy Ghost must be operative in us. God bless us to this end, I humbly pray, in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brethren and sisters: I am deeply grateful for the privilege of bearing testimony to you in this General Conference.

It has been a source of joy to me to see how universally happy the people are in the selection of Brother Mark E. Petersen to work with us in the Council of the Twelve. It is going to be a great joy to me to be associated with him.

IMPRESSED BY THE SINGING AT CONFERENCE

This Conference has been a most inspirational one. The spirit of the Lord seems to have been here in rich abundance. I have been much impressed by the singing. Many people who heard the Conference sessions over the radio said to me that the songs sounded as if they came from a great trained male chorus. Every song seemed most appropriate and fit perfectly into the theme of the Conference as it unfolded. I think I have never heard the song, "I Need Thee Every Hour," sung with such power and beauty and harmony as it was sung in this Conference by these thousands of men. Perhaps my appreciation of the song came from my feeling of need of the help of the Lord.

I am not unmindful of the grave responsibility that is mine in occupying this position, and I earnestly pray for the blessings of the Lord while I stand before you.

I was impressed by the song which you sang so well:

Zion stands with hills surrounded,
Zion kept by power divine.
Happy Zion, happy Zion,
What a favored lot is thine!

And the thought came to me: What a favored lot is ours to be able to assemble in General Conference and to bear testimony to each other, and for the other numerous blessings we enjoy.

ENJOYMENT IN FELLOWSHIP

I thought as I saw you brethren sitting in this large group, what a marvelous opportunity for fellowship we have in this Church, men from all parts of North America (and they would be from all parts of the world, if the war would permit). I was wondering how many of you are acquainted with the brother on either side of you. I used to enjoy coming to Conference a little early and sitting down there with you, reaching out my hand and saying: "I am Spencer W. Kimball, from Saford, Arizona." Then my brethren on either side would tell me whence they came—from California, from Canada, from Oregon, or somewhere else in the Church. Then we talked just a little bit while we were waiting for the meeting, about the wheat in Canada, or the salmon in Portland, or the cotton raising in Arizona, and about our Church work, and then we did really enjoy the Conference, as we knew each other and sat enjoying the spirit of the Lord together.

I want to assure you that on either side of each of you is one of the finest men in this whole world, who belongs to the greatest fraternity holding the holy Priesthood, in a high and responsible position, a man that you will want to know.

Among the greatest thrills of my life are these conferences with the Priesthood leaders of the Church, men tried and true, when we gather together in this historic building in General Conference; I am grateful for this privilege of meeting with you. I stand before you in humility, and I love you for your faith and your integrity and your devotion to the work of the Lord.

Six months ago I was first sustained by you in this position of responsibility; it was six months ago, day before yesterday, when I knelt at the feet of President Heber J. Grant, our Prophet, Seer and Revelator, and his hands, together with the hands of the members of the Quorum of the Twelve and the Patriarch, were placed on my head and I was ordained an Apostle of the Lord Jesus Christ.

A half year has passed, and I have enjoyed my work immensely. I have been from southern Arizona on the south, to northern Idaho on the north, and from Los Angeles on the west to New York on the east, and everywhere I have gone I have been accepted with courtesy and consideration, and I have learned to love the people all over the Church.

THE GOSPEL SOLVES MANY PROBLEMS

In the past few sessions of the Conference we have heard much of juvenile and adult delinquency. I am sure that the living of the Gospel of Jesus Christ in our homes will solve most of these problems. I am sure that if we have prayer in our homes, around the table, with our families, and as we retire for the night that our families will be closely knit together, and will grow in spirituality. If we shall have home evenings and gather our broods about us, we shall be able to teach them obedience, and discipline. They will come to love the home and the family, and will be protected from many of the vicious influences which are increasing delinquency. If we will take them with us to sacrament meetings and teach them their privileges and responsibilities in the Church, we shall thus be able to lead them into paths of righteousness. If we can make the home the center of the universe for our children much of the sin of the world can be by-passed.

Our Savior said: "If thou wilt enter into life, keep the commandments." From observation it seems to me that one of the commandments which we wantonly break is that command to observe the sacredness of the Sabbath day. We were quofed during this Conference the word of the Lord:

Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

SABBATH-BREAKING DECRIED

While attending one of the Conferences last fall, one of my first down state, I was housed in a hotel, and early Sunday morning I was awakened by considerable noise in the halls and the lobby of the hotel,

and when I came down I found that the lobby and the cafe near it were filled with men with colored shirts and caps and with hunting regalia. Their guns were clean and shining. They were all en route to the mountains and the canyons to get their deer. When the Conference day was ended and evening found us on our way home, many were the cars that we passed with a deer on the running board or on the bumper.

Another Sabbath I drove through an agricultural area, and was distressed to find there were mowing machines and balers and perspiring men engaged in harvesting the crops.

Still another Sabbath I drove through Main Street of one of our larger towns, and I was dismayed to find lines of people standing and waiting their turns to get into the picture shows.

Still another time when large numbers of people with hiking breeches and slacks were driving to mountain retreats with picnic lunches to enjoy the beautiful Sabbath in the canyons.

And the word of the Lord continued to resound in my consciousness: "In the days of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

I wondered if we must be brought low with adversity before we will serve the Lord.

There came ringing again in my ears the solemn command brought down from the thundering of Mount Sinai: "Remember the Sabbath day, to keep it holy." So far as I know, that commandment has never been rescinded nor modified. To hunt and fish on the Lord's day is not keeping it holy. To plant or cultivate or harvest crops on the Sabbath is not keeping holy the Lord's day. To go into the canyons for picnics, to attend games or rodeos, or races or shows, or other amusements on that day is not to keep it in holy remembrance.

Our Savior said:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. (Matt. 5:19.)

Strange as it may seem, some of our brethren, faithful in all other respects, seem to justify themselves in missing their sacrament meetings, and their stake conferences, in order to beat all the other hunters into the wild life area when the season opens. The Church favors legitimate recreation, and urges its people to organize picnic parties and to enjoy the great outdoors for the fellowship that it offers, but with six other days in the week, the Sabbath certainly need not be desecrated.

Good clean plays and pictures are certainly not objectionable, but on the other hand they add to our education and to our entertainment in a wholesome way, but certainly our people can ill afford to spend funds and time to go to more of such activities than can be attended on the other six days of the week.

THE WORD OF THE LORD

There is a time and a place for all worth-while things. Are we giving

up and making a sacrifice? Is it self-denial? I think it isn't so much a matter of giving up things; it is a matter of shifting times and choosing seasons.

The word of the Lord is very definite and final, and comes with tremendous force when He says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

This is a day when our every lapse is blamed on the war. Perhaps there are times and conditions when we must work seven days of the week, when industry or the exigencies of war require it, but are we sure that we do not sometimes work on the Sabbath when not necessary, for the "time and a half" that is given, for the additional funds it provides?

Remember the Lord said: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." You note here the command is two-fold; it is definite that you *shall* labor the six days—no place here for the idler or for loitering on the job or for absenteeism. And equally strong is the command that on the Sabbath "thou shalt not do any work." Even in modern times the command has come again through a modern prophet:

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart. (D. & C. 59:13.)

It is not enough to refrain from doing the things which would keep the day from being kept holy, but there are some very definite things that we should do to honor the Sabbath. We are required to go to the house of prayer, we are to offer up our sacraments unto the Most High; we are to fast and pray at the proper times; and we are to stand in holy places; we are to rest and to worship.

By resting is not meant the indolent lounging about the home all day or puttering around in the garden, but a consistent attendance at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family and finding uplift in music and song. One good but mistaken man I knew claimed that he could get much more out of a good book on Sunday than he could get in attending a sacrament meeting, saying that the sermons were hardly up to his standards.

But I say we do not go to Sabbath meetings to be entertained or amused; we go there to worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the Gospel. If the sacrament meeting is a failure to you, you are the one that has failed. No one can worship for you, you must do your own serving of the Lord.

WEEK-DAY SPORTS AND PICNICS TO BE ENCOURAGED

Now that spring is here and summer will soon follow, our presiding

brethren throughout the Church might anticipate the problems of Sabbath desecration and encourage a program of substitution.

Encouragement could be given to week-day sports and picnics and shows, and the brethren could be urged to plan their hunting and fishing trips during the week days, avoiding the Sabbath, instead of including it in their itinerary.

A seminary group once planned a service in the tops of the mountains, and they felt wholly justified for the excursion since they had planned a testimony meeting to be held as a part of it. They did have their meeting and a spiritual hour was enjoyed, but after the hour, the picnic was eaten, the young people in their rough mountain clothes and slacks hiked and climbed, and turned the balance of the day into one of the usual fun and frolic. Certainly, it was not a holy day, the one hour of devotion did not keep it from becoming a holiday.

A Scout council was wont to arrange their summer camp so that the Scouts were moving to the camp on one Sabbath and from it on the next. Our Latter-day Saint boys were deprived of their Priesthood activities for two Sundays, and still were getting no scouting on those days. A friendly suggestion to the council authorities brought about a change, so that the camp period ran from week day to week day, and the one Sunday in between was devoted to a spiritual service for the boys who were in the camp.

Much can be done to substitute week-day activities for Sunday ones. Great good can be done by an educational program anticipating and preceding the period of likely breaking of the Sabbath.

Let us follow the Prophet Joshua—it is one of my favorite passages of scripture—he said:

Now therefore fear the Lord, and serve him in sincerity and in truth
... choose you this day whom ye will serve ... but as for me and my house,
we will serve the Lord. (Joshua 24:14, 15.)

That we may live the commandments of God and teach men so, that we may pay our devotion to the Most High and keep the Sabbath day holy, I pray in the name of the Lord Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I am very happy to say to the audience on the air that we are again blessed with the presence of President Grant, who is here with us and enjoying our Conference.

The congregation sang the hymn, "O Say, What Is Truth?"—Words by John Jaques, Music by Ellen Knowles Melling (L.D.S. Hymns No. 191).

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren: I pray for the good spirit spoken about by Elder Romney. It is a great privilege and a blessing, and certainly a great inspiration, to be in attendance at a session of the Conference. This opportunity is becoming increasingly more precious.

I rejoice in the fact that the messages of this Conference have gone out to the nation, and have reached the homes and the firesides of the families in this Intermountain region. The reports given and the remarks made indicate that the Church moves on. It is solid, sound, and progressive. It will continue to move on, and go forward to meet the demands and the requirements made upon it.

The coming forth of Mormonism is the greatest event of modern times, and it will be so regarded in the future by the unprejudiced writers of history. It has survived every storm of opposition; it has never gone backwards; it has never retreated from its high aims and purposes.

We have been urged by previous speakers to adhere to fundamentals. Such admonition, it seems to me, is timely in a day of war and upheaval. It is so easy for a people to side-step fundamentals. This is especially true in times of stress when they become impatient and lose their powers of endurance. What could be more fundamental than the doctrine of the resurrection, discussed with such force and eloquence this morning? What could be more fundamental than the Ten Commandments mentioned by President George Albert Smith, and by Elder Spencer W. Kimball this afternoon? The violation of these commandments has brought destruction and sorrow, not only to men, but nations. What could be more practical and fundamental than the Sermon on the Mount, quoted in part by President McKay the other evening?

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matt. 7:1, 2.)

It is a sound doctrine, brethren; it is fair and just.

What could be more basic to human welfare than Joseph Smith's declaration, in the Articles of Faith, that men will be punished for their own sins and not for Adam's transgression. It places upon men the responsibility for their soul's salvation. Such a teaching is productive of good works, and conducive to right living. The responsibility resting upon the Church has never been greater. It rests heavily upon the ministry of the Church. It calls for a great service, an unswerving devotion, and a supreme faith.

The wayward and the careless must be warned and admonished in the spirit of kindness and brotherly love. Some of them are our neighbors and friends. Our love for them demands that they be brought back into the fold of Christ. Their faith must be revived, nourished and strengthened.

Without that simple, trusting and abiding faith, characteristic of a

true Saint, no one can know God or comprehend the Gospel; and there is no substitute for the Gospel. All the theories, sophistries, and plans of men devised to the contrary have failed, and will continue to fail.

PRESENT CONDITIONS DEPLORED

As a result the world stands today on the brink of despair and destruction. Characteristic of our day and time is the weakening of the moral fiber of men and women, referred to many times by the speakers: a departure from long and well-established standards of conduct, a disregard for the old-fashioned virtues, despite the fact that they are sacred and binding upon humanity, and have been itemized and set up by holy prophets for the guidance of God's children.

There has been a breaking away from Church and religion; skepticism, unbelief, and fidelity have become the boast of the learned and the sophisticated. What does it mean, my brethren? Does it mean that the pillars of civilization are crumbling?

I read recently a book written by Dr. Frank Munk called *The Legacy of Nazism*. In it he makes this statement, which is the concluding paragraph in the book:

A world is adrift—Europe has completely lost its moorings. Economically, socially, spiritually, only the grass-root things remain. We must begin anew. A new civilization is being born in blood and unspeakable suffering. Ultimate and eternal values alone will survive the carnage.

He concludes his book by quoting a verse from the famous speech of Paul to the Athenians when he said:

He giveth to all life, and breath, and all things. And has made of one blood all nations of men for to dwell on all the earth.

In his book he also speaks of a chance, with the inference that it is to be a slight chance, that the accumulations of centuries in art, literature, culture, and in human progress can be saved.

"Things are not altogether well with us," said the Archbishop of Canterbury recently, when speaking to the British nation. "The decline in honesty has been very sharp and steep," he said, "and our standard of conduct in matters of sex is very lax. These things," he points out, "will bring terrible consequences, if we will not change our outlook, or in the old phrase, repent." Old England with its culture, with its power and wealth, mighty in achievement, along with an unparalleled history, like other nations, must repent or perish.

A short time ago I read a book written by Beverly Nichols, in which he discussed organized vice, the curse of drink and the widespread outbreak of criminality in England and America. The author said: "The facts as I have stated them are true, and the reason they are true is because the parents in question have failed most criminally to set before their children the picture of Christ." He then calls attention to the fact that once that picture hung on the wall, but the repercussions of war blew it off.

"The time has come," he concluded, "to hang that picture once more on the wall, to see if we can learn any message from the eternal eyes." Surely a great inspiration will come from a picture so beautiful, and so stainless. There is nothing left, my brethren, to direct and sustain humanity except the perfect life of Jesus, His Gospel of peace and love, and his matchless and powerful leadership.

I quote in closing the words of scripture from the book of Revelation:

Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

May we do so, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren, and radio listeners: And I am very glad to be able to say "Radio listeners," for of all the Conferences I have attended during my life—and they began when I was ten years of age—I have attended none that I have enjoyed to a greater degree than I have this one, up to the present moment of time.

It is my wish, brethren and sisters, to speak for a few minutes on and call attention, to some of our fundamental principles and their application to our daily lives. In doing this I desire to speak truthfully, wisely, and helpfully.

MAN INHERITS ATTRIBUTES OF GOD HIS FATHER

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost"—three separate, distinct persons, who are united as one in purpose and attunement. Since in the world of life, like begets like, it must follow that in bodily form we are like our Father in heaven. Hence, it cannot be true that we are brutes or descendants of beasts; we are of the race of the Gods. It therefore follows that man did not, as the atheist asserts, create God in his own image. As a spirit child of our Father in heaven, man not only inherited His divine form, but also the divine attributes, even though it may be in minute quantities only.

Among these are intelligence, will-power, thinking-power, love, charity, mercy, patience, sense of justice, fairness, and right, etc. We believe in the wonderful doctrine of eternal progression, in accordance with which these inherited attributes and powers may be enlarged through effort and righteous living, until ultimately they may reach, in the hereafter, God-like proportions.

Is such a doctrine true, or is it fanciful, based upon eternal truth? In accordance with this belief, life in mortality has a purpose. We know the doctrine is true.

It is fitting here to mention another divine gift to all born into mortality—that of free agency.

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind.

FAITH A NECESSARY GUIDE

To achieve fully the purpose of mortal life, man must pursue the way of life which the Lord Himself has given, but the Lord will force no man to do this. As a result but relatively few mortal men make earnest attempts to follow the Lord's way of life. Why? There are many reasons, one of which is the lack of sufficient faith in the existence of a living personal God, who is really our Father in heaven, and functions as a loving, merciful, though just God.

We, that is multitudes of Latter-day Saints, not only believe that God lives, but we testify that we know He lives, and in doing so, we are in accord with Biblical teachings. We are reminded that on one occasion, Jesus, receiving various answers from His disciples to His questions, turned to Peter and asked: "Whom say ye that I am?" The ready answer was: "Thou art the Christ, the son of the living God." Then the Master replied: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

On another occasion 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.)

And the apostle James, in harmony with the teachings of the Master, wrote: "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." But there was a condition named—"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing of the Lord." (James 1:5-7.)

So this afternoon we have heard Brother Romney speak of the Book of Mormon, and of how we may know, if we fulfill the conditions that the prophet Moroni names in the last chapter in the book, of the genuineness of that book through the power of the Holy Ghost. It is through the power of the Holy Ghost that we are able to testify that we do know. It is not a matter of belief only, it is a matter of assurance that comes to us, enabling us to say as certainly as we live that we do know.

Brethren, and radio listeners, I myself can testify likewise that I know. But how do I know?

A PERSONAL EXPERIENCE IN ANSWER TO PRAYER

Now, may I say that I am too old, perhaps, to be too diffident to relate a little experience, and I believe that experiences are helpful. I shall here relate one.

Family prayer has been spoken of during these sessions by more than one of the speakers. I was reared in a family where prayer, night and morning was always the order. I have seen my father sometimes too busy to stop to eat his breakfast, but never too busy to kneel with his family in prayer before he left, to thank the Lord for the prospects of the day, for the rest of the night, and to ask his direction and help in the labors of the day. I was taught to pray at my mother's knee, and when I could say my own little prayers, I was taught that it was my prayer; it should be said in secret, or at least to myself.

So I knelt on one side of the bed, brother on the other side, every night. He never knew what I prayed for; certainly I did not know what he prayed for. But when I was about ten years of age, I began to pray for a special blessing. But I did not get an answer. Why? Father had taught us that there are three factors that must characterize every prayer that the Lord will answer: We must pray for real needs—and even grown-ups, he said, sometimes ask the Lord for things they do not get, because they ask foolishly—we must pray worthily, and we must pray with faith.

In answer to my first prayer, no answer came. The faith was there, I felt, to the extent that I could exert it. The need was there, I felt certainly no doubt about that, but was the worthiness? I could always think of something, as I prayed night after night without an answer, that I had done that I should not have done, and so I continued to pray, feeling that when I could make myself worthy of an answer, I would get it.

It was after I had been praying nightly for five years that the whole family went, one Wednesday evening, in the month of February, into town and attended a Sunday School entertainment. My class rendered its number, followed by another that sang, and I remember some of the words of that song: "Keep on asking, God will answer by and by." To me that was a revelation. I kept on praying.

Some four years later, in the latter part of the month of August, 1887, in my nineteenth year, after I had been praying nightly for nine long years with all the earnestness of my soul for this special blessing, I was alone in the bedroom, and I said, half aloud, "O Father, wilt thou not hear me?" I was beginning to get discouraged.

Then, brethren, something happened. The most glorious experience that I have received, came. In answer to my question I heard as distinctly as anything I ever heard in my life the short, simple word: "Yes." Simultaneously my whole being, from the crown of my head to the soles of my feet, was filled with the most joyous feeling of elation, of peace and certainty that I could imagine a human being could experience.

I sprang from my knees, and jumped as high as I could, and shouted: "O Father, I thank thee." At last an answer had come. I knew it.

Why did it not come before? I have thanked the Lord many times since that He withheld the answer. A few days after that, father said to me: "Would you like to go to Salt Lake City and attend the University of Deseret?"—a secret wish of which I had said nothing. I had finished, the spring before, what is equivalent in this day to a junior high school course, nothing more in the town. I wanted to go on and now I could. And as it turned out, after graduating at the University of Deseret, I went east and completed nine years of work in the field of science in four of America's leading universities.

Had I gone without an answer to my prayers at that critical moment in my life I might have forgotten to pray. But I think that I am here today—I think that I have been preserved in the Church, perhaps, because the answer to my prayer came at that critical moment, since which time never has a day passed that I have forgotten to pray. And as long as memory lasts I cannot forget the thrilling experience of that night.

Now, brethren and sisters, that answer to my prayer was a revelation. What did I want to know? I had learned that Joseph Smith, a fourteen-year-old boy, went into the woods to pray. Fulfilling the conditions necessary to get an answer, he had received the most glorious vision that records give us any knowledge of. He knew that God lives; he saw Him; he heard him. He knew that Christ, whose resurrection the Christian world celebrates today, also lives. He saw the Christ, his Redeemer; he heard His voice. There was certainty in his soul.

I wanted to know, too, of my own self whether God lives. I believed He would give me a testimony. I have had many testimonies since. Brethren, I do know.

RESPONSIBILITY FOLLOWS A TESTIMONY

Now, brethren, all of you who are here, doubtless could relate experiences similar to what I have related. You know, all of you. You are the key men in the Church of God. You come from all over America, you are the leaders. Every one of you knows, and you can testify. That is one characteristic of the membership of this Church—we know we know! And therein lies the strength of the Church.

But because we know, brethren, we are bound. There are obligations imposed by our certain knowledge that we cannot logically escape. Obligations to do what? Keep the Lord's commandments is the answer. We have heard it said in this conference of the leadership in the Church that the Lord's way of life, if followed by the people, will bring peace to the earth. Wars will cease, and contention will end; but when are we willing to follow the Lord's way of life? Until we do, we shall not have peace; because the evil one is here, and he has under his power the great majority of our Father's children, and through the exercise of that power he is leading them away.

We have heard about some of the delinquencies of youth; and we have also heard it stated here, a correct statement, that youth is delinquent, boys and girls are delinquent, because grown-ups are delinquent. Boys and girls see what their elders do, and naturally they follow in their footsteps. We have heard references, here, in this session, to the violation of the sanctity of the Sabbath day. What must we do in these modern times to keep holy the Sabbath day? The law of the Sabbath was given to ancient Israel, when conditions were vastly different. What does it mean to keep holy the Sabbath day in our times? Well, we may not only read the answer in the Doctrine and Covenants, but a century later than this revelation we may also read a signed statement by the presidency of this Church in the editorial columns of *The Deseret News* of a few years ago what it means to keep holy the Sabbath day in our times. We grant to the First Presidency the right and duty to interpret our doctrines and indicate what our practices should be in harmony with them. According to that declaration, we may not go to movies, or any other kind of commercial entertainments on Sunday; we may not go hunting, we may not go fishing, we may not do multitudes of things that even our people do. And why do they do them? Let each individual ask himself that question.

How can one who knows that God lives and can testify that he knows, think of getting his gun and hunting trappings and go out on the Sabbath day into the mountains to hunt deer, or out into the fields to shoot pheasants? How can he think of getting the fishing tackle ready and go out onto the streams and spend the day of the Lord in fishing and in pleasure?

Well, we do many things, brethren, violative of divine commandments. Why do we do them? In the light of our testimony we cannot do them guiltlessly, can we? Are we not obligated by those testimonies to live the Lord's way of life? What shall we do?

Love the Lord our God with all our might, mind, and strength. But can we do this really without striving to the extent of the will power that the Lord has given to us to keep His commandments?

And the second great commandment is like unto the first: we must love our neighbors as ourselves; which, as we know, rightly interpreted means our fellow men. But if we are going to love our neighbors as ourselves, we must treat our neighbors as we would like to be treated were the circumstances reversed. In other words, we must live the Golden Rule. And until men are willing to live the Golden Rule far more completely than they are living now, we shall not have peace in our nation or in the world.

Yet we talk of winning peace after we have won this global war. We won the first World War, but we did not win the peace, it is said. We may win the second World War, but we will win the peace only when we are willing at least measurably, to live the Lord's way of life. The Lord help us that we may be able to do that, I pray, in the name of Jesus Christ. Amen.

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

On the advice of their physicians, we have not asked President S. O. Bennion of the First Council of the Seventy, nor Bishop Marvin O. Ashton of the Presiding Bishopric, to speak at this Conference. We have been happy to have them with us at nearly all the sessions. Word from the hospital tells us that President Rufus K. Hardy of the First Council of the Seventy is much improved, for which we give thanks to the Lord.

We shall ask President David O. McKay of the First Presidency to speak to us for a few moments at the close of this Conference.

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

At the conclusion of this Conference I think it is fitting, first, to express appreciation of the services rendered by our wives, mothers and sisters, who have remained at home to take care of household duties, and to carry on other responsibilities of farms and businesses while we have been here receiving instructions regarding our spiritual work.

I speak for myself when I say that too seldom we stop to tell our wives how much we think of their help and support. We feel it, but in the busy work-a-day life, we do not stop to say how much we love them. We can now, here in Priesthood meeting assembled, speak to those who are listening at least, and tell them we are not unmindful of their inspiration and help.

I hope each one of them deserves the tribute paid to his wife by a Scotchman who, in a dilatory way, had waited until she was gone before he expressed just how much he appreciated her. His tribute lies more in the implication than in the expression: "She was . . . Words cannot tell what she was—Think what a good wife should be. She was that." No matter what virtues or how many you might apply to womanhood, you would be but enumerating the virtues of his wife.

We owe much to our wives—

Helping and loving and guiding,
Urging when that were best,
Watching and guarding, whispering still,
Win you can—and you must, you will!

God bless them, keep them strong in the faith, and give them power to train our children in the ways of righteousness; for, after all, "the mother makes us most."

Brethren, we have listened to many glorious instructions. It is now for us to remember that better than to know what is good to do, is to *do it*. Shakespeare says:

I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teaching.

PARABLE OF THE SOWER

With the idea of application in mind, it is well to remember the parable of the sower. Some seeds, Jesus tells us, fell by the wayside, and were trampled under foot or devoured by fowls. Other seeds fell on the rock, sprang up, but, having no root, died. Other seeds fell among thorns and thistles, which choked out the seed. But some seeds fell on good soil and brought forth an hundred fold.

The disciples asked the Savior what he meant by that parable, and that is one that Jesus explained, saying: The seed is the word of God. Those by the wayside are those that hear, but then Satan comes along and deceives and misleads them. They on the rock are persons who receive the word gladly, but who have no root, and when temptation comes, fall away. The seed that fell among thorns and thistles is the seed that falls in the hearts of men, who, when they have heard, permit it to be choked by the cares, and the riches and pleasures of life.

But the seed that fell in good soil was the seed that fell in honest and good hearts who, having heard the word, keep it and bring forth fruit with patience.

We trust those who have been assembled here, and those who have listened, fall into the fourth class, who receive the word of God gladly, and will cultivate it to bring forth abundantly.

To the officers of the Church, the best way to achieve this is to discharge at least three great responsibilities which are ours. The first is the *responsibility to set a proper example*. Example is the best and most effective way of teaching. Let us be exemplary in our speech. No true leader of the Church will ever profane the name of Jesus, especially in the presence of his sons or the presence of any other young people. Profanity is a vice. I know of no country in the world where that vice is so prevalent as here in the United States. The Latter-day Saints are not free from it. Our duty is to set a proper example in reverence.

SETTING WORTHY EXAMPLES

We can set a proper example by speaking well of others. The Lord has admonished us not to engage in backbiting. I commend that simple little hymn, too seldom sung, "Nay, Speak No Ill."

Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan,
For, if but little good is known,
Still let us speak the best we can.

* * * *

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,

Be not the first to make it known.
 For life is but a passing day,
 No lip may tell how brief its span;
 Then, O the little time we stay,
 Let's speak of all the best we can.

Another worthy example is exercising self-control—controlling our temper by not speaking angrily in the home. Let calmness be characteristic of our home life. If we do this, we shall be setting a proper example to the world.

Second, then there is the responsibility of guardianship, of being shepherds. That is what the Priesthood means. Guard well those who have been put in your keeping. "Feed my sheep," said the Savior to Peter. "Feed my lambs," He repeated. "Feed my sheep."

And the third obligation, so to live that we may merit the companionship and guidance of the Holy Spirit. Such guidance is a reality. Every officer in the Priesthood is entitled to it if he lives to merit it. That is a great, sublime privilege of membership in the Church of Christ. We sometimes have it, but we do not heed it. I am speaking to myself when I say that, for I nearly lost my life by not heeding it. I once received a warning just as distinct as anything that has ever come into my life. "Go up to the bridge and back." When I reached the bridge, I thought we should go farther; I let my own judgment supersede inspiration; and if it had not been for the blessings of the Lord following the accident, I should not be here today.

God help us, brethren and sisters—those who are listening in—to be true to the responsibilities that membership and position in the Church of Christ entail. I pray that the spirit of unity, the spirit of peace, the spirit of mutual confidence that has pervaded the sessions of this, the one hundred fourteenth annual conference, will go with us to our homes, to our wards, throughout the stakes and the missions of the Church, and that God's blessings will attend Israel everywhere, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Brethren: We come to the conclusion of a great Conference. Certainly I, in my lifetime, have not attended a greater, and in some respects I think this is the finest of any at which I have ever been present.

I just want to say one word: I think the quotation I shall use will typify the spirit of this Conference. On the evening of the meal of the Passover chamber, after the apostles had assembled, after they quarreled a bit among themselves about precedence, after the Savior had washed their feet, after they had eaten the Paschal Supper, after Judas had gone to work out the betrayal, after the Savior had instituted the sacrament, he then preached some great discourses. The last one before they left the chamber related to the Comforter, the Holy Ghost, and I am reading from John 14:26-27:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost has been with us during this Conference, and also the gifts of the Holy Ghost, and may that Being continue with us, that to us also He may bring all things to our remembrance, whatsoever we have heard here at this conference.

Then the Lord continues:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

May that peace and that comfort and that consolation go with us to our homes and be with us until we meet again, I humbly pray, in the name of Jesus Christ. Amen.

"Come, Come, Ye Saints,"—Words by William Clayton (L.D.S. Hymns No. 194) was sung by the congregation as the closing selection, after which Elder Irvin T. Nelson, President of the Big Cottonwood Stake, offered the benediction.

Conference adjourned sine die.

The Musical exercises at the Sunday morning meeting were by the Tabernacle Choir, J. Spencer Cornwall, conductor. The Tabernacle Choir male chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Friday evening meeting.

The music of the Tabernacle Choir and Organ Broadcast and the *Church of the Air* was directed by J. Spencer Cornwall. Organ presentations and organ accompaniments for these broadcasts were by Alexander Schreiner, the Spoken Word by Richard L. Evans.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

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

JOSEPH ANDERSON,

Clerk of the Conference.

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