

One Hundred Twentieth
SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

Sept. 30, October 1 and 2, 1949

With Report of Discourses



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

The One Hundred Twentieth Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, September 30 and October 1 and 2, 1949.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, October 1, at 7:00.

The *Tabernacle Choir and Organ broadcast*, which was presented over KSL and through the courtesy and facilities of the Columbia Broadcasting Company's system, throughout the United States, on Sunday morning at 9:30 is also made a part of this report.

The full services were broadcast over station KSL, Salt Lake City, and by arrangement through KSL were broadcast over the following stations: KEYY at Pocatello, KJM at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise. The proceedings of the Saturday morning session were also broadcast by delayed transcription over KTXO at Grand Junction, Colorado and KTYL at Mesa, Arizona.

For the first time in the history of the Church, the sessions of the Conference were broadcast by television over the Salt Lake area and certain areas adjacent thereto, this broadcast was over the television station of KSL, operating under channel 5.

Many who could not find accommodation in the Tabernacle congregated in the Assembly Hall immediately south of the Tabernacle where they were able by means of television to see and hear the speakers as well as those who presented musical numbers. Large numbers of others who could not find seats in either of these buildings listened to the services by means of amplifying equipment that had been installed upon the grounds.

President George Albert Smith was present and presided at each of the general sessions, excepting the Saturday morning meeting and the General Priesthood meeting, during which meetings he rested at home.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

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

Patriarch to the Church: Eldred G. Smith.

Of the Assistants to the Council of the Twelve: Marion G. Romney, * Clifford E. Young, **.

Of The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, *** Milton R. Hunter, and Bruce R. McConkie.

The Presiding Bishopric: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

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

Members of General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education, Commissioner of Education, and Seminary supervisors.

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

FIRST DAY

MORNING MEETING

The Conference commenced Friday morning, September 30, 1949, the first session beginning at 10:00 a.m.

The Tabernacle was crowded with people, and many who could not find seats in the Tabernacle were accommodated in the Assembly Hall immediately south of the Tabernacle, where they could see and hear the services by means of television.

President George Albert Smith presided and conducted the services.

The choir music for this meeting was furnished by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo Stakes, with Florence Jepperson Madsen conducting, Elder Frank W. Asper at the organ.

*Elder Thomas E. McKay absent, convalescing from illness.

**Elder Alma Sonne presiding over the European Mission.

***Elder S. Dilworth Young presiding over the New England Mission.

PRESIDENT GEORGE ALBERT SMITH

We greet you this morning and hope you are all comfortable. We will open our services, waiting upon our Heavenly Father for his blessings.

This is the opening session of the 120th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. It is convening in the Tabernacle on Temple Square, Salt Lake City, Utah.

Of the General Authorities all are present except Elder Alma Sonne, one of the Assistants to the Twelve, who is in Europe in charge of the European Mission; Elder Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physician; President S. Dilworth Young of the First Council of the Seventy is in New England in charge of that mission.

Elder Joseph Anderson is the clerk of the conference.

These services will be broadcast in the Assembly Hall over the loud-speaking system and by television. All general sessions of the conference will be seen in the Assembly Hall in the same way. This full service will be broadcast over station KSL, Salt Lake City, as also the services this afternoon at 2:00 p.m., Saturday at 10:00 a.m. and 2:00 p.m., and Sunday at 10:00 a.m. and 2:00 p.m. By arrangement through KSL these same sessions will be broadcast over the following stations: KEYY at Pocatello, KJM at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise.

I am also pleased to announce that for the first time in the history of the Church, sessions of this conference will be broadcast upon the air by television over the Salt Lake area and certain areas adjacent thereto. The broadcast will be over the television station of KSL which operates under channel 5 as authorized by the Federal Communications Commission.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing during today's sessions of the conference will be by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes, with Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin this morning's session by the Singing Mothers singing, "Send Forth Thy Spirit."

The opening prayer will be offered by President Octave W. Ursenbach of the Lethbridge Stake, Canada.

The Relief Society Singing Mothers sang the hymn, "Send Forth Thy Spirit."

The opening prayer was offered by President Octave W. Ursenbach of the Lethbridge Stake.

The Relief Society Singing Mothers sang, "Open Our Eyes."

PRESIDENT GEORGE ALBERT SMITH

The use of the radio has made it desirable to make some announcements that we did not need to make when everybody who came into the building could see and hear. Not only is this building now filled to capacity, but there are also thousands of people listening in on the outside. Many are witnessing what you are this morning by television.

A WONDERFUL AGE

We live in a wonderful age. I wonder if we appreciate what it is to live today with all the advantages gained in the nearly six thousand years since our first parents came into the world. Here we are in the tops of these everlasting hills, in this building today that was erected when the people were very poor and in distress. The building itself yet unsurpassed in all the world as a house of worship where one's voice may be heard by so many people.

During the last few weeks we have had many visitors here, some of them of national prominence, some of international prominence. They have come into this structure that our forbears prepared; they have looked around; and they have said, "This is unlike anything I have seen."

Some of them have remarked, "There is an influence here that is different." So there should be. This house is the Lord's house. It was dedicated to him by the people after they had struggled to prepare it. It was presented to him after it had been fully paid for, and since that time all people who have come into this house have come here as the guests of our Heavenly Father.

I say *all* people. Sometimes I have had individuals interrogate me in regard to whether those who are not members of the Church would be permitted to come here. I have been pleased to answer them, "All of our Father's children are welcome in his house."

Today, we are met not just as a matter of curiosity. We have not met just because it is customary. I hope we have come here with the spirit of worship, with a desire that whatever is said here may be inspired by our Heavenly Father.

"COME AND SEE"

Our sisters have sung beautifully for us this morning. The great organ has been their accompaniment. We who have come to worship must now think seriously of the purpose of life because this world is

in a pitiable condition. Notwithstanding the fact that our Heavenly Father down through the ages has been counseling and advising his children through men that he raised up for that purpose, prophets of God, yet there has been controversy. Even in the days of the Savior, among his own associates, there was controversy. People have been suspicious of one another. They have not believed what they have heard, and they have not been willing to do as Philip, one of the disciples of the Savior, recommended to Nathanael who was visiting with him. Philip said, "The Lord has come."

And he described him and Nathanael asked, "Where did he come from?"

And Philip answered, "Why, he came from Nazareth." And then the good man said, "Can any good thing come out of Nazareth?" Philip said, "Come and see." (See John 1:43-46.)

Nathanael had been taught to believe that no good could come from Nazareth, and yet he was the man whom the Savior later referred to as an Israelite without guile—a good man, but deceived because of the stories that he had heard.

But when he once learned, when he had accepted the invitation of the disciples to "Come and see," he came to see.

We have had great joy under the influence of His Spirit. We would like everybody to enjoy that blessing, and so when they have asked, "What kind of people are these here?" our answer has been, "Come and see." This morning we are here as children of our Heavenly Father—members of the Church of Jesus Christ of Latter-day Saints and others, all welcome to his house, all guests of the Lord. And we ought to have a good time.

Just think of our privileges and our blessings. Think down through the ages of the multitudes of wars and destructions that have wiped people out in many parts of the world and entirely obliterated nations, and yet for some reason or another there are many good people who, like Nathanael, cannot believe the truth.

Someone has said of the people of the world that they would rather believe a lie and be damned than accept the truth. That is rather a severe statement, but I think perhaps it will bear acceptance as fact. There is nothing in the world more deleterious or harmful to the human family than hatred, prejudice, suspicion, and the attitude that some people have toward their fellows, of unkindness.

TWO INFLUENCES

The spirit of the adversary is the spirit of destruction. There are two influences in the world. The one is the influence of our Heavenly Father and the other is the influence of Satan. We can take our choice which territory we want to live in, that of our Heavenly Father or that of Satan.

I have many times repeated what my grandfather said. He, too, talked from this stand, and it was he who gave me his name. In ad-

vising his family he said, "There is a line of demarcation, well defined. On one side of the line is the Lord's territory. On the other side of the line is the devil's territory." And he said, "If you will stay on the Lord's side of the line, you are perfectly safe, because the adversary of all righteousness can not cross that line."

What does that mean? It means to me that those who are living righteous lives, keeping all of the commandments of our Heavenly Father are perfectly safe, but not those who trifle with his advice and counsel.

TEN COMMANDMENTS

The Ten Commandments are just as necessary for us to observe today as they were by Israel when they were given to Moses in the wilderness. If the people of this world were keeping the Ten Commandments, honoring them, there would be no war. There would be no sorrows and distresses such as afflict mankind, but because there are so many who cannot put themselves in a frame of mind to live righteous lives, they are in confusion and they are in distress.

This building, as I say, was dedicated to the Lord. Some people have criticized in their minds that it has been open to other faiths, to other churches, to people with other beliefs who had a message, as they felt, for us. I am sure that if you had lived in the days of Jesus of Nazareth and followed him, as many people did, through the fields and through the country, you would have found many of them, a majority of them, were not believers in his mission until they were touched by his spirit, and then they became disciples.

They were welcome, and so I say all our Father's children are welcome here, and we hope that when they come they will do so with a receptive mind, and with a prayer in their hearts such as was offered this morning by our brother from Canada. [President Octave W. Ursenbach of Lethbridge Stake.]

A SICK WORLD

We are living in a sick world, in a time when, as we read in the scriptures, the wisdom of the wise shall perish, and the understanding of their prudent men shall be hid. That is the condition of the world today. The leaders of the nations—many of them—desire to do the thing that will benefit their nation or the group they belong to, but selfishness in many cases characterizes their conduct, and the result is that instead of peace we have sorrow and distress.

There is only one way. We can legislate until doomsday but that will not make men righteous. It will be necessary for people who are in the dark to repent of their sins, correct their lives, and live in such a righteous way that they can enjoy the spirit of our Heavenly Father.

Think of the beautiful prayer that was offered by Jesus of Nazareth, who gave his life for us, who represented a great race of people who were despised by other races, and who came into the world to

bring a blessing. When he was asked, "Teach us to pray," what a beautiful simple prayer he gave. Anybody could repeat it, and if they repeat it with their hearts in tune with the Spirit of the Lord, they can feel the influence that comes from it.

It was not very long after that until he was cruelly murdered, as have been the prophets of God almost from the beginning. The fact remains that all this time our Heavenly Father has had upon the earth men and women who are righteous, who are seeking to do his will and keep his commandments.

GOSPEL MESSAGE

Many of you here today are either from foreign lands or the descendants of those who came from foreign lands. Many of you or your forebears have heard the gospel as it has been taught by the Church of Jesus Christ of Latter-day Saints during a little over a hundred years. Sometimes you have heard it on the street where there was a humble missionary, teaching what the Lord had called him to teach.

There was something that touched the hearts of those who heard. I have had experiences in the mission field. I have seen groups of people stand and listen to a humble missionary explain the purpose of life and talk to the people and encourage them to repent of their sins, and I have sometimes heard people say, "I have never before felt an influence like I feel while I hear that man talk."

I take this occasion to express my appreciation for the opportunity of being here, for the privilege of associating with such men and women as are present this morning. I am grateful for the privilege that came to me of being reared in this part of the world under a government that God himself said was prepared by men that he raised up for that very purpose. I refer to the Constitution of the United States.

I am grateful for my blessings—all of them—and thank you, my brethren and sisters, who from day to day and from year to year as I have gone through life, have encouraged me to go on and represent, as I might, the desires of our Heavenly Father in my own life, that I might receive many blessings.

There is a law irrevocably decreed in heaven from before the foundation of this world upon which every blessing is predicated, and unless we observe that law, we cannot enjoy the blessing. The Lord has told us that. If people disagree with us, if our Father's other children do not believe the gospel of Jesus Christ as revealed in this latter day to the Prophet Joseph Smith, that ought not to incur our displeasure. It ought to enlist our sympathy, because if we know, as Philip knew when he testified of the man who came from Nazareth, we could invite our friends to come and see. If we are just as sure as that, we will let our light so shine that others, seeing our good works, will be constrained to glorify our Father in heaven.

ACCEPTANCE OF TRUTH

I have traveled much in the world, approximately a million miles, advocating the gospel of Jesus Christ as revealed in this latter day. I have found good people everywhere, wonderful people, kind and friendly, but until they received an understanding of the truth and conformed their lives to the teachings of our Heavenly Father, they were not taking advantage of all their opportunities, and when that time came and they accepted the truth, they added to what they possessed before.

When we go into the world and talk to our Father's other children, we do not ask them to give up any truth that they have. We do not ask them to surrender what they have believed, if it is true.

At the present time we have approximately five thousand missionaries traveling among the nations of the earth who are saying to our Father's other children, "Come and see. Keep all the good that you have. Let us sit down with you and add to what you already possess for your own happiness and for your own good, and without money and without price."

That is the spirit of the gospel of Jesus Christ, and I assure you I am grateful for the knowledge that I have that it is the truth. It has given me comfort and satisfaction, and I praise his name who is the Author of our being, that we are permitted to be his guests in his house today.

BLESSINGS OF GOSPEL

This morning there is peace and quiet all around us, and yet in many parts of the world there are distress and anguish, and threat of war—disturbances of all kinds. Many people have come out of the world for the gospel's sake and come to the valleys of these mountains in response to the promise,

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

I bear witness to you that that has been realized by the faithful men and women who have come into this part of the world for the gospel's sake.

I pray that during this conference we may rejoice together, that we may feel the influence that makes us happy when we possess it. And when the conference meetings have been finished, and we go to our various homes, I pray that we will have felt that we have been fed the bread of life, that we may live as our Heavenly Father has desired us to live, and devote our time as he has expected us to do, and then as real Christians, as real sons and daughters of the Living God, let us reach out and try to touch those who have not yet received the blessings that we have received, and offer them an opportunity to enjoy what we appreciate.

TESTIMONY

This is the work of the Lord. This is the Church of Jesus Christ, which name was given to it by our Heavenly Father. I do not say that boastfully. I hope no one here this morning will feel that I am arrogant because of my membership in the Church of Jesus Christ of Latter-day Saints. I have no such feeling, but I have a feeling of humility, of gratitude, of thanksgiving for the companionship of such men and women as are here, and men and women in the world whom I have traveled with and associated with during these many years, many of whom have not been able to understand the gospel of Jesus Christ. I hope for their sakes and for the sake of those they love that they will eventually receive that blessing, and it will have to come, if it ever does, from the Author of our being through the inspiration of his Spirit.

Again I say, this is our Father's work. This is the Church of the Lamb of God. We who know that have a responsibility that no other people in the world have, and if we will be righteous in our lives, having our own homes and our own lives in order, the spirit of our Heavenly Father will be with us always. People will rejoice in our companionship, and when we go to the other side, we will find our names enrolled in the Lamb's Book of Life, and that will entitle us to an eternal inheritance in the celestial kingdom, and this earth will be that kingdom. I bear you witness of it in the name of Jesus Christ, our Lord. Amen.

ELDER ELDRED G. SMITH

Patriarch to the Church

There is one advantage in being called on early. I can assure you I will enjoy this conference more than any I have enjoyed before, and I hope that I will have your faith and prayers with me while I stand before you because I assure you I need them.

It is a very inspiring sight to look over this audience, and it is also a frightening feeling not only to see all these people and have them watching me and sensing that responsibility, and using your time, but also adding to it all the people who are listening, as President Smith has announced, through the broadcasting systems, and through television. No one knows how many thousands there are there—I assure you I sense the responsibility of the time I use here and hope I have your faith and prayers in my behalf in helping me to say those things which will be of benefit.

GOAL OF PERFECTION

It has been the goal of all who are striving to do the will of the Lord to accomplish the request of the Savior in his Sermon on the Mount:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

This is rather a large order, is it not? It would seem almost impossible to attain. We are only human. And certainly, to err is human. The conflicting forces of good and evil in the world, and our free agency to choose what course we will, make it very hard to do what is right all the time.

LAW OF REPENTANCE

God has given us commandments and instructions and shown us the way, and it is for us to follow. He knows we will step aside at times, so he has given us the law of repentance. Repentance is not only sorrow for our sins, but also turning aside and exerting ourselves to the utmost to make retribution.

There are four kinds of people in the world. There is the kind that does not know when things are wrong, and the kind that knows when things are wrong but does not care. There is the kind that knows when things are wrong and does care, but does not care enough to make them right. And there is the fourth kind that knows when things are wrong and strives intelligently to make them right and to keep them right. Those are the people who know how to progress.

We must be aware of our sins and repent every day of our lives if we would strive for perfection. Repentance is not only for some big sin or for our past sins before we are baptized—it is also regretting every slip we make and honestly striving to do better.

The Lord in his wisdom has divided our time into daylight and darkness. With the dawning of each new day comes a new chance to improve upon the mistakes of yesterday. Let us call upon the Lord for help. Every morning and throughout the day we should pray for strength to do his will. We need it, for it is the little, trivial daily trials that are the hardest to bear serenely. It is the seeming little sins which we scarcely recognize that are the hardest to overcome. Pray for strength, then, constantly, to be kind, honest, charitable; and each night let us pray for forgiveness of the sins we have committed, repent and try harder the next day to do better.

OVERCOMING EVIL

There is an old saying, "There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self." Without opposition there would be no progress, for it is only as we overcome that we develop strength.

As the steel which is heated and quenched becomes much stronger and more valuable, as a result of that tempering, so do we become stronger and more valuable as we overcome our sins, be they

great or small. Each one has his trials to go through, and they all seem to be different. In the process of this tempering of the soul of man, we learn one great principle among many others: the need for repentance. It is this spirit of repentance the Lord requests as a prerequisite to baptism, that through the act of repentance man may start on the road to perfection and receive baptism and the Holy Ghost. But repentance does not stop there. That is the beginning of progress; and as soon as repentance stops, progress stops.

If we are to become perfect, we must constantly overcome the powers of evil. We find the powers of evil on every hand, every day. We learn to combat them in earliest childhood. We are taught by our parents to do good and avoid evil. We are taught to distinguish to some degree between good and evil. We are taught the law of repentance by correcting things that are wrong. Those teachings by mother and father are most enduring, and many great men accredit their success to those early teachings.

Parents, there is the challenge to us. Can we give our children the right start in life? There is also the challenge to the rest of us. Can we so live to be true and faithful to the teachings in righteousness given to us by our parents? Can we be more like the "lonesome pine" seen so often on the uppermost levels of these beautiful mountains of ours—this pine which stands alone, bending and swaying in the wind? These gallant timbers are known to naturalists as "limber pine," so named because of their resiliency, which enables them to ride through the heavy storms that rage around them on occasions. You can tie their branches in knots without breaking the bark. When untied, the branches snap back into their original position.

RESILIENCY NEEDED

We see, in their survival, not strength alone, but victory in their ability to spring erect again, after bending to the gale's fury. Resiliency is an important factor in the goal of perfection. The winds of life may bend us, but if we have resiliency of spirit, they cannot break us. To straighten again courageously after our heads have been bowed in defeat, disappointment, and suffering, is the supreme test of character. Such people live on the mountaintops of life and are on the road to perfection.

There are many who have bowed to disappointment or criticism or for some other such reason have stopped their progress in the priesthood, and have lacked the resiliency to rise to the occasion and, in spite of opposition, continue to progress. Can you acknowledge your mistakes and intelligently try to correct them? Can you also make allowances for others' weaknesses and give them the opportunity to make retribution?

PROCRASTINATION

There is one important thing to remember. As the time of repentance is procrastinated, the ability to repent grows weaker. Neglect of opportunity in holy things brings a forfeit of the chance.

From the Book of Mormon in the Book of Alma we read:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34-35.)

TEACHINGS OF CONFERENCE

May the Lord bless us to be able always to keep his commandments to the best of our ability. And I bless you, my brothers and sisters, with a strength of memory sufficient to take home with you the spirit and teachings of this conference that you may not be forgetful of the kernels of truth and light, and that you may not be so burdened with the numerous teachings of this conference, that you will lose sight of the important things, and that you will remember them and put them into practice and teach them to the many hundreds of our members who are not able to attend this conference.

I bless you, my brethren and sisters, that you may be saints in very deed, through your faithfulness and your devotion to the teachings which are given in this conference, and may God be with us all, that we may ever honor and glorify him. May God be ever honored and glorified for his manifold mercies unto us, his children, I pray through Jesus Christ. Amen.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Come, Come Ye Saints."

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I wish I might say something to the missionaries of the Church that would be helpful in their work in teaching the gospel. In a broad sense, we are all missionaries who hold the priesthood of God. We are ever ready to give the message of eternal life because of the truth, beauty, and goodness of the divine teachings of the Savior. Out of our faith, we find everything that is holy and

pure and of good report. I was thinking this morning of the Sabbath day after the arrival of the pioneers in this valley, July 24, 1847. Divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the sermon:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7-8.)

TRUTHS OF GOD

The Saints had sung their sacred hymns during their long journey. They had endured their trials, and the more they suffered, the deeper was their gratitude to God. The missionaries go forth to speak of these things, because the history of this people is in many respects the most majestic and sublime of any people that ever lived. There is a sacred foundation to their teachings. The Latter-day Saints believe and know honestly that Adam came to earth sent of God from heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck in his book, *The Great Secret*, says that what we read in the oldest archives of wisdom gives us only a faint idea of the sublime doctrines of the ancient teachers. The older the texts, the more pure, the more awe-inspiring are the doctrines they reveal. They may be merely an echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

Hugo Munsterberg of Harvard University wrote, in his *Psychology and Life*, something of the past glory of the sacred records:

There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."

GOSPEL RE-ESTABLISHED

We have the age in which the Prophet Joseph Smith lived. He was undoubtedly the greatest character in history since the days of the Savior of the world. He re-established the divine principles of the gospel of Jesus Christ in the day in which we live. We first see him in the woods on the frontier of America praying as a child might pray and the Lord appearing to him. Using the words of the Psalmist,

. . . grace is poured into thy lips, therefore, God hath blessed thee forever. (Psalms 45:2.)

With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son!" A new day was at hand. From that moment he was heart and mind to the word of the Lord.

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ and constitute the outstanding limitation of its progress. Christianity is weakened by its divisions in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

PRINCIPLE OF REVELATION

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the completest carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it. My fellow missionaries: We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. How beautifully do they teach the words of Shakespeare:

What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! (Shakespeare, *Hamlet* Act II, Sc. 2.)

FAITH IN REVEALED WORD

Think of what your message can become as you go forth to teach. But it is going to require of you some sort of planning toward an end. Your minds must become more sensitive to the revealed truths of God as never before. Your faith in your work must deepen from day to day. Let me call to your minds the words of the first two verses of the first chapter of the Book of Mormon:

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:1-2.)

What a noble tribute to education these words are. Lehi had become an educated man in his day, and his son pays him loving tribute. So you must study the words of Holy Writ every hour of the day and remember the admonition of the first teacher to the American Indians, called by some the apostle John Eliot:

Work, with faith in Jesus Christ can accomplish anything.

"WORDS OF WISDOM"

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th Section of the Doctrine and Covenants:

... 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. (Verses 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies' Hall of Science. In volume five of the *Times and Seasons* is found this brief, but noble statement:

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, everywhere: so that the *Seventies* while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years. (p. 762; January 1, 1845.)

REFINEMENT AND CULTURE

The early history of the Church of Jesus Christ of Latter-day Saints was one of refinement and culture. The people became lovers of good literature. Even when they were camping on the frozen ground of Iowa as they began their exodus to the far West, they read their sacred books and before the campfires they knelt in prayer. We are told that in one of the camps was a copy of Mlle. Cottin's beautiful story, entitled "Elizabeth." It was so sought after that some read the book by the light of the moon. They were sustained by day and by night by

... keeping up the songs of Zion, and passing along Doxologies from front to rear when the breath froze on their eyelashes.

Jane Bicknell Young, the wife of Joseph Young, sang to her children the "Song of the Silent Land":

Into the Silent Land!
Who shall lead us thither?
Clouds in the evening sky more darkly gather
And shattered wrecks lie thicker on the strand.
Who leads us with a gentle hand
Thither, oh, thither.
Into the Silent Land.

They trained themselves to read and to think, but they had no set regulations for their studies. They embraced only guiding principles. They knew nothing of set rules and methods which would have limited their imaginations and initiative, which are so important in the successful presentation of great truths. One of the first things that President Brigham Young did after the advent of the pioneers to Utah was to issue an epistle—and this in 1847—which reads as follows:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take

good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered.

FIRST LIBRARY

In 1851 the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

Time will not permit my going into the cultural aspects of the early days of the Church. The Latter-day Saints were a cultured people from the first, and they indicated this in their lives. The inventory of the educational resources of Utah have been what Dr. Samuel T. Dutton, of Columbia University, has pointed out. These resources are: First, homes, churches, schools, and libraries; second, newspapers, magazines, museums, drama, industry, and government; third, those intellectual and ethical aptitudes of the people which make it possible for them to be quickened and influenced in the right direction.

ACHIEVEMENTS OF PIONEERS

The pioneers were always striving to understand the arts and sciences, for they sensed keenly the power of all truth. They knew the human constants—hunger and labor, seedtime and harvest, love and faith—which entered into their lives from the very first. They built this Tabernacle in which we are worshiping today. They continued establishing schools and colleges and established a theatre in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his *Fifty Years of the American Stage*:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the Capital of Mormondom.

Utah today has become a great state. Ellsworth Huntington has recently written in his book, entitled *Civilization and Climate*:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his *Travel Diary of a Philosopher* these words:

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive.

MISSIONARIES TO TEACH WORLD

You missionaries of Jesus Christ, our Savior, are taught the divine precepts of the religion of the Master, and you go forth in all the world to teach. Out of the faith of your fathers you take to peoples all that is holy and pure and of good report. Your zeal and self-devotion shall be increased. Your heavenly aspirations, your human sympathies, your endless deeds of charity will bring you the hearts of the people. You need never hesitate, for you have entered upon your many duties and responsibilities, your trials and discouragements "with the zeal of Peter and the gentleness of John." Well may you read the words of the Prophet Joseph Smith as he wrote in the Articles of Faith:

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

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I am sure I never fully realize how much I need help until I actually arrive at this moment and this place, and I earnestly hope that I shall have it.

ADVICE GIVEN TO MOSES

I should like to read as preface to the few remarks that I shall make, some verses from the eighteenth chapter of Exodus:

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, the thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people. . . .

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. (Exodus 18:13-24.)

DELEGATION OF RESPONSIBILITY

There is a profound wisdom in this early utterance concerning the delegation of authority and of responsibility and of work. Surely it must be evident to every thinking person that there comes a time when, no matter how able or willing a man may be, he cannot further extend himself so far as person-to-person communication and effort are concerned. As surely as this Church grows, it must be apparent to everyone that a greater sense of responsibility must rest with all those who have membership in it and by that membership, therefore, have a responsibility for it.

I called attention on one previous occasion, I think, to the number of days a man may reasonably expect to live—assuming that the scriptural allotment of three score and ten years were granted each of us. If you will get out your pencil and paper and multiply seventy by three hundred sixty-five, it will total about twenty-five thousand days, which means that if we were to spend one day each with twenty-five thousand different people, our lives would be gone. This would indicate the limit of our personal ability to spend time with individual people. But we can extend ourselves in other ways. We are extending ourselves today by television. For many years we have extended ourselves by radio. We can extend ourselves in print and by all other means of mass communication and by delegating responsibility to

other people. But in person-to-person appointments in this Church and out of it, there is a limit to which a man can extend himself—a truth which the father-in-law of Moses discovered and expressed many centuries ago, and which is a still more pressing truth in our day as the Church and its responsibilities grow.

ACTIVITY OF MEMBERSHIP

One of the great elements of strength in this Church is the activity of its membership, the individual testimony and responsibility of every member in it, in the priesthood quorums and otherwise. And we must, of course, delegate authority and responsibility. The Lord has done it to us; he has trusted us; and we must trust our brethren and our fellow men in like manner. We shall all make mistakes, but if the Lord with his patience and his wisdom can so long endure our fumbling and faltering, if he can stand by and watch his children as they work out their own salvation, surely we can well afford to watch the performance of one another as each of us attempts to work out his own salvation and to take responsibility of the work of the Church as a whole and for the salvation of one another.

I remember on one occasion some months ago, when Brother George Q. Morris was called to preside over the Eastern States Mission, a farewell testimonial was being given for him by one of the general boards of the M.I.A. As a book was being presented to him on that occasion, Sister Emily Bennett, I believe it was, who was making the presentation, offered some apology because she didn't know whether or not he had that particular book in his library—but they were presenting it to him anyway. President Clark, as I recall, followed her and somewhat facetiously (and yet, I believe, somewhat seriously) said, "Why didn't you ask the First Presidency whether Brother Morris had this book in his library—others, it seems, don't hesitate to ask almost anything and everything of them."

Now, the First Presidency, and all the other brethren, I earnestly believe, are very willing to do what they can do, to the full limit of their time and strength, and certainly when people have questions and problems, they must feel free to ask someone the answers. A man should not carry an unanswered question around with him and let it canker within him without being able to ask for the answer. But I am sure that so far as the Church to its broad extent is concerned, individual audiences with the First Presidency and with the other brethren shall be proportionately fewer. And greater and greater and wider and wider, responsibility on the part of all of us, down to the youngest and least able, must be the watchword for the accomplishment of the things that need to be accomplished.

SHORTCUTS

I don't know why the Lord is content to let us move by the slow means, or at least by the seemingly slow means by which we some-

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times seem to move. But the fact that he is content to let us move so slowly must be significant, and it may be that some of the shortcuts that are sometimes suggested would not be good for us, individually or as a Church.

I recall that a personality of great brilliance named Lucifer had some very drastic shortcuts to suggest and they were rejected of our Father in heaven.

I am reminded of another story concerning a shortcut that my able associate on Temple Square, Brother Marion D. Hanks, invited to my attention sometime ago. It was an incident related by the late Justice Sutherland of the United States Supreme Court. Some years ago, he recalled a group of men, who had ascended the Arch of Triumph in Paris, and one very brilliant young man among them was theorizing as to the various ways of descending. There were the stairs down which they could laboriously and slowly descend, or one could jump over the edge of the monument and thus be down much sooner. Then the brilliant young man proceeded to demonstrate his theory: he jumped over the edge, and the next day they buried him.

I think some of the shortcuts suggested these days in the world (and maybe some of the shortcuts suggested among us) may be in this category. It serves the purposes of God, apparently, to work through men, imperfect as they are. Certainly there are many things that he could accomplish more rapidly than by letting us do them in our fumbling and faltering way. Certainly he could send armies of angels to accomplish the things he has placed on our shoulders if he chose to do so. Jesus said to his own generation that God could raise up children unto Abraham from the very stones. I think all this must lead us to only one conclusion, which is basic in this Church: that the Lord lets us move as we move because it is his purpose and glory to bring to pass our eternal and everlasting salvation, our immortality and eternal life; and if he were to take some of these shortcuts, it might do the work without developing the individual.

"WE, THE PEOPLE"

Men are only at their best and most effective under conditions of voluntary cooperation and never under conditions of coercion. When President Smith mentioned earlier this morning the Constitution of the United States, the first line from the preamble came to my mind:

We, the people of the United States, in order to form a more perfect union,

"We, the people"—it was not an edict from some tall tower directing that some mass of people should do something regardless of their own wishes. "We the people" do this. Men are most effective under conditions of voluntary cooperation, and that is one of the great

pillars of strength of this Church. The free agency of man is basic. We are committed to it, and corollary with it is our own individual initiative and willing cooperation in a great cause.

Now I have no concern as to the ability of our Father in heaven to accomplish his purposes in the earth. He could raise up children to Abraham from the very rocks. He could send armies of angels. He could take these and other shortcuts. He could no doubt do many things much more quickly, but he is interested in us, in our initiative, in our development, in our agency, in our voluntary willingness to cooperate one with another, and to move toward his purposes for our own soul's salvation as well as for the good of his work in the earth.

I pray that we may each of us sense our responsibility in the world and in the Church, and that we who have responsibility for any part of the work may learn to delegate detail as occasion requires and trust these men, our brethren, and these women, our sisters, to do their part in pushing forward the things that need to be done, and to feel a sense of responsibility as concerns carrying forward this work.

I should like to leave with you my conviction concerning the truthfulness and ultimate destiny of those things to which we are committed in this Church, which we earnestly accept as the Church of Jesus Christ, and I do it in the name of the Lord Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My beloved brothers and sisters: Six years ago at the October conference of the Church you sustained me as one of the General Authorities. In spite of my weaknesses and limitations, I stand here today to testify to you of the joy and the happiness which have been mine during those six glorious years. For four and one-half years of the six, I have had the opportunity of traveling among the stakes of Zion, meeting the stake presidencies, high councils, bishoprics, and Saints, and also visiting the missions of the Church and meeting the people there. It has been a priceless experience. In no other place in all the world can anyone be privileged to enjoy the association of such fine men and women as those who constitute the leadership of the stakes and wards of Zion and the missions and branches of the Church. I am deeply grateful for all your kindness.

As though this were not enough, I have had the glorious privilege of a close and intimate association with the leadership of the Church, the General Authorities. I have always loved them, but I have never loved them as much as I do today. Any one of them would give his all, including life itself, if necessary, for the establishment of this great work and the upbuilding of the kingdom. With all my heart, I sustain them and love them and commend to you, my brethren and sisters, their example and counsel.

Some few months ago following a general conference of the Church, I received a letter from a young man in this city. He had been impressed with something that had been said regarding missionary work. In his letter he asked the question—after indicating that he was not a member of the Church—"Why do you people of the Mormon faith send missionaries out into the world, particularly to Christian nations? Why do you not confine your program to the non-Christian people?"

If the Lord will bless me, I should like to attempt to answer that question, within the limits of the time available and my own personal limitations.

CHURCH ESTABLISHED BY CHRIST

It is a common belief of all sects professing Christianity that Jesus the Christ established his divine Church here on the earth during his ministry among men. He came during a period of comparative peace. The religious world was divided into two camps—the pagans of various sects and the Jews. The Jews alone were worshiping the true and Living God. Even they were divided among themselves, the principal groups being the Pharisees, Sadducees, and Essenes. There was also a mixture of the Jewish and pagan philosophies in the Samaritan group.

But Christ came with his message indicating that the law of Moses was fulfilled in him. He brought a higher law, a law of love, the gospel of love, and he established his Church. He selected officers. We read of the apostles, the seventies, bishops, elders, priests, teachers, and deacons, and one of the members of that body of leaders later said that these officers should remain in the Church for the purpose of

. . . the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith. (Eph. 4:12-13.)

The Master selected his Twelve. He named them; he sent them forth with the message, "the kingdom of heaven is at hand." They went to the lost sheep of the House of Israel and later, through divine direction, to the Gentiles as well. Others were called, and the seventy, following their first mission, came back rejoicing that even the devils had been subject to them in the name of Jesus Christ.

There was a spirit of unity among the members, a spirit of brotherhood; there was a spirit of oneness. They enjoyed rich spiritual gifts. Simple ordinances were performed by men who had authority and had been commissioned. The apostolic ministry was characterized by every evidence that those engaged in it had divine authority to carry the message of the gospel and to administer in the affairs of the kingdom. They went forth freely without pay, because the Master had said, "freely ye have re-

ceived, freely give." Peter, apparently the senior apostle, directed the activities of the Church.

In 44 A. D. a council of the Church membership was called in Jerusalem, with Peter presiding. According to the records, certain differences were adjusted at that conference, under the inspiration of the Holy Ghost. Later the apostles scattered; persecution was heaped upon them; and so far as we know, they never met again in a general conference of the Church. The activities of Paul centered at Antioch, but during the period from 68 A. D. to 100 A. D., it appeared that most, if not all, of the original apostles, who had the authority to direct the kingdom—to direct the affairs of the Church—had passed from the earth.

BEGINNING OF APOSTASY

Waves of persecution continued, dissension crept in, political influence was in evidence. According to the writers of the second century, which are usually passed over in silence by many of the religious leaders of the world today, the teachings were orthodox to quite an extent during the first century and into the second century following the advent of the Master. But even during this period there was evidence that an apostasy was beginning. As Constantine came to the throne of the Roman empire, there was a spirit of tolerance shown toward all religious groups. Finally, tolerance increased toward the Christians until Constantine himself more or less espoused their cause.

Great changes were now in evidence. Some would have us believe that the bishop of Rome, about this time, became the head of the Church. There were many bishops presiding over local congregations—churches as they were called—but none of them had authority, as had been given to the Twelve, to direct Church affairs. In fact, the records indicate that at least two of the bishops of Rome died while John, the Apostle was still known among men. Evidently, one was living when John received his last great revelation recorded in the Book of Revelation. None of these had the authority, nor assumed authority, to direct the church established by Christ and his apostles.

In the council called by Constantine, the emperor, in 325 A.D. (Council of Nicaea), which was apparently the first conference called subsequent to the one that was held in Jerusalem in 44 A.D., we are told that only about one-sixth of the bishops were in attendance, and that the bishop of Rome was absent from that important meeting. The emperor directed the council although he was not even baptized. According to the records we have, there was evidently no unity and no inspiration of the Spirit present at the meeting, but force and intrigue were used in an effort to bring political unity for political purposes. In fact, our best authorities seem to indicate that it must have been approximately 354 A. D. before Peter, the Apostle, was ever referred to as a bishop.

PRINCIPLES AND ORDINANCES CHANGED

But long before this time, evidences of apostasy had set in. The corrupting of the simple principles of the gospel, the introduction of pagan philosophies, the unwarranted and unauthorized addition of certain man-made ceremonies, changes in organization and in government—all these and more were in evidence.

There isn't time to go into a detailed discussion of the changes made, but we may take as an example the simple ordinance of baptism, performed by immersion, by those having authority, following which hands of the priesthood were laid upon the heads of the baptized members and the Holy Ghost conferred. Shortly after the passing of the apostles, this ordinance was greatly modified. The mode of baptism was changed. There came a time when baptism was recognized whether or not men held or even claimed authority. They even went to the point of indicating that authority was not necessary. The baptism of infants was introduced. Adults who were baptized were treated as infants and fed on milk and honey for a period. The use of oil was introduced into the ordinance.

The sacred ordinance of the sacrament was changed, that simple and impressive ordinance introduced by the Master. The doctrine of transubstantiation was taught and actual idolatry and the worship of the emblems introduced. A change was made in the selection of officers. Nominations had been made by the Apostles who had that authority. No longer was the principle of common consent, which had been a part of the early Church, practised and followed. Members of the Church were forbidden to read the scriptures, although the Master had said, "Search the scriptures: for in them ye think ye have eternal life." (John 5.39.)

ABOMINABLE PRACTICES INTRODUCED

Many other practices were introduced, one of the most serious, and I am sure one of the most abominable in the sight of God, was the selling of indulgences. This practice was based on the false theory that there was a treasure of merit—that certain of the saints and others through their works had performed more than was required for their salvation—and therefore, there was a treasure available upon which others might draw, who through their unrighteous lives may be short of the requirements for salvation. The doctrine of infallibility, the worship of relics, the introduction of pomp, ceremony, and mysteries, the use of incense, the worship of martyrs, applause to show the relative popularity of speakers in the Church, and even the purchase of office were approved and practised. Rivalry, strife, and disunity were rampant, probably reaching a climax when the bishop of Rome excommunicated the patriarch of Constantinople and the patriarch in turn excommunicated the bishop.

There remained then, only human churches, without authority, which had excommunicated each other. Surely the apostasy was now complete.

APOSTASY PREDICTED

As the restored Church, we affirm that with the passing of the apostolic age, the Church drifted into a condition of apostasy, that succession in the priesthood was broken, and that the Church, as an earthly organization operating under divine direction and having authority to officiate in spiritual ordinances, ceased to exist. This is attested by history. We affirm also that all this was foreseen and predicted by the apostles when they were living, yea, and by the Master in his day. The apostasy had started during the days of the Apostles, and was referred to frequently by them.

You are acquainted with the quotation in Paul's reference to the situation as he met with the elders of Ephesus for the last time when he said,

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (Acts 20:29.)

Then his letter to the Thessalonians,

Let no man deceive you by any means: for that day shall not come

—the Second Coming of the Master—

except there come a falling away first. (II Thessalonians 2:3.)

To the Galatians Paul referred to the apostasy already under way, and marveled that they were so soon removed from him that had called them, into another gospel. He chastised them for so doing, and pointed out that there was only one gospel plan. (Gal. 1:6-8.)

Peter spoke of

... false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies . . . and bring upon themselves swift destruction. (II Peter 2:1.)

In fact, in the great vision given to John while on the Isle of Patmos, he refers to the few churches worthy of his note as being "neither cold nor hot." (Rev. 3:15.) In reference to the restoration of the gospel, the passage often quoted (Rev. 14:6-7) is a clear evidence that the apostasy was to be complete, for when John received this revelation, indicating a condition of the future, he saw an angel flying through the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth."

Even in the Old Testament, prophets had prophesied in a similar manner. Isaiah indicated that the earth would be

defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Nowhere is the law of Moses referred to as an everlasting covenant. The everlasting covenant is the gospel of Jesus Christ. Amos had spoken of a famine that should come in the land for "hearing the words of the Lord" and that people would "run to and fro to seek the work of the Lord, and shall not find it." (Amos 8:11.)

Not only by history, which is quite conclusive, but through prophecy also we have been informed definitely that there was and there would be a complete apostasy from the truth. Many of the early reformers recognized this fact as they struck out against the false teachings and practises of their day. Wesley, the founder of Methodism, lamented that the "Christians had turned heathen again and had only a dead form left." Even here in America, Roger Williams, head of the oldest Baptist congregation in the land, recognized, as he quit the ministry, that there was no divinely constituted authority or church upon the face of the earth, nor would there be such a church until one arose having apostles and other officers as found in the church established in the Meridian of Time.

APOSTASY ATTESTED FACT

It is an attested fact that as Joseph Smith, a humble boy, went into the woods to pray on that beautiful spring morning in 1820, the world—Christian and otherwise—was in a sad state of apostasy. The answer given to him is to me the greatest evidence we have in all the world that there had been an apostasy from the truth. When he beheld those two glorious beings, the one pointed to the other and said, "This is My Beloved Son. Hear Him." And after Joseph had asked the question, "which of all the sects was right," what was the answer that he received? These are his words:

I was answered that I must join none of them, for they were all wrong: . . . they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

He [the Son] again forbade me to join with any of them. (P. of G. P., Joseph Smith 2:19-20.)

TRUE CHURCH RE-ESTABLISHED

Later, the Prophet Joseph was commanded to go forth as an instrument in the hands of God and organize the Church, to publish to the world as an added testimony to the divinity of Jesus Christ, the Book of Mormon which was taken from the sacred records. The Church was organized, and through revelation its name, the Church of Jesus Christ of Latter-day Saints, was given, as referred to earlier by President Smith. Then after a few months had elapsed, while the elders were in special conference considering the matter of the publication of the revelations that had been received up to that time, the Lord spoke through the Prophet and gave a very significant revelation and indicated that it should be the preface to the Lord's Book of Commandments. In that revela-

tion we find these significant words, referring to the Lord's servants who would have the responsibility of carrying the message to the world and establishing the kingdom. Said the Lord:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, *the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—(D. & C. 1:30; Italics author's.)*

These are not our words. These are words of him who established his Church anciently, and through whose ministry it has been re-established and restored in the day and age in which we live.

A MESSAGE FOR THE WORLD

Now, my brothers and sisters, that is why we send missionaries out into the world, because this message is a world message. It is the truth restored. The Lord indicated this fact in that same revelation, in the opening verse, in which he said:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; . . . (D. & C. 1:1-2.)

This restoration of the gospel, the bringing back of light and truth, is intended for the benefit and blessing of all God's children. And so, humbly and gratefully, our missionaries go out into the world to proclaim that there has been an apostasy from the truth, but that through the goodness of God the heavens have again been opened and the gospel revealed unto man through Joseph Smith, the Prophet.

I am grateful for this knowledge. To me it is the most precious thing in all the world. I would to God that all within the sound of my voice, and all God's children everywhere, could know of the sweetness of the gospel and what it means to hold the priesthood and to feel the fellowship and brotherhood which we have in the Church—yes, to know of the security that comes to the heart of man as a testimony of the truth is borne in upon his soul.

TESTIMONY

I testify to you this day that these things are true, that this is the work of God. I bear this testimony knowing full well that eventually I must stand before the judgment seat of God, as you my brethren and sisters will be required to do. I testify in all humility that God has again spoken from the heavens, following

a long period of apostasy, that he has raised up a prophet, that Joseph Smith was the instrument in his hands in restoring again to the earth the Holy Priesthood, the true Church organization with all the blessings enjoyed in former days, and even more, because this is the Dispensation of the Fulness of Times. I bear this testimony to you in all humility and with gratitude in my heart, in the name of the Lord Jesus Christ. Amen.

President George Albert Smith:

The Relief Society Singing Mothers will sing as a concluding number, "How Lovely Are Thy Dwellings." The closing prayer will be offered by President Wendell B. Mendenhall of the San Joaquin Stake in California.

After these things have been accomplished this conference will be adjourned until 2 o'clock this afternoon.

The afternoon session will be broadcast over KSL at Salt Lake City and by arrangement with KSL over the other stations to which you are now listening. The conference will also be broadcast over the television station of KSL, channel 5.

The audience should be seated not later than ten minutes before the hour.

Any important messages and calls that have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session has been furnished by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes with Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

Now, brethren and sisters, there are many people on these streets. Automobiles in many cases are being operated by people who do not know just exactly how dangerous they are, but you ought to know, so I am going to suggest to you that when you leave these grounds you watch carefully if you go into the street at all and wherever you go during this conference protect yourself from accident as far as you possibly can and if you do that I am sure our Heavenly Father will do the rest.

We will now hear the choir after which Brother Mendenhall will offer the benediction.

Singing by the Relief Society Singing Mothers. "How Lovely Are Thy Dwellings."

The closing prayer was offered by President Wendell B. Mendenhall of the San Joaquin Stake.

Conference adjourned until 2 p.m.

FIRST DAY AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, September 30.

President George Albert Smith was present and presided; President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

The choral music for this session was furnished by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo Stakes, Florence Jepperson Madsen conducting, Elder Frank W. Asper at the organ console.

President J. Reuben Clark, Jr.:

This is the second session of the 120th semi-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 General Authorities are all present except Brother Alma Sonne of the Assistants to the Twelve, who is in Europe in charge of the European Mission; Brother Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physicians; and President S. Dilworth Young of the First Council of the Seventy, who is presiding over the New England Mission.

President Smith is presiding at this session. He has requested that the speaker, President Clark, conduct the services.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television. All general sessions of the conference will be heard and seen in the Assembly Hall in the same way.

The proceedings of this session will be broadcast over station KSL of Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise.

This session will also be televised over the KSL television station, channel 5.

I may say that reports come to us that there is excellent reception of the television picture at the Brigham Young University, where hundreds of students are witnessing the conference, and as far south as Spanish Fork, and it is said that the reception here in the valley is very good.

Any important messages and calls that come to us from persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to these announcements.

The choir singing for this session will be by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes, Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Relief Society Singing Mothers rendering, "Jesus, Our Lord, We Adore Thee."

The opening prayer will be offered by President Alvin C. Chace of the Florida Stake.

The Singing Mothers sang, "Jesus, Our Lord, We Adore Thee." President Alvin C. Chace of the Florida Stake offered the invocation.

The Relief Society Singing Mothers sang, "The Twenty-third Psalm."

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

CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE—1949

New Mission Presidents Have Been Appointed As Follows:

Vinal G. Mauss, president of the Japanese Mission to succeed Edward L. Clissold.

Thomas W. Gardner, president of Northern California Mission to succeed German E. Ellsworth.

A. Sherman Gowans, president of the Norwegian Mission to succeed A. Richard Peterson.

Clarence F. Johnson, president of the Swedish Mission to succeed Eben R. T. Blomquist.

Franklin J. Fullmer (temporary appointment), president of the Tahitian Mission to succeed Edgar B. Mitchell.

LeRoy R. Mallory, president of the Tahitian Mission to succeed Franklin J. Fullmer.

Ray E. Dillman, president of the Western States Mission to succeed Francis A. Child.

New Stakes Organized:

East Riverside Stake organized by division of Riverside Stake.

South Bear River Stake organized by division of Bear River Stake.

Stake Presidents Chosen:

Edward W. Burgess, president of the Alpine Stake to succeed Jesse M. Walker.

Reed H. Beckstead, president of the East Jordan Stake to succeed Henry G. Tempest.

Thaddeus M. Evans, president of East Riverside Stake.

Delbert F. Wright, president of the Oakland Stake to succeed Eugene Hilton.

Shirley M. Palmer, president of the Oneida Stake to succeed Paul R. Wynn.

James Alvin Criddle, president of the Portneuf Stake to succeed Leo O. Hansen.

Glen S. Burt, president of the Riverside Stake to succeed John B. Matheson.

Hollis G. Hullinger, president of the Roosevelt Stake to succeed Ray E. Dillman.

Wilford H. Payne, president of the Seattle Stake to succeed Monte L. Bean.

George L. Rees, president of the Smithfield Stake to succeed W. Hazen Hillyard.

Clifton G. M. Kerr, president of the South Bear River Stake.

E. Garrett Barlow, president of the Inglewood Stake, to succeed Alfred E. Rohner.

G. Carlos Smith, president of the Big Cottonwood Stake, to succeed Irvin T. Nelson.

New Wards Organized:

Big Cottonwood Ward, Big Cottonwood Stake, formed by division of Cottonwood Ward.

Mill Creek 2nd Ward, Cottonwood Stake, formed by division of Mill Creek Ward.

Murray 4th Ward, Cottonwood Stake, formed by division of Murray 2nd Ward.

Murray 5th Ward, Cottonwood Stake, formed by division of Murray 1st Ward.

Gunnison 2nd Ward, Gunnison Stake, formed by division of Gunnison Ward.

Monte Vista Ward, Hillside Stake, formed by division of Mountain View Ward.

South Edgehill Ward, Hillside Stake, formed by division of Edgehill Ward.

Soda Springs 2nd Ward, Idaho Stake, formed by division of Soda Springs Ward.

Orem 1st Ward, Orem Stake, formed by division of Vermont Ward.

Phoenix 6th Ward, Phoenix Stake, formed by changing boundaries of Phoenix wards.

Glendale Park Ward, Pioneer Stake, formed by division of Cannon, Edison, Jordan Park and Poplar Grove wards.

Rosedale Ward, Riverside Stake, formed by division of 29th Ward.

Rose Park Ward, Riverside Stake, formed by division of 29th and Riverside wards.

La Crescenta Ward, San Fernando Stake, formed by division of Glendale East Ward.

North Central Park Ward, South Salt Lake Stake, formed by division of Central Park Ward.

Tooele 6th Ward, Tooele Stake, formed by division of Tooele 1st Ward.

Independent Branches Made Wards:

Carbonville Ward, North Carbon Stake, formerly Carbonville Branch.

Kenilworth Ward, North Carbon Stake, formerly Kenilworth Branch.

Airport Ward, Riverside Stake, formerly Airport Branch.

Stockton Ward, Tooele Stake, formerly Stockton Branch.

Independent Branches Organized:

Brentwood Branch, Berkeley Stake, formerly dependent upon Pittsburg Ward.

Fairfield Branch, Berkeley Stake, formerly dependent upon Napa Ward.

Brooks Branch, Lethbridge Stake, formerly dependent upon Rosemary Ward.

Kailua Branch, Oahu Stake.

Sweet Branch, Weiser Stake, formerly dependent upon Emmett 2nd Ward.

Ward Discontinued:

Metropolis Ward, Humboldt Stake, disorganized, membership transferred to Wells Ward.

Independent Branches Discontinued:

Montello Branch, Humboldt Stake, disorganized, membership transferred to Wells Ward.

Dividend Branch, Santaquin-Tintic Stake, disorganized, membership transferred to Elberta Branch.

Greenbelt Branch, Washington Stake, disorganized, membership transferred to Capitol Ward.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren, sisters, and radio listeners, as a preliminary to other remarks I would like for a moment to refer to the Prophet Joseph Smith, mentioned this morning in both prayer and speech. It is because Joseph Smith lived and functioned that we are all here today, and I have said from this stand and from other stands that in my opinion Joseph Smith was a most marvelous man, the greatest prophet this world has ever seen, aside from Jesus Christ himself, and, as I

believe history will declare, one of the greatest Americans that this country has ever known.

Why am I justified in saying all this? I believe that a real, serious, honest investigation of Joseph Smith, from the time of his birth to the time of his death, will justify anyone who goes carefully into all the history and all the things he did in saying that at least he was a most marvelous man, and in saying that, in coming to that conclusion, such an investigator would be guided by exactly the same standard that is used in judging greatness of all other people: by his works shall he be known, by his works he should be judged. And in my opinion every honest, conscientious, intelligent man and woman, in the light of his claims, ought to feel justified in going carefully into a study of this wonderful man.

A PRACTICAL RELIGION

In the few minutes allotted to me I desire to talk in plain, everyday language of some things that I believe are important for all of us to study and think about. First of all, the gospel of Jesus Christ as accepted and taught by the elders of the Church of Jesus Christ of Latter-day Saints is a very practical religion—one that should enter into every phase of the lives of its members, whether this phase be spiritual or material. One of our basic teachings is that faith without works is dead. “. . . shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:18.) Again, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.) Other of our teachings pertinent to my theme are articles 12 and 13 of our faith:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men . . .

If we implement these articles in our daily lives, we will be good family members, good neighbors, good citizens, and good Church members.

CONSTITUTION DIVINELY INSPIRED

Again, we teach that the Constitution of the United States as it came to us from the founders of this republic is a divinely inspired document. From a declaration of belief as found in Section 134 of The Doctrine and Covenants, and approved by unanimous vote of an assembly of the Church held in Kirtland, August 1835, I make the following quotes:

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

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

Further, we also support the statements in the Declaration of Independence that all men

are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed . . .

In the light of the foregoing statements, I am sure that all Latter-day Saints must believe that their religion imposes on them the sacred obligation of trying to be good citizens of the country under whose flag they live. In this country—the United States—this obligation, among other things, entails the duty to vote in elections for public officers. And for whom should they vote? Obviously for those capable people who, they believe, will be true, if elected, to their oaths of office; those who will uphold the Constitution of the United States and the laws made in harmony with it. To do this is a duty that every loyal citizen of this country should feel honor-bound to discharge. The safety and perpetuity of our constitutional form of government demands it, so historians tell us.

CRITICAL ELECTIONS

As I view the situation, the national elections in 1950 and 1952 will be among the most critical and far-reaching in effects this country has had in a century. Powerful forces are being organized and heavily financed to defeat in these elections all candidates who voted for or support the Taft-Hartley labor law. If this movement is successful, misguided leaders of some organized groups will dominate the Congress of the United States, the White House, and every other office of the government, the functions of which would help to bring into existence a welfare state—that is, one which would operate according to the principles of socialism. Not that these leaders favor such a state, but the things they demand would inevitably bring it about, so wise men say. The result would be that our free enterprise system, the system that has operated in this country from its beginning, the one that has enabled it to become the marvel and the wonder of the modern world for the variety and magnitude of its ingenious productive capacity, this system would rather quickly be destroyed, so history teaches. Otherwise the monopoly of selfish labor leaders must be broken. Freedom and personal liberty—the pride and boast of America, the achievement of centuries of human sacrifice and bloody strug-

gle are in great danger due to the rise of this destructive movement, engineered and directed by smart and misguided leaders in whose minds and hearts right, fairness, and justice apparently are given little or no consideration. Their followers apparently have had confidence in their leaders and have accepted as true the false and misleading statements and claims of certain men relative to the provisions of the Taft-Hartley labor law. So in the minds of many workers this law is oppressive, unfair, unjust, and robs workers of their rightful gains, made under the provisions of the repealed Wagner labor act.

PROVISIONS OF TAFT-HARTLEY LAW

But let me ask how many of these workers and other people have ever read the Taft-Hartley law and fully understand what its provisions are? My understanding is that this law was designed to protect the rights and freedom of employees and employers alike, and make unions and corporations equally responsible before the law for their contracts, obligations, etc. What right-minded citizen would have any other kind of law? In any case, two-thirds of the members of each branch of the United States Congress believe the Taft-Hartley bill would be at least a fairly good law, for they passed it over the president's veto. Is this not significant in the light of the fact that many members of his party voted to override the veto?

But the question of whether this is a good or bad law has been, and is being, hotly debated. To make this law function more equitably it needs amendments, it is said. If so, let these be made. But in this situation what should the voters of the country do? From my point of view the right to vote imposes on everyone who has this right the obligation to make a full, fair, and unprejudiced study of the issues involved in an election, and then support candidates who stand for the principles and measures that the voter sincerely and honestly believes will be for the best good of all the people and therefore for the best interests of the country as a whole. If selfishness, greed, unrighteous motives, and ignoble ambition shall dominate in our elections, the freedom that has been the pride and glory of America will vanish—many people will be practically enslaved, as is the case in Russia today—so historians predict.

DESIRE TO GET MORE

But the outlook is none too encouraging, for unjustifiable and insatiable selfishness has already made deep inroads into the economy of this country and is still unsatisfied. The desire to get more and more for less and less, spurred on by some politicians, has been growing stronger and stronger among different groups of people, especially among labor unions.

At this point let me quote from an article in the March, 1949, number of the *Reader's Digest* which was written by E. T. Leech, editor, *The Pittsburg Press*, as follows:

This country—indeed, the whole world—is being swept by an epidemic of the ‘gimmes.’ Nearly everybody wants to be given something at the expense of somebody else. This epidemic grows out of a belief that government can somehow provide aid and security for its people, no matter what the cost and how far in debt it already is.

The more government provides, the more is expected of it. One of the penalties of government assistance is a widespread lowering of the sense of responsibility. Individual stamina and self-determination go down at a time when public expenses are going up. This parallel development has destroyed other nations. It enabled a few thousand barbarians to overthrow the mighty Roman Empire. The Romans came to depend on the state for food, shelter and entertainment. In their eagerness for free security at state expense, they became so insecure they lost everything.

A state is just a large number of individuals. In the end, it is subject to the same limitations as the individual: it pays the same penalties for bad management. Take debt, for example. The U. S. Government owes over 250 billion dollars—more than \$6000 for every American family. Other political subdivisions—states, cities, counties, school districts—owe 20 billions.

All of them are under terrific pressure to provide more services and greater benefits. All are having to boost taxes and borrow money to pour out to a never-satisfied public.

The popular idea is that these funds can be obtained from the rich and the big corporations—so that the majority of people can have the benefits without paying the cost. But nobody gets anything for nothing. Everybody shares the debt. Everybody pays taxes—direct or indirect.

There aren't enough rich people to enable the government to finance itself at their expense. If government took all the wealth of corporations, it wouldn't put the country on a sound financial keel. But it would put the corporations out of business and workers out of jobs. Meanwhile, all that the big companies pay to government becomes a part of the cost of the goods they produce—an important factor in the cost of living for everybody.

Only wider realization of these basic facts can stop the tragedy that must eventually happen if the ‘give-everything-to-everybody’ theory continues unchecked.

PENSION PLANS

As an example of this ‘gimmes’ craze, let us look at the demands certain officials are now making on several large corporations. They demand something new—insurance policies and life pensions, ranging from \$100 to \$150 monthly, both to be paid entirely by the employers—absolutely something for nothing. Who would provide the money for these benefits? The public, of course, those who buy the goods and services the companies sell. When cost of production goes up, prices rise. The experience of the past four years definitely proves this. But many of these company employees already get top wages—wages much higher than are generally paid employees and other workers engaged in ordinary commercial and other enterprises. Is there anything fair, right, or just in asking these other workers to provide free benefits for more highly paid company employees?

It might be said, however, that the policy of providing retirement benefits on a fifty-fifty plan is now current among teachers, federal civil service employees, and others—the employer and employee each

paying half. This is considered a reasonable plan. The one in which the employer pays all is wrong in principle, bad as an example, injurious for employee and employer alike, even though some corporations pension their officers free of cost to the latter—an unwise and wrong practice that should be abandoned.

It is true, of course, that employees of corporations are generally organized in powerful unions to which truculent politicians bow and scrape and give support. The unions back up their demands by strikes and picket lines through which it is so dangerous to pass that other workers do not venture. Thus production stops, and the innocent public suffer. Is this not a hold-up game exactly in principle like that played by the bank robber? But our laws make the latter a grave crime while the former is befriended by truculent officials and politicians who have an eye on the source from which votes come. The situation appears to be getting very critical. Some group leaders apparently have the country by the throat and still are demanding the repeal of restrictions that limit their power. Unless this power is still further limited this country will be absolutely under the domination of these men.

CAMPAIGN OF EDUCATION

What can be done in the matter? Let a campaign for educating the public be vigorously carried on for the purpose of inducing all voters to make a careful study of all pertinent facts—not fancies and propaganda—relative to the "gimmies" craze. There are scholarly, experienced experts who talk and write on the situation for the worthy purpose of giving the truth to us. In our study let us go to them and avoid crackpots and propagandists, even truculent officials. I will trust an informed American public. I am sure that a vast number of members of organized groups are loyal American citizens and would vote against men and measures that by word and act would tend to destroy America's free enterprise system and that would imperil the right of "life, liberty and the pursuit of happiness" to loyal Americans.

But the situation, I repeat, is threatening, critical. The elections in 1950 and 1952 will undoubtedly decide whether we shall have in America freedom or a monopoly controlled by group bosses—freedom under fair, right, and just laws impartially administered, or slavery under the dictatorship of these misguided bosses. By all means let this be the dominant issue. Other issues, though highly important, can wait on the determination of this one. Is not the Republic worth saving? Who doubts it?

SUPPORT OF CONSTITUTION

Why do I speak of these things? Because our religion, as I understand it, requires us to stand for the divinely inspired Constitution of the United States and to refuse support of all candidates and measures that would bring about a condition foreign to the spirit of

that instrument and that would turn our government and country over to the control and dictates of autocratic bosses, whoever they may be.

Our religion teaches without reservation the fatherhood of God and the universal brotherhood of man, and that we should love our fellow men as we love ourselves. We are all enjoined to do this. All my life I have been in full sympathy with those who toil, those who earn their bread by the sweat of their brow. For more than seventy years I have been one of them. I love the honest toiler. I ask no more of him than I ask of myself—which is—try sincerely to live the Golden Rule in all our relations with our fellow men. What more can we rightfully ask of anyone?

I pray that the Lord will give us all a desire, and the wisdom and the courage to do as he would have us do relative to these and all other matters that concern us and the welfare of our country, and I do it in the name of Jesus Christ, our Savior. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve

I bring you greetings from my beloved colleague, Elder Thomas E. McKay. I stood at his bedside early this morning and said, "Thomas, it is time to get up and go to conference." There is nothing in the world he would rather have done, but he was unable to come. He asked me to express his love to you and also his appreciation for the prayers you have offered in his behalf. He feels that our Heavenly Father has heard your prayers.

I am very grateful for these conferences. They revive my soul. Every one I have attended for years has lifted me up and induced me to renew my determination to devote myself more fully to works of righteousness. During them, the importance of this world's interests and distractions seems to diminish, and life's true values, as set forth in the gospel of Jesus Christ, come into plainer view.

FRUITS OF THE GOSPEL

Does each of you find it so? I hope you do, and I encourage you to take every available opportunity to renew within yourself a determination to obtain the full fruits of the gospel of Jesus Christ.

When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are.

The Lord has defined them as

... peace in this world, and eternal life in the world to come.
(D. & C. 59:23.)

It is a bit difficult to define the "peace in this world" referred to in the revelation. But we may be assured that it is not the ease, luxury, and freedom from struggle envisioned by the world's utopian dreamers. Jesus told his apostles that it would be found by them even in their days of tribulation.

Peace I leave with you,

he said,

... my peace I give unto you.

And then, by way of caution, it seems to me, he added,

... not as the world giveth, give I unto you. (John 14:27.)

PEACE AMIDST TRIBULATION

A little later he re-emphasized this statement in these words:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. (John 16:33.)

Convincing evidence of the truth of this saying of the Master—that people suffering tribulation in this world could at the same time find peace in him—has come out of the most severe experiences.

I suppose that the last few days of the Prophet's life were crowded with about as much tribulation as any human being could endure. He was hounded by traitors, impeached by misguided and false-accusing associates, called to account, promised protection, and then abandoned by his government. That all the while he knew he was approaching martyrdom is clear from the record. On the evening of Saturday, June 22, he wrote in his journal:

I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God.

On Sunday, the 23rd, he said to his brother Hyrum,

If you go back, I will go with you, but we shall be butchered.

Monday, the 24th, on leaving Nauvoo, he paused when they got to the temple, and looked with admiration first on that, and then on the city, and remarked,

This is the loveliest place and the best people under the heavens; little do they know the trials that await them.

In this setting, knowing that his own life would be taken from him by force and violence and viewing the trials and suffering which would be visited upon his beloved followers, he said to the company who were with him,

I am going like a lamb to the slaughter, but I am calm as a summer's morning.

This is a classic example of a person having at the same time tribulation in this world and peace in Christ. Many others, both in ancient and in modern times, have had similar experiences.

ETERNAL LIFE

The other fruit of the gospel named in the quotation—"eternal life in the world to come"—must be a glorious thing, for the Lord has said that "he that hath eternal life is rich," (D. & C. 6:7) and that the "gift of eternal life is the greatest of all the gifts of God." (D. & C. 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. Speaking of such the Lord says, among other things:

They are they who are the church of the Firstborn.
 . . . into whose hands the Father has given all things—
 They are they who are priests and kings, who have received of his fulness, and of his glory;
 . . . they are gods, even the sons of God . . .
 These shall dwell in the presence of God and his Christ forever and ever.
 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people
 . . . who shall have part in the first resurrection.
 . . . who shall come forth in the resurrection of the just.
 These are they whose names are written in heaven . . .
 . . . whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (D. & C. 76:54-56, 58, 62-65, 68, 70.)

ASSURANCE OF BLESSINGS

This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. According to the vision, a successful candidate for these blessings must qualify on three counts: First, he must have ". . . received the testimony of Jesus, and believed on his name" and been ". . . baptized after the manner of his burial"; second, he must have received "the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power"; and third, he must be "sealed by the Holy Spirit of promise." (D. & C. 76:51-53.)

The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.

MORE SURE WORD OF PROPHECY

So taught the Prophet in explanation of the words of Peter. Although that apostle had heard the voice of God declare, when he was with the Savior on the holy mount,

This is my beloved Son, in whom I am well pleased,
he nevertheless wrote to the Saints,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed. (2 Peter 1:19.)

Explaining this statement the Prophet said:

Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. (D. H. C. 5:387-390.)

It was such an assurance which sustained the Prophet himself as he went to martyrdom, for unto him the Lord had said in a direct revelation:

... I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity: for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D. & C. 132:49.)

SUSTAINED BY ASSURANCE

The Apostle Paul was likewise sustained by such an assurance. From the hand of the Lord "he had a promise of receiving a crown of righteousness."

... I am now ready to be offered,

he wrote to Timothy just previous to his death.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (2 Tim. 4:6-8.)

I think Apostle Alonzo A. Hinckley had an assurance that he would receive the gift of eternal life in the world to come and that he was sustained by that assurance as he endured the sufferings of a slow death, for in a letter which he wrote to the First Presidency after he had been told by his physician that his illness would be fatal, he said:

I assure you that I am not deeply disturbed over the final results. I am reconciled, and I reach my hands to take what My Father has for me, be it life or death. With a spirit of thanksgiving, and I trust free from vanity or boastfulness, I look over the past with satisfaction. I would not turn the leaf down on any chapter of my life. So far as I know, I have honored my Heavenly Father with my time, my humble talents, and all the means that he has blessed me with, and I have dealt justly with all men. I have fought, but I have fought fairly.

As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more. (*Church Section, March 27, 1949.*)

WHOLEHEARTED DEVOTION

These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of us all. Sometimes, however, because of our lack of understanding and appreciation of them, I am persuaded that we take too much for granted. We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case.

We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive.

I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints. Speaking to this point, the Prophet taught "... that those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals" who shall receive the blessings.

Referring to Paul's devotion, he said:

Follow the labors of this apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. . . . None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness, and what shall others receive who do not labor faithfully, and continue to the end? We leave such to search out their own blessings if any they have. (D. H. C. 2:19-20.)

Explaining to the Prophet Joseph Smith the reason why his exaltation was sealed upon him, the Lord said:

Behold, I have seen your sacrifices and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (D. & C. 132:50.)

CALLING AND ELECTION MADE SURE

A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, "What lack I yet?" Jesus said unto him,

If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me. (Matt. 19:21.)

Evidently he could live everything but the welfare program.

There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world.

The Prophet Joseph Smith made this perfectly clear. He said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shall be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure. (D. H. C. 3:380.)

Now may the Lord bless us, my brethren and sisters, with an understanding of his great gospel. And may we press forward with diligence and energy to perfect and qualify ourselves to receive and enjoy the full fruits thereof, for they are of all things the most joyous to the soul. Let us each day in solemn honesty

confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come. For these blessings I pray in the name of Jesus Christ. Amen.

The Singing Mothers and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

I am indeed grateful, my brethren and sisters and friends, to be back again in a general conference of the Church. During the past eight months I have visited the Hawaiian Mission, the Central Pacific Mission, the Australian Mission, the New Zealand Mission, the Tongan Mission, the Samoan Mission, the Japanese Mission, and in company with President Robertson and President Aki, we officially opened a mission at Hong Kong, China.

SINCERITY OF MISSIONARIES

I have visited with every missionary in the respective missions who was there at the time of my visit. I have heard the testimonies of these young men and women, and I wish I could relay to you the language of sincerity and conviction which these young missionaries are carrying to the world. If there was ever a day in the history of this sorry old world when we needed to hear the voice of conviction and the language of sincerity, this is the time, and in all the world's confusion it is not only inspiring but refreshing to hear hundreds of our men and our women speaking a language of sincerity to all who will listen. I have heard their testimonies, and I have been inspired.

I have heard the testimonies of some who have said that their own parents were not very active in the Church. If any of those parents are within the sound of my voice, I trust that you will from this very moment sustain your sons and daughters by your own activity, by your own devotion to the Church while they are out in the world at your expense, giving their all in testifying that the gospel has been restored.

CHINESE MISSION

In China, at Hong Kong, on the fourteenth of July, in company with President Robertson and his wife and daughter, President Aki and his wife, and my wife, we went upon what is known as The Peak, the highest eminence overlooking the beautiful city of Hong Kong, and on to the mainland of China, and there we officially opened the

mission by a brief service, each of us praying in turn. I will never forget the prayer of Brother Henry Aki, who, as he stood there, facing his homeland, with its four hundred and sixty-five million inhabitants, poured out his soul to God that he might be the means of bringing salvation to his kindred people. What great odds, brothers and sisters, one man holding the priesthood of God among four hundred and sixty-five million of his race! I was never so impressed with the preciousness of the priesthood of God as I was when that dear Chinese brother, who felt the burden that was upon him, implored God to bring salvation to his people.

In our prayers we included by reference the dedicatory prayer offered by President McKay in 1921, I think it was, when he asked God to open up the way for the gospel to be brought to that great nation. We will need missionaries for China—those who are willing to serve among a people who have not yet received the light and knowledge of the gospel.

OPPORTUNITIES IN JAPAN

In Japan we have one of the greatest opportunities for missionary service I have ever heard of or read of in the history of this Church. While I was there, we had twenty-seven missionaries in all of Japan among eighty million people, and coming to the services held by those twenty-seven missionaries were twenty-one hundred people, and they were coming to the missionaries; the missionaries were not seeking them out as we do in other missions of the Church. We would have the same results if we had three hundred missionaries among those eighty million people.

In the city of Tokyo I attended a conference at which we had five hundred in attendance. Possibly only fifty at that conference were members of the Church. We had a choir of ninety voices, young men and women who came about a hundred miles by bus to sing at the conference. They sang our hymns and our anthems, and not one of those ninety young men and women was yet a member of the Church. Some have joined since.

The director of our choir in Tokyo, a graduate of Cambridge University, a successful business man, directed the choir, made up of members and non-members, and it was just as good as many of the choirs I have heard here at home.

CITY OF SHIBATA

President Clissold and I went on one of our trips to the city of Shibata. The mayor of the city heard that we were coming, and after attending to some business with a gentleman about four miles from Shibata, we went into the mayor's office, and he asked us to come with him. We followed him upstairs over a bank building to a large chamber, and there assembled were one hundred and six of the leading businessmen and civic leaders of the city. He had phoned them and

gone out to see them to bring them in to hear the ministers of the Church of Jesus Christ of Latter-day Saints. After he introduced us, he asked us to speak to those people as we saw fit. With the aid of an interpreter I bore my testimony. President Clissold spoke in Japanese, and at the conclusion of our talks the mayor said to the people: "Ladies and gentlemen, these are the representatives of the Church which we want established here in the city of Shibata." And he said to us: "Send immediately, missionaries," and the following week two missionaries were sent there, a Hawaiian sister and a Nisei Japanese sister from Hawaii who were there on missions.

The mayor of the city has turned over to them a big assembly room in another bank building, and he said: "They can use that until we have a chapel in the city of Shibata."

One of the wealthy men of the city has turned his home over to them as a residence, and in that residence they are holding cottage meetings.

Just outside the city of Shibata there is a man named Mr. Ichishima, who was the second largest landowner in Japan prior to the war. When we visited him, he had with him his banker, his lawyer, and two or three others, and after they had held a meeting together for an hour or so, they joined President Clissold and me, and Mr. Ichishima made a formal offer of his seventeen hundred acres, which surround his home, to the Church of Jesus Christ of Latter-day Saints for some project, school or otherwise. We told him we could not accept it without consulting the Authorities of the Church, and then he said: "Well, send missionaries immediately, not next month, not next year, but immediately."

And so the following week two missionaries were sent to Mr. Ichishima's home, and he turned part of his home over to them as a residence.

When President Mauss arrived in Japan, President Clissold took him to Tennen Shinden to show him this land, this estate. Mr. Ichishima met them at the railway station. The first thing he said to President Clissold was: "We had two hundred and fourteen out to church last Sunday—two hundred and fourteen!"

On his land is a private chapel which belongs to the estate, a Buddhist chapel, and they have boarded off the figure of Buddha and are using it as a chapel for our Church. Mr. Ichishima is the organist for the services. I believe it will not be long before he joins the Church.

REHABILITATION OF PEOPLE

I could go on, brothers and sisters, and tell you about the way these people are coming to our missionaries to study the gospel of Jesus Christ. They have this new freedom offered by the occupation government, and they are trying to make the most of it.

They are receiving the occupation forces of the United States, not as conquerors, but as deliverers, and it is magnificent the way

they cooperate with General MacArthur and his forces in rehabilitating their country which was practically destroyed by our bombs. I never once felt a spirit or an undercurrent of opposition to our American forces, and I never heard one member of the occupation forces say an unkind word about the Japanese people. I thank God for General MacArthur who tries to understand the people, who knows as Lincoln knew that the best way to defeat our enemies is to make friends of them. And that is what the Americans are trying to do in Japan.

We have a marvelous opportunity there. The people will join the Church there if we give them the missionaries. They want to know the gospel.

MISSIONARY ACTIVITIES

They have a ladies' dressmaking school in the city of Tokyo. There are three hundred women attending this school, and they have invited a missionary to come over twice a week and teach the gospel to the school. So one of our young Nisei brothers goes over twice a week to hold an assembly of the three hundred women. He teaches the gospel to them in a meeting which lasts an hour and a half twice a week.

We have orphanages there where we are teaching Sunday Schools every Sunday morning. We have a school there at which one of the elders teaches English, and the head of the school said: "You may teach your gospel along with your English."

It is almost unbelievable, the work our missionaries are doing among the Japanese. They have been released from their allegiance to the emperor as a divine personage, and the people want to make the best of the opportunities which Christianity affords and which the freedom we have to give them affords.

PIONEER SPIRIT

I hope that we will do what Brother Merrill suggests, that we will preserve the heritage which we have. Confusion reigns all over this world. I wonder today what kind of valley we would have here now had there existed in the days of our pioneers the spirit which exists among men and women today, this spirit of wanting more and more for doing less and less.

I thought of the pioneers when I was in Japan. When I would arise in the morning, I would see those people out in their rice paddies and their little wheat fields, working from before daylight until after dark at night; it was a hive of industry; there was no idleness, no one looking to anyone else for support or for a livelihood, but all looking to the work of their own hands. And I prayed that the way would be opened for them to receive the means and the ways for bringing temporal salvation to them, eighty million people in an area the size of the state of California.

SUSTAINING OF MISSIONARIES

I testify to you, my brothers and sisters, that the Spirit of God is with your missionaries. They are teaching truth, and they know it. They are paying their own expenses or their people are paying their expenses. You cannot question that kind of sincerity.

It is a sad thing, my brothers and sisters, to hear people say in their testimonies, while they are giving their all for the Church, that in their own homes there are some who are not living the gospel and are not sustaining them in the positions which they hold. Let us begin this business of sustaining one another in our own homes. There is a power of regeneration in the gospel of Jesus Christ. It lifts us up if we will obey it.

I saw Japanese creating pearls at the Mikamoto Pearl Farm in Japan. I saw them injuring an oyster and from that injury creating a beautiful pearl. That can be done with human souls. Some of us may be damaged; some of us may have within ourselves foreign matter, foreign influences, but if we take within ourselves some of that live tissue of Christ—as they take from a live oyster and place in another one, killing the one to produce pearls in the other—if we do that, brothers and sisters, we can make ourselves and those who are not working in the Church, those who are not active in our own homes, pearls of great price. That is the gospel plan.

God grant that we may respond to it, I pray, in the name of Jesus Christ. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop

I would have been very happy to give my time to Elder Cowley. I am sure we could all have listened another hour to his wonderful experiences while away and enjoyed the spirit he brings home to us. I love the spirit of this work. I have loved it all my life. I think it is the most wonderful thing in all the world.

GATHERING OF ISRAEL

To me, one of the greatest miracles the world has ever produced has been the fulfilment of the words of the prophets in the gathering of latter-day Israel and our establishment here in the tops of these mountains; this beautiful temple that stands on this block, our fertile valleys, and our very presence, for the Lord said he was married unto Israel, speaking of latter-day Israel,

... and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3:14-15.)

And that is the reason for which we are gathered in this great conference here today, that we might be so fed.

We had the privilege of attending a meeting in the temple a week ago yesterday—all the General Authorities—preparatory to this conference, and one of the brethren, in bearing his testimony, indicated that as a boy he and his brother talked about the prophecies, and he said in substance, "If I ever live to see the Jews gathered back to Jerusalem, then I will know that the prophets knew what they were talking about."

Well, today, that is an obvious commonplace. We know, notwithstanding the fact that Jesus said that not one stone should be left upon another of their great temple, that that land should be plowed as an acre, and that they should be scattered, as the prophets indicated, among all nations and become a hiss and a byword, nevertheless the promise of the Lord was upon that land that it should be rebuilt, and that they should be gathered again and that it should become a great city. Compare that for a moment with the prophecy of Isaiah with respect to the great city of Babylon.

PROPHECIES FULFILLED

Isaiah had declared that Babylon should be destroyed and that it should never be rebuilt, that it should become the home of reptiles and wild animals, and that the Arab should no more pitch his tent there. Today no one would dare declare that the greatest city in the world, if destroyed, should never be rebuilt; but Babylon, the greatest city of its time, never has been rebuilt; the Arabs have not pitched their tents there because its ruins are full of reptiles and wild animals; but Jerusalem, the Lord had decreed, would be rebuilt, and it is now being built.

Brother Kimball, whose assignment is with the Indians, said that President Woodruff indicated that of all the prophecies that were the most difficult for him to believe and understand was the prophecy concerning how the Lord would fulfil all of his promises with respect to the Indians, and yet when we see the work the Church is undertaking today, and the response, similar in a way to what Brother Cowley has just reported from the islands, we can easily understand how the Lord will fulfil in every sense of the word the promises made to this great branch of the house of Israel.

BOOK OF MORMON VINDICATED

Some of us recall how President Grant, standing here in this pulpit, used to tell of his friend who graduated from college as a doctor, and he said to President Grant in substance: "I cannot accept your Book of Mormon because it is full of lies," and then he went on to talk about the fact that the Book of Mormon said that the former inhabitants of this land were experienced and trained in the use of cement. He said, "Everybody knows that is a lie. Cement is a modern product."

President Grant, having a testimony that the Book of Mormon was true, said: "If my children do not live to see vindicated the fact that they did build with cement and were proficient in its use, my grandchildren will live to see it." And he lived himself to see uncovered those great cement highways and cement buildings down in Central and South America, vindicating the truth of the words in the Book of Mormon. How would Joseph Smith have dared to write such things when the book was published in 1830 if he had been the author of it?

And another of the statements contained in the Book of Mormon which President Grant's doctor friend did not believe was where the Savior appeared here in the land of America following his resurrection, and the account says that his voice was heard all over the land, and this doctor said: "You know that is not true, for no man's voice can carry more than a few hundred feet," and yet today, as we speak from this Tabernacle, the voice is going out for thousands and thousands of miles, so today we have lived to see the truth of that statement substantiated.

CONDITIONS FORETOLD

There is another statement in the Book of Mormon that, in my judgment, no man could have made at the time the Book of Mormon was published, with any degree of assurance that he was telling the truth, and that is the statement in Second Nephi with respect to the work of the devil. I want to read a few words from the 28th Chapter of Second Nephi:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger, against that which is good.

And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (11 Nephi 28:19-22.)

I doubt if there was a Christian minister in all the world who would have said there was no devil at the time the Book of Mormon was published in 1830, and yet when a questionnaire was sent out by the Northwestern University School of Religion in 1934 to five hundred Christian ministers, of the five hundred, fifty-four percent, or two hundred and seventy of them, said: "There is no devil." Thirty-nine percent, or one hundred and ninety-five, said there would be no judgment day; and eighty percent were opposed to teaching that hell was a place of burning.

SATAN DECEIVES WORLD

If the world could just get rid of the devil, probably it would be a different world. They little realize how much his influence and power is being felt, for, in the words of Isaiah: He decreed that he would exalt his throne above the stars of God, that he would become like unto the Most High. John, the Revelator, saw the history of this world from its beginning, when there was war in heaven, and he saw Satan with a third of the hosts of heaven cast down upon this earth, and he saw that he should deceive the whole world.

This does not leave very many out, and after listening to the brethren today we realize that we must be very careful if we are not going to be deceived, and in the words of the Book of Mormon:

... he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (*Idem.*)

You remember the experience the Savior had when he went out in the wilderness and found a man possessed of the devil. No one needed to introduce the Savior because they had known each other in the spirit world; since Satan brought with him the knowledge he had there, he said in substance: "Why hast thou come to persecute us before our time, O Jesus, thou Son of the Most High?" (See Mark, 5:7-13.)

And then you remember the conversation that ensued and how the Savior cast him out, and he asked his name, and he said: "Legion," because many spirits had entered into the body of this man, and at their request, Jesus permitted them to enter the bodies of the swine, and the swine ran off into the river and were drowned.

EXPERIENCES IN HOLLAND

I would like to relate an experience I had with two of my missionary companions in Amsterdam, Holland. We went into a home for dinner. The mother was not a member of the Church; her son and daughter were. As we finished our meal, I asked her how it was she had never joined the Church. "Well," she said, "President Richards" (I was then president of the mission), "I find it too hard to live. I just could not keep the Word of Wisdom."

I began to explain to her that the Lord did not give us the Word of Wisdom to deprive us of anything that we ought to have or that was good for us but to protect us against the destructive elements that would destroy the vitality of our bodies, and with that a spirit took possession of her, and instead of the sweet, lovely soul that she was, she began to roll her eyes and looked up at me and in the most sneering voice I have ever been addressed in in my life, said: "Who are you?"

I replied: "I am a servant of the Lord."

Then she turned to her daughter and said: "And who are you?"

She answered: "I am the daughter of the house."

Then she turned to me again and asked the same question, and when I replied that I was a servant of the Lord, she said: "So, if you are a servant of the Lord then I have nothing to do here."

With that I called my companions. We laid our hands upon her head. We rebuked the evil spirits. We commanded them to depart from her and that house, and she fell limp on the floor. We carried her in on the bed, and after giving her a drink, in a short time she was her natural self again. The daughter told us that her mother and father had come to America some years previous, and they had something to do with spiritualism here, and she said: "Now the spirits come and annoy her in the night, knocking on the wall until she cannot sleep."

We had another friend in The Hague in Holland tell us that because he had interested himself in spiritualism, if he went to bed at night without praying, the spirits would literally lift him out of his bed and make him kneel down and pray.

There is not time to discuss this matter further, but I want to tell you that there is a spirit of the evil one in this world and he is trying to destroy the souls of men and gather them into his net, and he is trying to do it with our young people.

I would like to read a few words from an article that appeared in one of our recent magazines to show how the devil, whispering in their ears, tries to lead men and women away and ensnare them in his net, as Nephi says.

CHASTITY

I will read the first paragraph of the article entitled "Is Chastity Outmoded?"

Today we talk about sex with an unembarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty in speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say many modern people, is outmoded. (*Woman's Home Companion*, Sept. 1949.)

What in the world could the devil, the enemy of all righteousness, desire more than to make our young people think that chastity is outmoded? To accomplish this, he must make them believe there is no devil, and that there is no hell or judgment day. Thus "he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Now I want to quote from another recent magazine article entitled "The Mistake." This article tells of a boy and girl who made a mistake the night of their graduation from high school, which mistake was followed by the birth of a baby. I want to read the last paragraph of that article which shows how Satan whispered in their ears that everything could be covered up, but how they found through their own experience that this was not true, because he is the father of all lies.

"I'm sorry, darling, for everything."

"Don't be," he said, "we're in it together, and we'll get out of it together."

But later upstairs, long after he was asleep, long after the house and street outside were quiet, Janet turned her head and buried her face in the pillow to stifle the sound the sobs made. Because it wasn't true, as people had said, that you could make a mistake and pay for it. You made a mistake and then you settled down, as she and Ken were doing, to live with it for all the rest of your life.

I read an article in the newspaper at the close of the war, indicating that in Germany there were thirteen thousand illegitimate babies whose fathers were American boys!

Do you believe that in the eternal worlds those boys will ever be able to forgive themselves for having brought sons and daughters into this world — their own flesh and blood — for whom they have never claimed fatherhood and for whom they have never discharged their duty as fathers? We should remember the words of the Prophet Alma to his son Corianton, and teach them to our children:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

Now, brothers and sisters, Satan is working every way he can to get us to disobey the commandments of God, and I tell you he would have every man and every woman profaning; he would have them all living immoral lives; he would have them disregard every commandment of the Lord if he could, in order that he might do what he had decreed to do, exalt his throne above the stars of God, and become like unto the Most High.

May God help us to recognize the power of evil in the world and to shun it and to serve the living God, I pray, in the name of the Lord Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I have rejoiced with you this afternoon at the excellence of the addresses which have been delivered, and I pray that for these few moments I may be strengthened by your faith and prayers.

In President George Albert Smith's opening remarks this morning he made reference to the two great forces contending in the world today with the human soul as the prize, and he admonished the Latter-day Saints to stay "on the Lord's side."

POWER OF EVIL

I was reminded of that as the brethren have spoken, particularly Bishop Richards, of the power of evil extant in the world today, and some evidences of that power. As I thought of that, I have remem-

bered that in the life of the boy-prophet, Joseph Smith, before he was given the outbursting of two of the greatest revelations that have ever been given to man, both of those revelations were preceded by a demonstration of the power of evil,—in the Sacred Grove, and on the Hill Cumorah. It seemed to have been necessary that the Prophet was to understand the nature and power of that force in order that he could be prepared to contend successfully against it.

The Master, just before his crucifixion, in fact, it was immediately after the Last Supper, after Satan had entered into Judas Iscariot, as the scriptures record, as he received the sop from the Savior and departed to the place of the betrayal, the Master then proceeded to converse with the other eleven. Whether this took place as he stood at the table or on their way to the place of the betrayal or in the temple, we have no definite way of knowing, but in that conversation the Master gave expression to this significant statement:

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. (John 14:30.)

That statement, which is the quotation from the King James Version, is given more significance by the Prophet Joseph in the Inspired Version when he quoted it thus:

. . . the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you.

SATAN'S DOMINION

In a revelation to the Prophet Joseph Smith, his preface to his commandments in this dispensation, the Lord said this, making it still clearer as to the nature of this force of evil:

For I am no respecter of persons, and will that all men shall know that the time speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. (D. & C. 1:35.)

Satan's dominion, as the Lord has further explained, was the dominion of those who do wickedly in and throughout the world. Bishop Richards has called attention to the fact of the disbelief among many in such a being as Satan, and he has shown us that such disbelievers, without their knowing it, are but giving fulfilment to a prophecy uttered twenty-five hundred years ago to the effect that such disbelief and denial of the existence of hell and Satan would be one of the things which would come in this latter day.

Satan, or the devil, is known by various terms. He is called the dragon; he is called the serpent; he is called perdition; he is called Lucifer; and he is called the adversary or the prince of darkness. After an encounter with Moses with this master of darkness, the Lord appeared and told Moses who Satan was, that he was one of the sons of God who came to Elohim with a proposition before this world was

that would have destroyed the agency of man. Satan was cast out with all those who followed after him, and they became those striving in this earth in a further effort to destroy the agency of man.

POWERS OF DARKNESS

In a revelation to the Prophet Joseph Smith the Lord said that Satan drew after him a third part of the spirits whom God created, and that they with Satan became the force in the world to try to destroy the work of righteousness. That power was spoken of by Isaiah in a vision which he received which he called a grievous vision, in which it was said: "Set a watchman on the tower to tell what he seeth and report the coming of horsemen and chariots," but a voice spoke out of Mount Seir saying, "Watchman, what of the night." (See Isaiah 21:6-11.) "Watchman, what of the night," suggesting that, more to be feared than the enemies that could be perceived with the physical senses or could be seen by physical eyes were the powers of darkness that came unseen by physical eyes.

That same thought was in the mind of the Master, no doubt, when he said:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28.)

The Apostle Paul seemed to understand very clearly this same power when he declared:

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12.)

IMPORTANCE OF DEFENSES

Using words that are common to modern warfare, we might say that there are in the world today fifth columnists who are seeking to infiltrate the defenses of every one of us, and when we lower those defenses, we open avenues to an invasion of our souls. There are carefully charted on the maps of the opposition the weak spots in every one of us. They are known to the forces of evil, and just the moment we lower the defense of any one of those ports, that becomes the D Day of our invasion, and our souls are in danger.

The experiences and the examples of many cases recited in testimonies in this and other dispensations of the gospel seem clearly to indicate that whenever we allow ourselves to become doubtful, bitter in our souls, melancholy, and otherwise downcast, or despondent, we open avenues to the forces which are ready to take us in a snare just the moment these weaknesses are discovered in us.

POWER OF GOD IN WEAKNESS

With these things clearly understood and taught by the scriptures, it seems that we should do well today to look to ourselves as

leaders and members of the Church of Jesus Christ. The Lord has told us in the scriptures that Satan is an enemy of all righteousness; because of that fact, those who are standing in high places in our Father's kingdom will become the objects of his attacks. You may well expect, as the Apostle Paul understood, that you who preside in the various places in our Father's kingdom will be subject to the devil's onslaughts. The Apostle Paul said this:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan of buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. (II Cor. 12:7-9.)

So it is with you who in Zion preside in the various places. Sometimes there is given infirmity, difficulty, hardship upon you to try your souls; and the powers of Satan seem to be enrolled against you, watching and trying to break down your powers of resistance; but your weakness, through those infirmities, will give you the power of God that shall rest upon you even as the Apostle Paul was reconciled and comforted by the thought that through his trials the power of God might rest upon him.

SATAN'S ABILITY TO DECEIVE

Satan has been said to have the power to transform himself into an angel of light; and because of that ability to transform himself, the Apostle Paul asked the Corinthians:

Do you think it is any great thing that his ministers can likewise transform themselves into ministers of righteousness (see II Cor. 11:15),

in order that they might lead the children of men astray. Because of Satan's ability thus to cleverly deceive, the Lord has given us a key in the scriptures by which we may be able to detect him when he comes presenting himself as that angel of light. And so we are told to be constantly on guard against these things.

Moroni said it is as easy as it is to tell the darkness from the daylight to discover evil from righteousness, for, "the devil persuadeth men continually to do evil and to believe not in Christ, but to deny him, and to serve not God nor keep his commandments. And he persuadeth no man to do good, neither his angels, neither do they who subject themselves unto him." (See Moroni 7:16-17.)

ARMOR OF GOD

Because of that power of evil which is so strong in the world today, the great teacher to the Gentiles declared:

Put on the whole armour of God, that ye might be able to stand against the wiles of the devil, in an evil day. (Eph 6:11.)

But he taught a remarkable lesson. He pictured each of us as a man of armor, clothed on various strategic points of his body with an armor that would protect him against the onslaughts of evil. He said: "Have a girdle around your loins," suggesting the very thing which Bishop Richards has spoken to us about, that one of the avenues by which he finds most easy to overthrow humankind is unchastity. So the Apostle Paul admonished that we have a girdle around our loins.

We are counseled to put on the breastplate of righteousness over our hearts, suggesting that our conduct in life should always be right and proper. Have our feet shod with the preparation of the gospel of peace, or in other words, our objectives, the goal we set out to achieve in life be in harmony with the gospel of peace; and have on the helmet of salvation and take the shield of faith and the sword of the spirit, which is the word of God. Thus armored, we are now prepared with the weapons common to the warfare of Paul's day, comparable to those things which we would have in similar way upon us today, to attack and to fight successfully and to win this battle in which the forces of evil and the forces of righteousness are contending today.

EXPERIENCE WITH POWER OF EVIL

I want to bear you my solemn witness that I know there are such forces in the world today. It would seem to me somewhat significant as I have thought about it, that the first and only experience of its kind I ever had, came shortly after I came into the Council of the Twelve when I was asked to administer to a young woman who was possessed of an evil spirit. Seemingly, there might have been a purpose in letting me know that these powers were around. In this experience, as I was challenged by the evil spirit, the hairs on my head felt as though pin pricks were in every hair and coursing down my body. I knew in that experience the power of evil, and I knew again the superior power of the priesthood and the powers of the Living God. I came on that occasion to understand what the Savior admonished in his day to his disciples when he said: "The prince of the darkness which is of this world cometh, and hath nothing in me."

He was trying to impress upon his disciples likewise that Satan would come to each of them with cunning, temptation and deceit. Latter-day Saints, the prince of darkness which is of this world cometh among us today. He is knocking without the door of every one of us, of you and me and all who bear the names within themselves of the gospel of Jesus Christ, of our Lord and Savior Jesus Christ, and I pray God that he may find nothing in us, and will go away and let us alone.

I bear you my testimony that I know these powers are in the world and I know the powers of the gospel of Jesus Christ are suffi-

cient to thwart these powers of darkness. God give us strength and understanding sufficient to our day, to help us to live worthy of the callings to which we have been called and be able successfully to assail these powers of darkness, and to win in this greatest of all combats known in the world today. I pray, in the name of the Lord Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

The Presiding Bishopric will meet the bishoprics of the Church here at the Tabernacle this evening at 7 o'clock. Members of all bishoprics, their ward clerks, assistant ward clerks, stake and ward supervisors of ward teaching, and all ward teachers, stake Aaronic Priesthood committees, ward Aaronic Priesthood general secretaries, quorum advisers, stake and ward committees for adult members of the Aaronic Priesthood, and the high council member advisers to the program for Latter-day Saint girls are requested to attend. The stake presidencies and all high councilors are invited. We ought to have a good meeting.

Any important calls and messages that may have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds.

As has been already announced, the choir music for these two sessions today has been furnished by the Singing Mothers from the Jordan Valley Region and the four stakes in Provo under the direction of Sister Madsen, Brother Frank W. Asper at the organ. Brother J. Spencer Cornwall has led us in the congregational singing.

We would like to extend to Sister Madsen and her excellent chorus our deepest and sincerest gratitude for the splendid music which they have furnished, not only at this conference but at conferences which have preceded this, and to express the hope that she and her group may be spared yet a long time to entertain us and build us up with their splendid music.

The Relief Society Singing Mothers will now sing, "Send Out Thy Light." The closing prayer will be offered by President Vivian B. Coon of the Oquirrh Stake, after which the conference will stand adjourned until 10 o'clock tomorrow morning, Saturday, October 1.

The proceedings of that session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the other stations to which you are now listening and will be televised over KSL television station, channel 5.

Tomorrow morning the audience will please be in their seats not later than ten minutes before the time of beginning.

Singing by the Relief Society Singing Mothers, "Send Out Thy Light."

The benediction was offered by President Vivian B. Coon of the Oquirrh Stake.

SECOND DAY MORNING MEETING

Conference reconvened at 10:00 a.m. Saturday, October 1, 1949.

President J. Reuben Clark, Jr. presided at this session of the conference and President David O. McKay, at the request of President George Albert Smith, who was at home, resting, conducted the services.

The singing during this session was by the congregation, Elder Richard P. Condie conducting.

PRESIDENT DAVID O. MCKAY

After having a very strenuous day yesterday, President Smith deems it advisable to rest at home and his brethren have urged him so to do. He has requested that David O. McKay conduct the services.

This is the third session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

The General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve, who is in Europe in charge of the European Mission; Elder Thomas E. McKay, one of the Assistants to the Twelve, who is at home convalescing from a very severe recent illness; and President S. Dilworth Young of the First Council of the Seventy, who is in charge of the New England Mission.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise. This session will be broadcast by delayed transcription over KTXO at Grand Junction and KTYL at Mesa. It will also be televised over KSL television station, channel 5.

As announced yesterday, any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone will do well to listen carefully to such announcements as something may be of importance to some of you.

The singing during this morning's session will be by the congregation, Elder Richard P. Condie conducting and Elder Roy M. Darley at the organ.

We will begin the morning services by the congregation singing, "O Ye Mountains High," after which the opening prayer will be offered by President L. Tom Perry of Cache Stake.

The congregation sang the hymn, "O Ye Mountains High."

The opening prayer was offered by President L. Tom Perry of the Cache Stake.

The congregation sang the hymn, "I Know That My Redeemer Lives."

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, I trust and pray that while I speak I may be guided by the Holy Spirit of God, that some of my words at least may touch the hearts of some of those who listen.

It is good to meet in these great conferences. Thousands of us are of one mind, of one faith, of one purpose. It is always good to bear witness to the reality of the restoration of the gospel of the Lord Jesus Christ. I bear that witness for myself that this is indeed the work of God, that we are not following a mistaken path, but that we are walking in the light of truth, and that more than one hundred years of existence of this Church of the restoration have demonstrated the truth, the integrity, and the reality of the work begun under divine direction by the Prophet Joseph.

A GREAT HERITAGE

We have a great heritage, we Latter-day Saints, a heritage of doctrine, of practice, of tradition. I know of none like it. Just as these conferences coming every six months stand out as unique in the history of the world, so that which we have inherited from those who have gone before us is equally unique and distinctive. It is our duty to respect this heritage, to honor it, and to use it. Things that are not used are dead. They are of little or no value to human kind. It is only by use that knowledge and all the possessions of mankind blossom into life and become of real value.

If this were a testimony meeting, there are thousands here who would bear witness to their knowledge of the truth of this work. A testimony is a living thing. Like all living things it must be fed and nourished and cared for if it is really to be of service and value in human life and in carrying out the purposes of the Lord. So the heritage, that which has been given us, must be used to become effective in the building of God's kingdom.

We have noble traditions handed down from the past. My mind has been concerned for some time with one of these traditions. Some may say that this tradition is not spiritual, therefore not part of the gospel, but the Lord himself has said to some of his servants in early days that before him all things are spiritual, provided, as I understand it, they are used in the building of God's kingdom.

A LAND-LOVING PEOPLE

We Latter-day Saints are a land-loving people. We believe in the land. We are a land-using people. Most of us are farmers, directly or indirectly. Some few years ago—not many years ago—in a census then taken, approximately sixty-five percent, at least, of our people were engaged in agriculture, in tilling the soil, or in making use of the things that grow upon the mountains, in the valleys and on the deserts. That has given us strength. I hope that we as a people will not depart from that tradition. Those who own the land and use it in the end will determine the future of mankind. It will not come from those who work in the factories or who live in crowded cities; from those whose feet are planted upon the land will come the great determining factors in shaping human destiny. It has been so in the past. It will be so in the future. We Latter-day Saints must ever remember the sanctity and the holiness of the land given us by the Father. There is safety in the land.

NEW INDUSTRIAL ERA

Most of us live in the western part of the United States. In all these western states, in Utah, the mother of them all, a new era is opening, an industrial era. Nature has laid down in these western territories large quantities of raw materials, many, most of them perhaps, of a non-metallic character. These deposits will be used more and more in the future. There will be a reaching out to supply the needs of mankind by the use of these raw materials, of which great deposits have been laid down by nature throughout the centuries. I am afraid a good many of us will be tempted to say, "I'll join the industrial procession. I will forget the land." This industrial era is welcomed. There's no question about that; but as it arises, we must keep our minds steadily upon the old established tradition that we are a land-loving and land-using people. We must remember that industry itself thrives best in the midst of an agricultural community. Witness the social troubles of today in our own land. Analyze them, and you soon discover that if we had built, as the Saints a century ago wanted us to build, we would have escaped many of the troubles, chiefly by giving heed to the call of the land.

STRENGTH FROM SOIL

When Joseph Smith laid out his ideal city many years ago, he planned it so that while the farms would all be around the city, every homestead would have a kitchen garden in the rear of the house and a flower garden in front. There was tremendous wisdom in that. Men, no matter what their work may be, or what their daily callings may require of them, if steadily and vigorously they touch the soil, be it ever so lightly or ever so small an acreage, perhaps a back yard, will receive from that contact spiritual strength. There is something in the

soil and mother earth that gives strength to all who make things grow on the land.

One great man in our history, Henry Ford, sensing this thing, undertook some years ago to make arrangements by which all the employees of one of his factories might be provided with homes surrounded by a little acreage, on which the owners might toil or play throughout the year, and thereby take away the monotony that follows work in a factory. The plan has only partially been carried out as yet, but thinking men are looking in that direction for social safety.

Some years ago, at the time of the first great war, we undertook in Salt Lake City, in common with other cities, to raise all the food-stuff we could on vacant lots and in the back yards of the city. We were not successful in converting all of them to small farms, but quite a number were so converted. When the season was over and we took an inventory of what we had done, we found that six hundred thousand dollars worth of food had been raised in the back yards and vacant lots of Salt Lake City. That was a real contribution to our war needs in those days.

RECLAMATION OF LAND

Our young people often say, "There is no more land, none for us." To my office come quite regularly men, usually young men, who want to know where to go to find new land. There is much land still available in the west. We can make more if we want to, for nearly all of these western states lie under irrigation. I trust you of Utah will not feel embarrassed when I tell you that the water now used in the state of Utah could be made to serve twice the area now being served. We have it in our own power, with the canals and reservoirs and conditions that exist today, to double the area of cultivated land in this state alone. The same holds true in nearly all the western states. Moreover, it is a pity that the hundreds of pioneer irrigation projects in this and neighboring states, built by the pioneers in their poverty, with their small means and poor tools, remain unfinished. In the state of Utah alone we have hundreds of pioneer irrigation projects waiting for modern pioneers to finish them with modern appliances, modern means. That is the challenge of the pioneer spirit to young and old. We are fixing our eyes too much upon the great projects. They will come, but meanwhile the little projects scattered all over this western country should be our first obligation as individuals, as communities. The states and federal government will and must take care of the larger ones.

FERTILITY OF SOIL

I have noticed also, to my sorrow throughout a rather long life now, that the fertility of our soils seems to be diminishing. Our crop yields are not what they were some years ago, using the same kind of methods as we used then. There seems to be a diminution. That is

not the way we should preserve our heritage. When the pioneers came into the west, they found great areas of land made fertile by centuries of sunshine, wind, and rain, frost, and summer heat. Plant food lay upon the top of the soil, so to speak. We have used it, but have not paid back what we have taken from the land. In spiritual and in temporal matters the law of paying for what man gets is ever uppermost.

You farmers who are here, you children of farmers, you understand what I mean. The soil is a willing servant. It yields to the farmer if the farmer treats it right. Forty-nine or fifty years ago this last June I visited the great Rothamsted Agricultural Experiment Station, the mother of the hundreds of experiment stations in the world. The head of the station kindly spent a day with me. He took me to a rolling hill, rather two hills with a valley between, and showed me about ten strips of the same crop, originally, then in full blossom. One was red, another blue, and still another yellow, each one bearing a different color. As we stood admiring the scene in the beautiful English June sunshine, he said, "All that has come because we have asked the soil to do certain things in a certain way, and the soil has responded. That which we started with has disappeared under the influence of our culture." Nearby, was another field where wheat had been grown continuously for fifty years. The soil still tried its best to do its duty, but there was only a small yield. In a nearby field, properly handled, the wheat stood high, comparable with the best.

Man has control over the earth. The Lord has given us mastery. We are not servants upon the face of the earth. We should use that mastery to preserve our heritage. This theme may not be directly spiritual, but it is important to help us in our spiritual lives, perhaps as important as anything that we give our attention to as a people.

GUIDING PRINCIPLES

I rejoice at the testimonies borne here today and yesterday. I have enjoyed them very much. I have been thrilled by them. I could see running through the talks the age-old principles that have made us what we are today, a great people, new witnesses of Christ. I saw in the talks the foundation stones of this work here mentioned one after the other by those who spoke yesterday. Faith has always been the most important cornerstone of our lives in the gospel of Jesus Christ. It is basic to know that God lives, that the story of Joseph Smith is true, that the Lord loves us, and has a great destiny for us. Every speaker touched upon that. Another foundation stone is that we must seek intelligence, education, learning, knowledge. I was thrilled by the quotation made by President [Levi Edgar] Young yesterday, showing how the early hard-handed farmers of middle age or beyond gathered after the day's toil to study Latin, Greek, and subjects of the mind. We must not forsake the tradition of education. Our fathers set up also the doctrine of industry. There is no place for idleness. The idler, the deliberate idler, has no real place in the king-

dom of God. All these principles have been bound together by another foundation stone, helping one another, which we call in modern language "cooperation." We cannot be individual members of the Church sufficient unto ourselves. The very fact of membership in the Church and our testimonies compel us to think of our neighbor as we go through life. With these guiding principles: faith, education, industry, and cooperation, with our feet firmly on the land, we are safe. Disaster cannot overtake us.

Now these principles and others were mentioned yesterday. They are always mentioned. There is nothing new in the age-old gospel taught by the Lord to Father Adam when the story of man upon this earth began.

I am grateful to be a member of this Church, to be one with you. I trust I am one with you. I am grateful for the blessings that flow to those who are faithful in this great work. May we all be faithful and worthy of the blessings we need and desire, I pray in the name of the Lord Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

I sincerely trust, my brethren and sisters, that what I may say may be prompted by the inspiration of the Lord. I repeat again what I have said sometimes before, it is always an overwhelming thing for me to stand before you, and yet we Latter-day Saints have so much in common that, because of the vastness of our assembly, we should not unnecessarily be disturbed; but somehow or other as one stands here, it is impossible to overcome this feeling.

I read something the other day that is encouraging. Someone said that a person's brain was a most marvelous mechanism, that it begins to work at one's birth and never stops until one stands up and attempts to speak in public.

PRACTICAL RELIGION

I appreciate very much the remarks of Brother Widtsoe. There is something about our theology, our religion, that is so practical, and of course it necessarily must be so. Mormonism is a practical religion. Indeed no religion is of much value unless it has a practical application.

Last winter some of us had a rather unusual experience. We were coming from the East on a train of luxury. We had left Chicago in the afternoon, having all the comforts that one could desire, in fact more than one needed—warmth, plenty of food; the train was almost a palace, and we were riding at ease, feeling so secure. The next morning we found ourselves in the throes of a blizzard, snowbound. That night the heat was off in the train, and by the next morning there was

no food. For some time it was too cold to leave the train because of the intense blizzard. Later we found shelter in some railroad houses where we had some heat. The blizzard continued until the third day when it eased enough so that the railroad company could procure planes from Fort Warren, the military base near Cheyenne, and food could be brought in by airplanes. Even then we did not get much of it because the gale was so severe that the food was scattered to the four winds. But it brought home this realization: we may be secure today and yet suddenly be placed in a position of want. These things can happen so suddenly that it behooves us to be on our guard constantly, to be always in a position to follow those who counsel us as to what we should do in these important matters.

We have been told of the great growth of the welfare plan, and we are proud of it. As one views the welfare films which depict the marvelous growth of this agency in the Church, one cannot help sensing a deep feeling of pride, gratitude for the blessings that we enjoy as Latter-day Saints; that we belong to a Church that is practical; that when we pray for the needy and those who may be in want, we not only pray but we also do something about it. Our people are a praying people. We should be a praying people, but we cannot accomplish much, my brothers and sisters, at least that has been my experience, by just sitting or kneeling down and praying, and then doing nothing about it. The Lord never intended that.

WORK ACCOMPLISHED

In the very beginning of the Church, the Prophet Joseph had to work. The Lord gave him a task that was seemingly insurmountable. He revealed the sacred record, the Book of Mormon, and instructed him to translate it. When you recall the fact that here was an unlearned youth with no schooling, no education in the light of what we today call education, who was given a sacred record and told to translate it and that God would help him, it becomes one of the most challenging things that we have in Church history. Consider the fact that the Book of Mormon contains a vocabulary of over five thousand different words (the Bible has a little over four thousand.) Think of the magnitude of the task! The Lord expects his servants to work. He expects us to work, and here he was teaching the Prophet Joseph something fundamental in this Church. When the Pioneers came out here, these valleys were not made to blossom as the rose by the people's merely kneeling down and praying. They had to do something about it. The Lord expected it, and they did do something about it.

I remember reading a statement of Emerson Hough, made after he had visited southern Utah. When he saw what had been accomplished in the building of a canal on the Rio Virgin through the solid rock, it was a challenge to him. The desert was made literally to blossom as the rose. And when he saw it and learned that the men had been called on the job through an announcement of the bishop in a

Sabbath day meeting—a request for men and teams with their scrapers and wagons—they had no mechanized machinery in those days—and those men responded and for their pay received shares in the irrigation canal—when Emerson Hough saw all this and learned the story, he said, “Only a Mormon bishop could accomplish such a thing.”

PRAYER AND WORKS

We are proud, my brothers and sisters, that the Lord has established this practice among us, and it is a glorious privilege and a blessing for all of us that when we pray for those who are in need, we have something with which we can help the Lord to answer our prayers. I do not want to be misunderstood in this. I know that the Lord can hear and answer our prayers, but he does not always answer them in the way we would like to have them answered. He answers them in his way, and in a way that gives strength and character to his people, gives faith to them.

My father was a physician. I recall one time going with him to administer to someone who was very ill, and I remember his counsel. After father had administered to this brother, he gave him some advice saying: “Now, you do these things, and they will help you to get well,” and the brother said: “Well, Brother Young, can’t the Lord heal me?” Father said: “Of course the Lord can heal you, but the Lord has given us ways and means that will help us to be healed, and he expects us to use them.”

FAITH OF DR. MIDDLETON

I recall another occasion that came into the experience of Sister Young and me when our only boy was seriously ill. At that time peritonitis was generally fatal. This boy had had it for several days, and it appeared to be a hopeless case. The surgeon, the late Dr. George W. Middleton, who operated on the boy, removed what little of his appendix he could. He remained with us all night, and the next morning told us that we should prepare for the worst. I pay tribute to Dr. Middleton. He was a man of great faith. Those who knew him knew that he had faith. Sometimes he was regarded as too liberal in his thinking, but he did have faith in the providence and the priesthood of the Almighty. Finally he said: “Let us administer to this boy.” I anointed him, and I recall the substance of Dr. Middleton’s sealing prayer. “Father,” he said, “we have done all that we can for this boy. We ask thee now with thy divine power to touch him and to heal him and to sanctify to his good the things that we in our weak way have done.” That prayer stimulated faith. The Lord healed our boy.

NECESSITY OF WORK

It is a glorious privilege, my brethren and sisters, to belong to this Church, a Church that is practical. We have great spiritual powers. These practical things have the elements of spirituality about them.

Anyone who knew anything about the Prophet Brigham Young knew that he was spiritual, that he had unlimited faith, but with it all he realized that his people had to work and had to struggle for what they received, and he inspired the people to provide for themselves. It is said on one occasion that President Young was in a meeting where the brethren were discussing some theological subjects, a meeting that had been called in Nauvoo while the temple was being built. President Young arose and said: "If you will excuse me, I should like to go and work on the temple." It is a striking example of work where work is necessary.

Now we are faced today with some rather serious problems, and I say to you that we will be grateful before we are through that we have within this Church those elements that teach us to provide and to help the Lord to provide for the things for which we pray, and when we pray for those who are in need, we are prepared to help the Lord in answering those prayers.

SPIRITUAL NEEDS

Now, there is another phase of it. We frequently pray for those who mourn and who are bowed down with sorrow, and that is as it should be, but we have the same elements of comfort in the operation of the Holy Priesthood. We are constantly urging our brethren and sisters to visit our people and to administer to them in their spiritual needs. That is another practical way of carrying out some of the teachings that we hold dear. Our ward teachers and our Relief Society teachers have a charge to bring comfort to those who are less fortunate than we and who may be spiritually bowed down, who may be lacking in the things that feed the soul. We can bring comfort to them and help them in their problems.

I repeat that I am not unmindful that sometimes the Lord does not always answer the prayers the way we would like to have them, but he does answer them the way they should be. At times we may need physical blessings, and we do not always receive them, but we receive spiritual blessings and those spiritual blessings help us to make adjustments and to feel that no matter what is, it will be right if we are in tune with the Holy Spirit. The Lord does not expect us to be selfish about it. He expects us to acknowledge his hand, and then we shall be prepared for whatever comes. That is the spirit of the gospel of the Lord Jesus Christ, and may God help us that we may always have it. I am grateful to you, my brethren and sisters, for your association, for the strength that I feel as I visit among you in your stakes. I am grateful for my brethren with whom I am associated, for their loving kindness and for their faith. I am grateful to the Lord for his goodness to me. I pray that we may never fail in acknowledging him and in doing the things that we should do to further his work temporally and spiritually, and I humbly ask it in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear brethren and sisters, as I look into the faces of this vast congregation I feel indeed very humble. I ask our Father in heaven if he will direct the things I say.

DIVINITY OF JESUS CHRIST

Whenever I hear the song sung, "I Know that My Redeemer Lives," I thrill throughout my entire body. This morning I would like to bear testimony to the divinity of Jesus Christ and point out a few highlights of his great mission. I know as I know that I am standing here this morning—and I am certainly thoroughly convinced of that fact—that Jesus is the Christ, the Savior of the world, our Redeemer, our Lord, our Advocate with the Father, the Master of the plan of salvation, the Judge of this earth; and, in conjunction with the Father, he is our Lord, our God, and our King.

We read in modern revelation that Jesus Christ was and is our elder brother, the "Firstborn" unto the Father. We accept, as Latter-day Saints, the teachings of the prophets to the effect that Jesus of Nazareth was the Only Begotten Son of the Eternal Father in the flesh; therefore, the revelation I referred to points back to a previous birth, a birth in the spirit world. You and I were sons and daughters of our Eternal Parents in the spirit world. In fact, all the people in this world were of that family, and Jesus Christ was the Firstborn.

PRE-MORTAL LIFE

During his pre-mortal life Jesus Christ rose to the status of Godhood. At that time he was foreordained to be the Savior of this world. Father Abraham was privileged to see in vision the grand council in heaven that was held prior to the peopling of this earth, and he saw, as the Lord showed him, "many of the noble and great ones." The Lord pointed out:

These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:23.)

Joseph Smith tells us that at that grand council the head God of all the Gods called the council, and the purpose was to present a plan whereby his children were to come into mortal earth and have the experience of mortality and then return back into the presence of God. The Eternal Father explained to his children that mortal beings would forget their pre-mortal experiences and the gospel truths after they had come from the presence of God and, therefore, they would have to have a Savior in order that they might be taught the Gospel truths again. He also declared that they would not have the power to break the bands of death and bring about resurrection and that they would have to have a Savior for that purpose also.

As he explained these things, he asked whom he should send to be the Savior. Abraham saw that there stood one in the midst of the group in the grand council in heaven "like unto God." That one answered and said: "Here am I, send me." He said that he would come down to this earth and give men their free agency

And they who keep their first estate shall be added upon; . . .
and they who keep their second estate shall have glory added upon
their heads for ever and ever (Abraham 3:26.)

and all the honor and the glory should go to the Father.

MISSION OF JESUS CHRIST

Abraham saw that the Eternal Father was very pleased with this one like unto him and said that he would send him. At that time he ordained Jesus Christ, we say "foreordained" him, for his great mission. He ordained him to be the first great high priest over this earth and gave unto him the keys of the priesthood. God gave the Only Begotten the same power that he the Eternal Father enjoyed, the power to do all of the works of the Father with and for the Father. Elohim named that priesthood after his Only Begotten Son. In the relationship to this earth, it was to be called

... the Holy Priesthood, after the Order of the Son of God. (D. & C. 107:3.)

It bore that name among mortals down to the time of Abraham and Melchizedek.

The Eternal Father also told his Son that he would name the plan of salvation after him. Thereupon he named it the gospel of Jesus Christ. And on that occasion an eternal decree went forth from the throne of God that there would be no other name given under heaven whereby mankind could be saved, save the name of Jesus Christ. With that eternal decree going forth, we know that the true Church must bear that name throughout all ages.

There are two great factors in atonement or in the assignment given to the Savior. One was to break the bands of death and give every man immortality, i.e., resurrection. The other was to teach a gospel plan whereby if you and I and all other mortals would render obedience, we would not only receive immortality, but we would be also brought back into the presence of God. There we would receive exaltation along with him, sharing with our Father and his Only Begotten Son all the same type of glory, power, honor, and happiness that they enjoy.

GOSPEL PLAN REVEALED

Shortly after Adam and Eve became mortal beings, or at that time, Jesus Christ began his active mission upon this earth as the Savior of this world, as a mediator between the heavens and the earth, as the one to bring the gospel to mankind; in other words,

he began his work to bring about the atonement. He did so by revealing to Father Adam and Mother Eve the gospel plan of salvation. As they had passed into mortality, a veil had been drawn over their minds, as the Lord had predicted would be; therefore, they had become spiritually dead; i.e., they forgot their pre-mortal experiences and the gospel doctrines and were banished from the presence of God. They became spiritually alive by applying the message that they received from their Savior. During Adam's period and throughout Old Testament days, Jesus was known as Jehovah. He spoke at times to Adam from the Garden of Eden. At times he appeared to the first man, and on other occasions he sent angels to teach the father of the human family eternal truths, until Adam had a fulness of the gospel of Jesus Christ, just the same as you and I as Latter-day Saints enjoy a fulness of the gospel in our dispensation. On one occasion, after Adam had been commanded to offer sacrifices, this particular event occurred. To quote:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou do all thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)

SALVATION THROUGH JESUS

Shortly after that event occurred, the voice of the Lord came to Adam, as is recorded in *The Pearl of Great Price*, and told him that in the Meridian of Time that his Only Begotten would come into the world, would live and teach man how to live, would die and break the bands of death, and bring about the atonement. And then the voice of God pointed out to Adam that the name of his Only Begotten would be

. . . Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come to the children of men. (Moses 6:52.)

Therefore even in the beginning, in the first dispensation of the gospel, that same eternal decree went forth that the name of Jesus Christ would be the one whereby you and I could expect salvation, or even more than that, exaltation in the kingdom of God.

Following the days of Adam, Jesus Christ continued to serve as the mediator between the heavens and the earth by revealing the gospel to the numerous prophets during the various gospel dispensations. On a number of occasions he even appeared to some of the great prophets.

EARTHLY MISSION

Finally, as the holy prophets had predicted, in the Meridian of Time Jesus Christ came into this world. Latter-day Saints accept the

doctrine that he was actually and literally the Son, heir in the flesh, of God the Eternal Father. He was born of the Virgin Mary. He was the only man in this life who was born into mortality of the Eternal Father. As I have already stated, you and I are all sons and daughters of God in the spirit world, but Christ's mortal birth, being actually the Son of God, gave him that extra power of godliness needed to be the Savior of the world. In other words, being the Only Begotten gave him power to be the one to break the bands of death. Thus he was endowed by the Father with power within himself over life and death. Also, he is the only perfect man who ever lived, showing us the way whereby you and I might become perfect if we will follow his example.

After living thirty-three years of that type of perfect life, three years of which were devoted to intensive missionary work, the Man of Galilee was crucified. Three days later he rose from the grave, as the prophets had foretold, thereby becoming the "first fruits" of the resurrection. He broke the bands of death and not only made it possible for all men to be resurrected, but he also made it absolutely necessary. No matter how righteously people live here in mortality or no matter how wickedly they live, every man, woman, and child is promised immortality, i.e., resurrection. They must come forth from the grave and stand before the seat of Jesus Christ to be judged for the actions they committed while they lived here on this earth.

CHURCH ORGANIZED

As Brother Benson very beautifully pointed out yesterday, while Christ was here living among mortals, he organized a church. It became a great church, especially in numbers. But, as Brother Benson pointed out, as time passed this church dropped into darkness. Thousands and thousands of pagans joined this church, and they brought into it their pet pagan practices, ideas, and doctrines, which were man-made and many of which were quite crude. Thus they mingled paganism with the teachings that the Savior had given, thereby adulterating Christianity. The result was the bringing about of what is known as the great apostasy. Naturally the Savior could not accept that adulterated church as his. Thereupon he withdrew his Holy Priesthood, leaving the world to grope in darkness for hundreds and hundreds of years.

RESTORATION OF GOSPEL

But the prophets had looked down through the stream of time and had predicted that in the latter days God would stretch forth his hand again to restore the gospel upon the earth; the gospel dispensation known as the Dispensation of the Fulness of Times, the day when all the ordinances, principles and doctrines, powers and priest-hoods that had been in the world from the beginning, would be restored preparatory to the coming of the Lord.

I bear solemn testimony, as have others here today, that that restoration took place approximately a hundred years ago. It began on that memorable spring morning in 1820 when the Prophet Joseph Smith went into the Sacred Grove to pray. In answer to that prayer, God the Eternal Father and his Only Begotten Son appeared to that boy-prophet in their glory. The Father pointed to the Son and said, "*This is My Beloved Son. Hear him!*" Thereupon Jesus Christ again took his rightful place as the Mediator between the Father and mankind, as the Savior of this world, by conversing with Joseph Smith and by telling him that the true Church was not upon the earth and that if he lived the right kind of life, he had been chosen and fore-ordained to be the instrument in the hands of God through which that Church would be established. Christ also told Joseph that the ministers ("professors") of the world drew near to God with their lips but their hearts were far from him; and that they were teaching for doctrines the commandments of men.

FURTHER REVELATIONS

After this glorious vision had taken place, and I might say that it was one of the most glorious manifestations that has ever happened here upon this earth, Jesus of Nazareth continued to function in accordance with his appointment as the Savior of mankind by appearing to the Prophet several other times and also by sending great angels—men who had lived upon this earth in the past—to give to the Prophet Joseph Smith all the keys and powers and authority that had been enjoyed in other dispensations. Revelation after revelation came to the Prophet Joseph Smith until the fulness came, as had been predicted. On one of these occasions when Joseph Smith had the privilege of seeing a vision, the great revelation known as "The Vision," or "The Degrees of Glory," Joseph Smith and Sidney Rigdon looked into the three degrees of glory and also into perdition and recorded some of the things that are there. I would like to read a few words from Joseph's testimony:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

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. (D. & C. 76:19-24.)

THE SECOND COMING

Latter-day Saints are looking forward to the day, as predicted by the prophets, when Jesus Christ shall come upon the earth to reign as the Lord of lords and the King of kings. We are looking forward to the day when this earth shall be cleansed of its wickedness, when righteousness shall prevail, and when children shall be born in righteousness and will grow up without sin. At that time they shall live, rear their children, and when they become the age of a tree pass from mortality into immortality in the twinkling of an eye.

At the time of the second coming of Jesus Christ to reign upon the earth as the Lord and God "the great and dreadful day of the Lord" will take place. It will be a great day for the righteous and a dreadful day for the wicked. The prophets predicted that at that day the earth "shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble;" also, "the elements shall melt with fervent heat."

We as members of the true Church are looking forward to that great day when Jesus Christ shall come to his own, and when the devil shall be bound for one thousand years and cease to have power, as was explained yesterday, that he does at the present time, over the hearts of the children of men. At the close of that one thousand years' time, the devil will be loosed for a short season, and wickedness will again prevail throughout the world. Then will come the day when Lucifer and all his evil hosts will be cast off this earth. They shall go into perdition and dwell as lost souls forever.

SANCTIFIED EARTH

At that day the earth shall be sanctified. It shall die, so the Lord revealed to the Prophet Joseph Smith, and be resurrected. It shall become a new world. It shall become the celestialized orb prepared for the members of "the Church of the Firstborn." Jesus Christ will judge all inhabitants of this earth. Those who have lived worthy lives from Adam's day on down to the end of the millennium will be assigned to dwell upon this earth forever, to dwell as celestialized beings with Jesus Christ; thus they will be assigned to their celestial glory. All who have inhabited this earth will stand before the judgment seat of Jesus Christ and will be assigned to their future world in which to live forever. Some will be assigned to terrestrial glory, some to celestial glory, and others even to perdition. Many Latter-day Saints will not attain the celestial glory because they did not abide by the commandments of God; therefore, they will be very unhappy because they did not gain celestial life which could have been theirs.

The Father will say to his Only Begotten Son, "This is your world because of the great work that you did in being its Redeemer. You shall now be the Lord, you shall be the God, you shall be the king of this world forevermore. This is your kingdom." Under the

direction, then, of the Father who has many other kingdoms, Jesus Christ will preside here as your God and my God if we live worthy of celestial glory.

Members of the Church of Jesus Christ of Latter-day Saints are heirs to this great kingdom on condition that we obey the teachings of the gospel as revealed to earth through the Prophet Joseph Smith. As Brother Romney very beautifully pointed out yesterday, today is the day for you and me to prepare for that great judgment day when this earth shall become the celestialized orb. Then if we are found worthy, we will hear the voice of Jesus Christ say to us to enter into our exaltation and dwell with him forever here upon this earth.

May you and I live clean and pure, be prayerful, be humble, live according to every word that has come from the mouth of God in order that this might be our happy lot, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The congregation now filling this historic building beyond its seating capacity will join in singing, "Zion Stands With Hills Surrounded."

The congregation sang the hymn, "Zion Stands With Hills Surrounded."

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

If the Holy Ghost will give me utterance, I should like to say some things to you about how I think the message of the restoration can be carried to the world with power and effect.

MESSAGE OF THE RESTORATION

This message is, first, foremost, and above all other things: that Jesus Christ is the son of the Living God; that he is the Savior of the world and the Redeemer of men; that salvation was and is and is to come, in and through his name only. We believe that he came into the world to do the will of his Father and work out the infinite and eternal atonement, and that by virtue of this atonement all men who believe and obey the gospel laws will be raised in immortality unto eternal life. It is only by obedience to his laws and his ordinances that we may gain the celestial kingdom.

This message is, secondly, that Joseph Smith, Jr., is the chosen prophet through whom the fulness of the everlasting gospel has been restored in this dispensation. He was chosen by Christ to be the re-

storer and revealer of all things necessary for the salvation and exaltation of man; he gave again on earth every law, every principle, and every doctrine by conformity to which we may gain the kingdom of God.

This message is, thirdly, that this Church of Jesus Christ of Latter-day Saints is, at this moment, the only true and living Church upon the face of the whole earth. It is the only place where the plan of life and salvation is found. There is no other path and no other way whereby men can strive and gain the peace and happiness that is available for those who live right in this life, and the eternal life that God has promised the Saints in the world to come.

GUIDANCE OF HOLY GHOST

Now we want to carry this message to the world in the way that the Lord wants us to carry it. We want to preach the truth in purity and in perfection, and to do it in the way the Lord wants it done. The only single formula whereby we may do this is for us so to live (and our elders in the mission fields so to live) that we can be guided by the Holy Ghost. We must be guided by the Spirit. We have to have the Lord tell us how he wants us to teach the message of the restoration, and every doctrine of the gospel, and he will do this by revelation from the Holy Ghost if we are worthy to receive it.

One of the chief differences between us and the churches which are built up, and not unto the Lord, is that the Holy Ghost gives us utterance if we are faithful, but that the people in the world teach with their learning, and deny the Holy Ghost, which giveth utterance.

The Holy Ghost revealed to Nephi about latter-day church conditions. Speaking of this very day Nephi foretold that many would teach "false and vain and foolish doctrines." He said that

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, . . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men. (2 Nephi 28:12, 14.)

SOUND DOCTRINE

We have no interest in teaching by the wisdom or learning or according to the precepts of men. We want to teach the gospel the way the Lord would have us teach it, and to do it under the power and influence of the Holy Ghost. If we will do that, we will teach sound doctrine. It will be the truth. It will build faith and increase righteousness in the hearts of men, and they will be led along that path which leads to the celestial world.

But if we teach without the Spirit of the Lord, if we are not guided by the Holy Ghost, we will be teaching at our peril. It is a serious thing to teach false doctrine, to teach that which is not true, to teach that which does not build faith in the hearts of men.

In that same sermon on latter-day church conditions, Nephi said, the Holy Ghost giving him utterance,

... and all those who preach false doctrines, ... wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! (2 Nephi 28:15.)

There is no hope and no salvation and no blessing in carrying any message to the world by the power of man. The philosophies of the world and the wisdom of the wise shall perish. We cannot touch the hearts of men, but the Lord can, and he will touch them through our ministry if we have the Spirit of the Lord in our hearts. We will get that Spirit if we are righteous in our living and in the things we do.

And so it is that the Lord said by revelation to the whole Church through the Prophet Joseph Smith, that

... the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. (D. & C. 42:14.)

And so it is that he has sent his elders out in this day commanding that they take no thought beforehand what they should say but instructing that they should treasure up in their minds continually the words of life. Theirs is then the promise that it shall be given them in the very hour that portion which should be meted to every man.

If we can have the Holy Ghost as our guide, we shall be able to touch the hearts of righteous men; we shall do the things that the Lord wants us to do; and this course will give us peace here and eternal reward hereafter.

HEAD OF THIS DISPENSATION

Now, associated with this principle, this only perfect plan and formula for carrying our message to the world, is another. The Lord said to the Prophet Joseph Smith:

... this generation shall have my word through you. (D. & C. 5:10.)

Now, I take it that we are not obligated to teach the message of salvation the way it was revealed to Peter, James, and John, to Moses, or Adam, or any of the ancient prophets, but that the Lord wants us to carry this message the way it was given through the Prophet Joseph Smith. It is the same message of salvation now as it was then. The gospel never changes. All men who ever gain salvation will win it by obedience to the same eternal laws. But in each age it has to be accepted from the oracles whom the Lord sends for that age and time.

Joseph Smith was given the keys of salvation as pertaining to all men who live in the Dispensation of the Fulness of Times. That means that he stands at the head of this dispensation. It means that under Adam, the great high priest who stands at the head of all dispensations, and under Christ who is the Savior of the world, he directs all the affairs of God in the world as pertaining to this dispensation.

When we link the name of Joseph Smith with the name of Jesus Christ in the testimonies we bear, we are doing that which is pleasing to the Lord. If we had lived in ancient Israel and had attended the testimony meetings that they held, we would have linked the name of Moses with the name of Jesus Christ, because he headed that dispensation. And if we had lived in Enoch's day or Abraham's or Adam's, we would have testified of Christ and the man who stood at the head of that particular dispensation.

MODERN SCRIPTURES

But to us the word of the Lord is sent forth through Joseph Smith. It has been given through him in the manner and form, to the degree, and in the plainness that is adapted to the capacity and abilities of people who now live in the world. Some of the ancient scriptures are not so plain and intelligible to us as the modern. They were written for people who had the social conditions, the philosophies, and the backgrounds that existed generations and milleniums ago. What we have, as it has come through Joseph Smith, is adapted to our intelligence and our capacity. If we shall study it in preference to anything else, we shall have more light, more truth, and more understanding of the mind and will of the Lord, and the things that we have to do in order to be saved in his kingdom, than we could gain from any other source.

This does not mean that we do not accept the Bible. We do with all our hearts, and we do not try to spiritualize away its teachings. We believe it to be the word of God as far as it is translated correctly. We believe all that God has revealed, and every revelation given to Joseph Smith is in strictest harmony with every revelation given through any prophet in any age. Truth is always the same; revelations never contradict each other. But there is no salvation in reading the Bible and stopping there. People must find a living oracle, a legal administrator, someone who can bind on earth and seal in heaven, someone whose teachings and performances will be recognized by the Lord. And that is where Joseph Smith and the present living oracles come in.

THE BOOK OF MORMON

So that we may carry the message of salvation to the world in this generation through Joseph Smith, we have had certain tools given us. The chief of these is the Book of Mormon. That book is a witness for Jesus Christ. Such is its chief purpose. It testifies of him, and it teaches the doctrines of his gospel in plainness and purity, and let it not be forgotten that our chief mission is to bear testimony of Christ and teach the doctrines of his gospel.

Next, the Book of Mormon is a witness that Joseph Smith is a prophet of God, that he restored the fulness of the gospel and was everything we claim him to have been. No man could have written the

Book of Mormon, and any person who will study it with a sincere heart, with real intent, having faith in Christ, following Moroni's counsel, will get the witness in his heart that Joseph Smith obtained that book from the plates in exactly the manner in which he said he got it.

So, by using the Book of Mormon to carry our message to the world, we carry forth the testimony of Christ and of Joseph Smith. If those to whom we preach have righteousness in their hearts, they soon receive by the power of the Holy Ghost the knowledge that Jesus is the Christ, the Son of the Living God; they soon get by revelation from the Holy Ghost the knowledge that Joseph Smith is his prophet and the head of his work for this age and dispensation.

Then, because the Lord giveth not his Spirit by portions, and because they have tasted of the power and inspiration of the Holy Ghost in these two particulars, they will get, also by revelation from the same source, the knowledge that this Church, this kingdom, is the only true and living Church upon the face of the whole earth.

These three things are the very ones we want to get all the righteous everywhere to accept, and the Book of Mormon is the means whereby we may accomplish it.

MOST CORRECT OF ANY BOOK

The Prophet Joseph Smith said that the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and that a man would get nearer to God by abiding its precepts than by any other book.

Why, that is the very thing we want the world to do. We want the people who hear the message that we bear to get so near to the Lord that in contrition and humility they will repent of their sins, come in at the gate of baptism, and grow in faith and in righteousness until they become the sons of God, heirs to his eternal kingdom.

As far as the Latter-day Saints are concerned, if they would read and study that book, with the same real intent, purpose, and faith in Christ of which Moroni spoke, they would discover that faith would grow in their hearts. They would get a knowledge of the principles of salvation. They would have desires of righteousness spring up in their souls. Soon they would not have any inclination or any desire or any aim except to be in harmony with all of their brethren, with their bishops and stake presidents, and with every righteous person in the kingdom.

If you get the spirit of the Book of Mormon, you cannot be out of harmony with the Lord's work and with his mind and will in this day.

TESTIMONY

With these brethren who have testified, I have in my heart a knowledge and an assurance that is real and positive and certain that

this work is true. I know just as well as I know anything in this world that Jesus Christ is the Son of God and that Joseph Smith is his chiefest prophet and his chiefest witness for this dispensation.

At that strait gate where men must enter if they attain the celestial world, there stands a keeper of the gate who is the Holy One of Israel. He employeth no servant there.

. . . and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. (2 Nephi 9:41.)

But those who receive the servants of the Lord receive him, and he in turn receives them because they received his servants. And as pertaining to people who lived in this dispensation, when the judgment is set and the books are opened, they will find that the Prophet Joseph Smith will be seated on the right hand of Christ, and it will be with his approval and his approbation and his counsel and his consent that all men from his dispensation who attain salvation will be permitted to inherit it.

I glory in the testimony that I have. I know that this work is true and that this is the Lord's Church. I pray that the work may roll forth and that the Lord's purposes may prevail in the earth, in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I am very grateful, my brothers and sisters, for the stimulation I have received in this conference. I am grateful for the privilege of going to the stake conferences and for the good that I receive from them. I think it is wonderful to feel the strength of the Saints in the different parts of the Church, and as I go about among the people and feel their strength and faith and note their devotion, I am very grateful indeed that this is truly a great Church. It is a strong Church, and the people who belong to it are a strong people. I am very grateful for this knowledge.

DIFFICULTIES ENCOUNTERED

At times we meet people who find it difficult to live our religion. Sometimes they say it is hard to live some of the principles of the gospel. Occasionally people say they find it hard to live the law of tithing, or the Word of Wisdom. I know that some do find it difficult, but I know also that if they would apply themselves and really convert themselves to these great principles, they would be able to live them and enjoy doing so.

As I have observed some of the people in the Church, I believe that one of the principles they find most difficult to live is the principle set forth in one of the Articles of Faith, the sixth one,

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

I suppose some of you will think it strange that I say that, but I really believe that there are a number of people among us who find the principle represented in that Article of Faith to be the most difficult they have to live.

FAITH IN GOD

Our first Article of Faith, which has been referred to here, says that we believe in God the Eternal Father and in his Son Jesus Christ and in the Holy Ghost. Without faith in God we wouldn't even have any religion, because faith in God is fundamental to our religion. But such faith is no more fundamental than it is to believe that God can and will reveal himself to mankind. It is just as fundamental to believe that God can reveal himself to mankind as it is to believe that there is a God.

All down through the ages the Lord has revealed himself to men. Then, we must believe in revelation. But to whom does God reveal himself? An ancient prophet said the Lord will do nothing but he revealeth his secrets to his servants the prophets. Then we must have prophets among us. We had them anciently, from the days of Adam on down to the days of Malachi to whom God revealed himself in harmony with this great principle which is such an important part of our restored religion.

ANCIENT APOSTLES AND PROPHETS

What about prophets in Christian times? When the Church was established on the earth in the days of the Savior, it was founded with apostles and prophets at the head. And why were they put in the Church? Paul explains, as has been mentioned once before, that they were put in the Church for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. They were to remain in the Church until we all come to a unity of the faith, unto a perfect man, unto the fulness of the measure of the stature of Christ.

Throughout the ancient times there was always a tendency to profess belief in God but to reject the teachings of the prophets. Jesus met that situation when he was upon the earth, and among the other things, he made a great appeal to overcome it. He said, "... ye believe in God, believe also in me." (John 14:1.) The great tragedy of ancient Israel was that the people of those days were willing to profess belief in God, but would not follow the teachings of the prophets of God.

What did the Lord reveal to his people through the prophets all down through the ages? He revealed to the prophets, and through them to the people, the things which he expected the people to do, and these expectations of the Lord, as revealed to the people through

the prophets, formed the program which our Father in heaven desired his people on earth to follow for their salvation. In other words, these revelations and these directions given to the people through the prophets formed the program of the Church in ancient times.

APOSTLES AND PROPHETS TODAY

We today are no different from the people who lived in the days of the Savior and the ancient apostles, because our Church today also is founded with apostles and prophets at the head, and the teachings of these apostles and prophets form the program of the Church. This program is varied. It has many projects and many enterprises. It includes many commandments and many ordinances. But they are all a part of the program of the Church. We cannot distinguish between them and say that these we will accept and these others we will not accept. We cannot make fish of one and fowl of the other. The hand cannot say to the foot, "I have no need of thee."

The Sunday School could not say to the Relief Society, "You are not necessary." Not one of us can consistently say that we will sustain the priesthood program, but we will reject the welfare program. We could not say that we will accept the Aaronic Priesthood program, for instance, and that we will reject the Melchizedek Priesthood program. We could not say that we would accept and sustain the auxiliaries of the Church, and, for instance, refuse to sustain the Church publications which help to give bone and fibre and sinew to these organizations.

CONSISTENT SUPPORT OF PROGRAM

Are we in a position of consistency if we try to choose one part of the program of the Church and turn our backs upon the others? Every phase of the program is worthy of our support, whether it be priesthood or Church welfare, whether it be the Church publications or whether it be the auxiliary organizations, or any of the commandments in the gospel.

The program of the Church is inaugurated and sponsored by the heads of the Church. And who are the heads of the Church? They are the prophets of God. And why are they in the Church? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

We are the Saints. Our Church makes up the body of Christ. We need the edification and the perfection that come to us through participating in the program of the Church. We have the prophets of God who give us the program of the Church. Let us follow that program so that we may get the blessings God proffers to us.

Instead of going off on a tangent this way or a tangent some other way, let us be willing to follow the prophets of God who stand here at the head of the Church and who receive the divine guidance

of the Almighty. Let us have enough faith and enough courage to be real Latter-day Saints. Let us have enough courage and enough faith to believe in the Articles of Faith. I challenge every Latter-day Saint everywhere to believe and accept and sustain the sixth Article of Faith which I read again:

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

I pray that we may have this courage, that we may have the unity and the harmony as a people to support and sustain the prophet of God by sustaining the program in all its projects and enterprises as he gives it to us, and this I do in the name of Jesus Christ. Amen.

ELDER EVON W. HUNTSMAN

Former President of the Tongan Mission

I think I now realize, my brethren and sisters, what Bishop Isaacson meant when he said at our last conference that only those who hear their names called out in this great audience know the shock that one receives. I have felt that shock and it has not left me.

As I stand here in this holy spot and look over this great audience, I feel very humble indeed. All my life I have looked upon this spot as the most sacred spot in all the world, because I do not think there is another place in all the world where so many of God's anointed have stood before so many of his children and taught them the gospel of Jesus Christ. With this thought in mind, I am very humble at this time in reporting my mission to the Tongan Islands.

Sister Huntsman and I will always be grateful to our Heavenly Father and to the brethren who preside over his Church, for the confidence and trust they placed in us in permitting us to go into the far-away land of Tonga to take charge of our Heavenly Father's work in that mission.

I am grateful that I had the opportunity to return to that land, where I spent my first mission, and again take up my labors with those fine Tongan people who are members of God's chosen race. Only those who have had the opportunity of laboring with the Polynesian race know the love and the confidence and the faith those wonderful people have.

The work of our Heavenly Father in the Tongan Mission is alive and growing, and they are enjoying the Spirit of our Heavenly Father in that mission. I know that at times when we speak of the people of the Islands of the Pacific, we sometimes think of them as cannibals, head hunters, people going around through the bush naked, but that is not the case. The Tongan Mission is one of the isolated missions of the Church. It is far away from the so-called civilization of the world, but under that condition the membership in the Tongan Mission has grown to some twenty-seven hundred members of the Church,

who are very faithful in performing their duties and preaching the gospel.

Our mode of living changes when we go into the far-away lands of the islands of the sea. We have a new life to live and a new language to learn, we have new living conditions, we have new food, we have new methods of transportation. Everything is new, but Sister Huntsman and I enjoyed very much our labors among the Tongan race.

One of our great difficulties in the Tongan Mission is transportation, as we have to go from island to island on the small boats which are provided in those islands, either a small sailing vessel or a motor launch. I, myself, not being a good sailor, did not enjoy too much some of the trips we had to take, from island to island, to visit our branches and our districts, but we were always well paid when we arrived at our destination and found how happy our native saints were to meet us and greet us, as we came to their shores.

I did receive a lot of consolation from a blessing that I received from President Smith when he set us apart to our mission. He said: "Brother Huntsman, I promise you that you will never become any more seasick than is necessary."

I took that blessing out, or a copy of it, every time I went from one island to another and I read that blessing. I took a lot of consolation from it.

Two great contributions or blessings came to the Tongan Mission while we were there. One of them, of course, is our mission school. Our greatest missionary in the Tongan Mission is our mission school, and when I arrived in the mission field our old mission school was rather out-dated. It was built many, many years ago for a small group of students. We were in a crowded condition. The government knew that we were. The Commissioner of Education had condemned our school, put it at the bottom of the list, and I did not blame him very much, my brethren and sisters. I do not want to say anything about the fine work that was accomplished at our own college, but the school was not a credit to the Church.

I reported this to the First Presidency. They instructed me to purchase a new plantation on which they would build a school. And they have made sufficient appropriations now to erect one of the finest schools in the South Sea Islands. Much of the material had arrived before we left, and this school is now under construction, and, when completed, will be a credit to the Church, and will be the means of breaking down a lot of the opposition that we have to meet in that mission.

That is a fine contribution and the saints of the Tongan Mission appreciate very much this wonderful gift from the First Presidency and the brethren who preside in the Church.

Another great contribution was when the brethren saw fit to send Brother Matthew Cowley, President Cowley, as the mission president of the South Pacific Mission.

In 1921 President McKay visited the Tongan Mission, I think it was 1921 or 1922, and in 1938, President Smith visited the mission. These are the only two of the General Authorities of the Church who had visited the Tongan Mission until 1947, when President Cowley came to visit our mission.

In 1948 he came the second time to visit our mission, at that time accompanied by his wife, who, I understand, is the first one of the General Authorities' wives to have crossed the equator, and I know she is the first one of the General Authorities' wives to visit the Tongan Mission. No one, my brethren and sisters, will know the love and the confidence and the respect that Brother and Sister Cowley have for the Polynesian race until you see them down there among those people, blessing them and teaching them the gospel, and visiting among them.

We appreciate, and the saints of the Tongan Mission appreciate very much the opportunity they now have of at least having a visit from one of the General Authorities once a year. It is a great blessing to them.

Brother Cowley comes to our mission and with his splendid knowledge of the Maori language—he has picked up a little Samoan, a little Tongan, a little Tahitian, and he comes there with a language all of his own now, and he can preach the gospel to our people. I do not know what it will be when he adds to that some of the Japanese and some of the Chinese that he is able to gather here and there.

My brothers and sisters, I bear my testimony that I know the gospel is true. I have heard the name of the Prophet Joseph Smith mentioned for good and evil in that part of the world, on my first mission and on my second mission. I know that these brethren who preside over the Lord's Church are men who have been ordained to preside over his Church. I bear you my testimony. I feel as President George F. Richards once said, I believe many years ago from this stand, that we are a well-taught people insomuch so that if we would only do as well as we know how, our salvation and our exaltation would be secure.

May we so live and conduct our lives, my brethren and sisters, that our exaltation will be secure, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

After singing and benediction this conference will stand adjourned until 2 o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over KSL and by arrangement through KSL over the other stations to which you are now listening. The proceedings will be televised over the KSL television station, channel 5.

The messages that have been sent in for announcement will be given at the dismissal of this meeting over the loud-speaking system on the grounds.

The singing of this session of the conference has been by the congregation, Elder Richard P. Condie conducting and Elder Roy M. Darley at the organ.

The congregation will now join in singing, "Redeemer of Israel."

The closing prayer will be offered by President Frank H. Brown of the Big Horn Stake.

Singing, "Redeemer of Israel."

Benediction by President Frank H. Brown of Big Horn Stake.

SECOND DAY AFTERNOON MEETING

The fourth session of the Conference convened at 2:00 p.m. Saturday, October 1.

President George Albert Smith was present and presided. At the President's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

The choir singing for this session was by members of the Tabernacle Choir, J. Spencer Cornwall conducting, Alexander Schreiner at the organ.

President J. Reuben Clark, Jr.:

This is the fourth session of the 120th semi-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.

Of the General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve, who is in Europe presiding over the European Mission; Elder Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physicians; and President S. Dilworth Young of the First Council of Seventy, who is presiding over the New England Mission.

President Smith is presiding and has requested the speaker, President Clark, to conduct the services.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television. The proceedings of this session will be broadcast over KSL in Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJM at Vernal, KID at Idaho Falls, and KGEM at Boise, also over KTYL at Mesa by delayed transcription.

The services will also be televised over the KSL television station, channel 5.

The choir singing for this session will be furnished by members of the Tabernacle Choir who are able to be here this afternoon, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the services by the choir singing, "God So Loved the World."

The opening prayer will be offered by President A. Leland Elmer of the Panguitch Stake.

Singing by the choir, "God So Loved the World."

Prayer by President A. Leland Elmer of Panguitch Stake.

Selection by members of the Tabernacle Choir, "Lo My Shepherd is Divine."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

Many centuries ago, before the birth of our Lord, a prophet who was filled with the Spirit of the Lord and a desire that the gospel truths should be carried to all men, in his righteous zeal gave utterance to the following words:

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 a 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. (Alma 29:1-2.)

Then on his reflection he reached the conclusion that he was asking for too much, that perhaps he was sinning in his wish to be like an angel, with a voice of thunder, to reach the ends of the earth; but if Alma were here today, I know he would be very grateful for the facilities and the opportunities that we have to reach the peoples, not only who are assembled but also scattered abroad.

WISH TO REACH PEOPLE

I feel much like Alma this afternoon. I do not desire to speak like an angel nor do I desire to shake the earth, but his desire was righteous in having the wish to reach people. I have that same wish, and I am grateful for the opportunities that present themselves, not only to reach the members of the Church here assembled and who may be listening in, but I hope also that there are multitudes of those who are not members of the Church who are listening to the counsels and the

instructions which are being given in this conference, not only for the benefit of the Latter-day Saints, but also for the peoples of all the earth.

After making the statement that he asked for too much, he added these words:

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience. (*Ibid.*, 4-5.)

FREE AGENCY

President Smith in his opening remarks spoke of free agency, the great gift the Lord has bestowed upon every soul to act for himself, to make his own choice, to be an agent with a power to believe and accept the truth and receive eternal life or to reject the truth and receive remorse of conscience. This is one of the greatest gifts of God. What would we be without it, if we were compelled as some people would like to have their fellows compelled to do their will? There could be no salvation; there could be no rewards of righteousness; no one could be punished for unfaithfulness because men would not be accountable before their Maker.

JOSEPH SMITH A PROPHET

Having made these remarks, I want to say to all those who are listening at this particular time that I have a testimony that Joseph Smith was a Prophet of God, and is, for his work has not ceased, for a righteous man's work does not cease: Joseph Smith was a righteous man when he died; I know that he was called, appointed by our Father in heaven; that he received revelation and guidance from the Son of God that would be of benefit and a blessing to all men if they would receive it.

Now in what I have to say I wish to direct my remarks to those who are not members of the Church, if there are any such listening. I want them to know that I believe this sincerely and absolutely. That is my faith. I think I can say safely it is my knowledge, by the gift of God, that Joseph Smith in the year 1820 did see the Father and the Son; that the Father introduced his Son; that the Son spoke to him, asked him what he wanted to know, and gave him counsel; told him what to do, with the promise that eventually other light would come and the fulness of the gospel, which was not then upon the face of the earth, would be restored.

This is either true or false. To me it cannot be false. To you who sit here looking at me it cannot be false. It is just as true as it is that the sun shines. You know it, and I know it. And every soul upon the face of the earth who has a desire to know it has the privilege for every soul that will humble himself, and in the depths of humility and faith, with a contrite spirit, go before the Lord, will receive that knowledge just as surely as he lives, so that he also may know that this story is true.

TRUTH OF THE BOOK OF MORMON.

I am just as firmly convinced that this Book of Mormon from which I have read is the word of God and was revealed, as Joseph Smith declared it was revealed, as I am that I stand here looking into your faces. Every soul on the face of the earth who has intelligence enough to understand may know that truth. How can he know it? All he has to do is to follow the formula that was given by the Lord himself when he declared to the Jews that they who would do the will of his Father should know of the doctrine, whether it was of God or whether he spoke of himself. My witness to all the world is that this book is true. I have read it many, many times. I have not read it enough. It still contains truths that I still may seek and find, for I have not mastered it, but I know it is true.

I know that the testimony of these witnesses recorded in each copy of the Book of Mormon is true, that they stood in the presence of an angel of God who declared unto them that the record as it was translated was correct, that their testimony that God spoke to them from the heavens calling upon them to bear witness of that fact is true, and there is not a soul who cannot receive that testimony if he desires to receive it, by reading this book prayerfully and faithfully, with a desire to know the truth as Moroni has declared by revelation. He shall know the truth regarding the restoration of this scripture given to the ancient inhabitants of this continent.

IMPORTANCE OF ACCEPTING TRUTH

Now this declaration or testimony that I have given is vital to every living soul, for I want to say that if a man unto whom the knowledge of this record comes, and unto whom the testimony has been given that Joseph Smith saw the Father and the Son, and that the gospel was restored by commandment of God and the coming of angels, rejects that testimony and will not follow it through, he will have to face it before the judgment seat of God and give answer why he refused to harken—so it is a vital message to every soul.

Every man who rejects this record, who rejects the testimony of Joseph Smith, who declares him to be a false prophet and this book a fraud, who has had this testimony which it contains given unto him, will stand before the judgment seat of God condemned, because

the truth was laid before him. He had the opportunity to hear and receive, and in rejecting it he has placed himself in disfavor with his Father in heaven.

I will read a verse or two from the testimony of Nephi which is given at the close of the record which he kept. I cannot take time to read it all. You will find it in Chapter 33 of Second Nephi. I will read the last four verses.

And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.

And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell for these words shall condemn you at the last day.

For what I seal on earth shall be brought against you at the judgment bar; for thus hath the Lord commanded me and I must obey. Amen.

The Lord bless you, in the name of Jesus Christ. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I humbly pray that I may enjoy the blessings of the Spirit of God. To me it is a high privilege to stand before this audience. I am extremely grateful to my Heavenly Father. I pray that he may let me speak his word.

LOOK UP TO THE SPIRES

While coming over to this meeting this afternoon, I had quite an impressive incident happen to me. I greatly admire these grounds. I often chat with the men who make the flowers grow and bloom. Today I met a familiar brother. I said: "Well, I see you are working today."

"Yes, Brother Kirkham."

"Don't you ever get tired? I see you here early in the morning, and I have seen you here late at night."

"Oh, yes, I get tired once in awhile, but the people enjoy the flowers, and once in awhile they look up at the spires."

I would love to put it into the heart of every man and woman in this Church that they must not grow weary. Way out in your own private lives, in service in the kingdom of God, it may be that at times you may be weary, but I bear humble testimony because of what I have seen throughout the stakes of Zion and especially in the missionary field, that men with whom you have patience and with whom you patiently work, often "look up to the spires."

I was deeply impressed at the Smithfield conference last Sunday. A fine young woman was reporting her attendance at a state convention. One hundred and twenty young women had been called to one of our large institutions from all parts of the state. They were studying American citizenship opportunities. At the stake conference she was asked to make a report. She did so, and it was helpful and inspiring. All at once I saw her grasp the pulpit, and with rare dignity she said to the audience: "I want to bear my testimony."

Then in beautifully chosen words, with deep humility, she declared her faith in God and her gratitude for her heritage, for the blessings she enjoyed.

BE UNAFRAID

I am sure with many of the words of warning that have come to us during this conference, and as we do face a world of great uncertainty, so great, and so fraught with possible destruction we are almost frightened to speak about it at times, or they who know most about it are silent, and yet, in my humble thinking, I say, be unafraid. If we are living as we should live, then there need be no fear. Our faith in God will give us strength, assurance, a sense of safety and security. We need have no fear.

One of our great American thinkers has said:

We do not need to fear these things. We need to fear whether man has faith in God.

GREATNESS IN YOUTH

All my life I have labored with youth, in the out-of-doors, largely. My humble illustrations come largely from that field. I know that deep within youth there is greatness. It is a natural law that the Lord will preserve the right and the truth, and soon you and I will pass this on to the hands of a great generation of youth.

I stood a few years ago with a group of youth in Holland where the tulips grow. There were about a hundred and fifty young American youths about me. We went down to see the loveliest tulip beds in the world. Flowers were not blooming in abundance then, but here and there and in the hothouses there were some fine specimens. An elderly Dutch gardener came out when he saw we had arrived. I remember he held up a brown bulb and said: "This will be my prize winner at the fair."

All we saw were the brown husks of the tulip bulb, but he saw beyond that. He saw the prize bulb at the Holland fair.

I appeal to you, do not neglect your duty to youth but have faith in them. They may look like brown bulbs today, but they will be prize winners tomorrow. They are marching into the greatest world and are the greatest generation, in my humble opinion, that the world

has ever seen. That is my faith. I only wish that I might march with them and be a lad of twelve years.

The Lord will be with them and strengthen them. They are magnificent. I have just left a hundred and seventy-five of them in the Northwestern States Mission. It was thrilling to catch their spirit and their hope and their devotion to the service of the Lord.

SUN ALWAYS THERE

Out in the Zuni Indian village one day I followed the runner who went out to give his daily ceremony to the coming of the sun. On the hilltop he stretched forth his arms and chanted. When he started to return to the village, I walked over to him and said, "It is cloudy this morning. Do you always come?"

And then he said, "Oh, the sun is always there."

That is it. "The sun is always there." Let us have faith and know that the sun is always there.

I would like to read one verse from Timothy:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:7.)

This thought I would like to suggest in connection with youth and in connection with our own lives: There are many things that will give us inspiration and guidance. It is astonishing when you hear men frankly and freely bear their testimonies—when the message came to their hearts, that was the moment when the Lord spoke to them. I pray that the Lord will quicken the best within us. We are likely to refer to it as conscience. I believe that men and women who live humbly and prayerfully may have within themselves the blessing of the Spirit of God, the gift of the Holy Ghost, a power that will guide them, protect them, reveal to them truth, give them knowledge throughout their days, for their own blessing and protection.

"Somehow we must get back to God," said a great American, "and that is very difficult for modern minds who have lost simplicity."

I shall read a few verses from the Ninetieth Psalm:

Return O Lord, . . .

O satisfy us early with thy mercy; that we may rejoice and be glad all our days . . .

Let thy work appear unto thy servants and thy glory unto their children.

And let the beauty of the Lord our God be upon us. (Psalm 90:13-14, 16-17.)

THE VOICE WITHIN

I pray that this spirit of a voice within, the Lord trying to speak to us and guide us, may be with us. It is a very personal affair. We do not need to wait for any great occasion depending on someone

else to assist us. His Spirit will be with us every day, at all times, if we serve God humbly and pray for his guidance.

This delightful experience came in the form of a testimony out in the mission that I recently visited. A young missionary bearing his testimony of what it meant to the family for a young man to go on a mission, and how the Lord truly provided, recited this incident:

When I left home I didn't know whether father would be able to make it or not in keeping up the expenses but he and mother said "Go, we'll do the best we can for you, Son."

I came into the missionary field. We had been getting along all right and last week I received a letter from father. He told the story that they were working hard and they had harvested a good crop, and then he told the story of my little brother eleven years old.

Dad said, "I have been giving your brother work on the binder. We were giving him fifty cents an acre to run it. He had done very well; he had worked early and late. Then the day came when we were to pay him. The neighbors had sent in their checks and I was going to pay him. I asked him: 'Now Son what are you going to do with the money?' Your brother said: 'Well, Father, I want a pair of Levis and I want to go to the County Fair and the rest I want to send to my brother on his mission.'"

He enjoyed that voice within. The Lord was guiding him in his tender years. He had caught the spirit that his brother had in missionary service.

With the same feeling I bear my testimony: have patience wherever you are called to labor, that those for whom you work may "look up to the spires," and receive inspiration and comfort. Oh, listen to the voice within, that it may guide you safely on the way. Do not be disturbed by the scare lines of papers and commentators on the radio. Know that you have God with you if you but do his will.

I thank him humbly for these things, and I bear testimony and pray for all of us, in the name of Jesus Christ. Amen.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I would like to send out greetings and a message to the elders of the Church. I refer to those belonging to the elders quorums, not to all of those who are sometimes designated as elders who belong to other quorums. I think that it is necessary to send this message out by you, my brethren and sisters, because large numbers of this priesthood are not present at our conference here today, and many may not even be listening in to the proceedings.

ELDERS QUORUMS

The elders constitute our largest body of priesthood. There are one thousand and thirty-three quorums, with seventy-two thou-

sand nine hundred and four members enrolled, making the average enrollment in each quorum just about seventy.

The quorums are widely distributed throughout the stakes of Zion and in some of the missions of the Church, affording adequate opportunity for all men holding this priesthood to be served by their quorums.

The quorums are under the direct presidencies and supervision of the stake presidency who determine and ordain the membership and select and install their officers. In fact, the maintenance of these quorums constitutes, perhaps the most direct and exclusive priesthood responsibility which the stake presidencies have.

The membership of the quorums is made up of young men, middle-aged men, and older men. Many of the young men are on missions or are preparing to fill missions or have recently returned therefrom. Some of the young men come into the quorums in contemplation of marriage, and some merely by way of advancement from the Aaronic Priesthood.

To all of these young men I extend my congratulations. Brethren, you have attained a high place and great distinction in the Church of God. You have been accorded recognition for your faith, your clean living, and your worthy ambition to be servants of our Lord. The honor which has come to you and the responsibilities and opportunities which arise out of your high calling are immeasurable, as I shall attempt to show. I pray the Lord to bless you young elders, that your appreciation and enthusiasm for this newly-acquired priesthood shall grow and deepen with the years and your experiences, and that you will never cease to regard it as your most priceless possession.

HIGH HONOR OF ELDERS' CALLING

And now, I address myself to members of the elders quorums who have been members for five, ten, twenty, or more years. Brethren of this group, did you ever think when, as a young man you were ordained an elder preparatory to going on a mission or being married in the temple, that in five, ten, or twenty years you would lose regard for that high honor and the precious gift which has come to you? Did you ever think that the time would come when you would no longer wish the association and fellowship of your brethren in the quorum? Did you ever think then that you would fail to respond to the calls coming to you through your quorum for a kindly service to a fellow member or his family or to others in need? Did it ever occur to you in those days of your young manhood, with this Holy Priesthood resting upon you, when you took your young sweetheart to the holy temple, where your marriage was sealed and sanctified and your home begun, with a resolution in your young heart to attain through your faithfulness those transcendent blessings pronounced

upon you—did it ever occur to you then that in five, ten, or twenty years hence you would have forgotten those solemn resolutions and abandoned your ambition and disappointed and saddened your dear companion?

I am sure you never thought that in those early days of your eldership these things would come.

How have they come to all too many of this great body of priesthood? I think perhaps I can tell you, or at least I can try.

LOSS OF INTEREST

Some of you began to slip when you let other affairs and other engagements take you away from your quorum meetings. You began to prefer other company to that of your fellow members. You left the work of the quorums to those few sturdy wheel horses always willing to carry on. You subordinated the quorum to other things you considered more important. You gradually lost the desire for the education and the opportunities it affords. And then after you had removed yourself from the warm, stimulating influence of your brethren in the quorum, you found yourselves becoming critical, critical of the teachings, lessons, and procedure, and you summed it all up as rather dull business, possibly without realizing that you and others like you might have made it most interesting and profitable.

And then you forgot another thing, which our brother who prayed in the session this morning brought to our attention. You forgot when you were ordained that a great confidence and trust was reposed in you, and you forgot that you must be true to that trust. You neglected it.

I remember years ago hearing of a young elders' quorum presidency setting out to visit all the members of their quorum. They came to the home of one, a man of maturity who had had considerable business success, and knocked at his door. He came to the door. They told him who they were, that his name was on the record of members, and that they had come to visit him. He said, these were the words he used: "Well, gentlemen, you may come in if you wish, but I must tell you in advance that I have long since lost interest in the work you represent. I have repented of some of the follies of my youth"—he had been on a mission—"and I now devote myself to more substantial things."

Naturally they were chilled with such a reception, and they were about to depart when they heard the voice of this man's wife, who had apparently overheard the conversation. She called to them: "Brethren, please come again."

Largely in response to her appeal, these young men took courage to go again and again, and after a time, in part through their efforts, in part through the persuasion of his wife, this man repented

of the follies he had committed since his youth, and came back to activity in the Church and held a responsible office.

WEAKNESSES OF MEMBERS

Then, my brethren of the quorums, you did other things that drew you away. Without the aid and encouragement of your brethren you succumbed to some weaknesses. If you had smoked before your ordination, you took it up again. If you had never smoked, you formed the acquaintance of men who did, and you took up the practice to be one with them, as you thought. Some of you began drinking a little for the same purpose. You joined the clubs and the societies of these men of the world, sometimes their lodges. You laughed at cheap jokes about the priesthood. You joined in their pleasures and pastimes on Sundays. When you might have been exercising your priesthood, you played golf with them; you went hunting and fishing; and after awhile some of you forgot, forgot that you belonged to a quorum, that you were bound to your brethren by sacred ties, forgot even that you had been set apart and vested with a holy power to make you men "different" from other men in the world.

Now I grant that this may not have been the course of all who have become inactive in the elders' quorums of the Church. Exact-ing occupations, in some cases, disappointments, real or fancied differences with Church Authorities, and pure indolence may have made their contributions, but on sober consideration, my brethren, I believe you will agree that the course which I have outlined is that which many have followed.

MESSAGE FOR INACTIVE

Now this is the message that I send out to you elders of the Church who are inactive in its affairs and indifferent to your responsibilities and opportunities. Study yourselves. Hark back to the days when you received the priesthood. Try to live again the joy and pride which it brought to you. Trace your lines of authority and find out how proximate you are to the restoration of the priesthood in this dispensation. Never disparage in your own estimation the office of an elder in the Church of Christ. Remember that this Church was organized by two elders, the first and second elder of the Church, and that it was the first office in the Church. No higher priesthood than that of elder is required to be a minister of the gospel and to preach to the nations of the earth. No higher priesthood is required to go into the holy temple and receive the lofty blessings that are therein bestowed. No higher priesthood is required to enter into the eternal covenant of marriage and become the head of a great household.

I once heard President Joseph F. Smith say, over in the Assembly Hall at one of the special priesthood meetings held in connection with the general conference of the Church, that if all the priesthood of the Church were to be obliterated save one elder only, he would have the inherent right and power under appointment to reorganize the entire Church with all its offices.

Be proud to be an elder. Enrich your lives by close association with your fellow quorum members. Make the quorums of the elders the finest clubs and fraternities in this world.

Do you know, my brethren, that the greatest reservoir of power and strength in the whole Church is in these quorums of the elders? Make that power available to the Church, and it will go forward by leaps and bounds.

The final appeal I make to you, my brethren, is do not disappoint and grieve your wives and families. Every understanding faithful Latter-day Saint woman knows that the highest blessings which may come to her and her children must come through the priesthood. She knows that there can be no perpetuation of the family in eternity without a husband and father honoring the Holy Priesthood. Many a good wife and mother today is filled with apprehension and sorrow in the neglect and behavior of the elder who stands at the head of her household.

For her sake, for the sake of her children and your children, and other men's children, I plead with you to forsake worldly habits and your indifference and neglect and criticism, and come back to the association of your brethren who love you.

DIVINITY OF PRIESTHOOD

You know when you stop to think that the priesthood you hold is genuine. Very few of you have strayed so far that you have lost that testimony. It may be dormant, but it is not dead. It will be rekindled, with your renewed activity, and it will bless your lives with inexpressible happiness and joy.

I know that that priesthood which we are honored to bear is genuine and divine. I know that it is more than a name. I know that in it is an essence of force and of power. I cannot explain it, but I know that there is a constituency in it which someday we will understand, and that it emanates from God himself.

I have felt that power. I have seen its effects. I know that the Prophet Joseph Smith received it from angelic ministers, and I know that it has been transmitted to you and to me to be used in the blessing of God's children and the establishment of his work. I will try to honor that priesthood. Will you, my brethren?

I pray that we may and that God will help us so to do, in the name of the Lord Jesus, whose servants we are. Amen.

The Choir and congregation sang the hymn, "High On the Mountain Top."

ELDER JOSEPH L. WIRTHLIN

First Counselor in the Presiding Bishopric

To me, my brethren and sisters, this great conference has been a spiritual feast. The Spirit of the Lord has been here in rich abundance, and I am sure all of us have partaken of that fine sweet spirit of assurance, and I trust that the moment or two that I occupy, I might enjoy the Spirit of the Lord.

We are facing a disintegrating world. These are dark days. Some of the great nations of the past, such as Great Britain, France, Japan, and others, find themselves in spiritual and temporal bankruptcy. We look to the south and what do we see, nations in the throes of revolution. In the Orient, communism and famine are stalking over the land; and in our great nation there are certain trends which give us deep concern.

In contemplating conditions in the world, we wonder why this world-wide disorder. I think there is an answer and the answer is in the fact that men have forgotten God and many of the divine principles which would have brought peace, prosperity, and good will among the nations.

VIRTUE OF HONESTY

I am thinking particularly of one virtue that has been cast aside; namely, the virtue of honesty, that of which Richard C. Cabot of Harvard University declared: "The continued existence of any group—tribe, nation, or industry—implies the dominance of honesty as a cohesive force between them."

The first murder in the history of the human family was a result of a dishonest act. Two young men took their offerings to the Lord. Abel presented the Lord with the firstlings of the flock. Cain presented to the Lord the products of the field, but they were not the best. Abel's offering was received by the Lord. Cain was rebuked for his offering because in it there was the element of deceit. Cain became angry, and in a jealous rage slew his brother, Abel.

DISHONESTY BRINGS WAR

In every great war that has been fought, the cause can usually be traced to some dishonest act on the part of one leader on one side or the leaders on both sides. In World War I, it was declared by some of the leaders of the great nations involved in that terrible struggle that the written solemn word given by them for the maintenance of peace in the form of treaties was but scraps of paper.

Before World War II, the leaders of Europe got together, and finally Chamberlain of Great Britain returned to his people indicating that there would be peace in his time. But he had hardly returned to his countrymen when the guarantees, the promises and

the words of honor that were given by the leaders of men, were cast aside, and one of the greatest and one of the bloodiest wars in all history was fought.

Salvation of the world depends upon a revival of the cardinal principles of honesty. It must become the foundation for all negotiations between nations wherein diplomatic trickery and double-talk are to be eliminated and cast aside. Other than this, World War III will become a holocaust involving the destruction of civilian populations as well as armed forces.

INDIVIDUAL HONESTY

Honesty cannot become a national, a world-wide virtue, unless it becomes a primal part of the thinking, the actions, and the character of the individual. We have some shining examples of individual honesty. I think of one pioneer grandmother who was upon her deathbed. She seemed to be reflecting over the events of her life, and finally she called her son to her side and said: "I am still in debt. I owe the dairyman up the street five cents."

Of course the dairyman was immediately paid, but in the thinking of this pioneer grandmother, an obligation of five cents was just as important as if it had been an obligation of several thousand dollars.

I think of Jacob of old who had sent his sons to the land of Egypt to purchase grain. The sacks of grain were returned and in the mouth of each sack the money was found. Jacob wanted to impress upon the ruler of Egypt that he was an honest man, and so his sons returned with double the amount of the cost of the grain.

We think of Abraham Lincoln, President of the United States, emancipator and liberator, titles that will go down on the pages of history till the end of time. The title that we love best to think of, as far as Abraham Lincoln is concerned, is that of "Honest Abe." And I am sure that of all the titles this great man carries, "Honest Abe" would please him the most.

Mark Twain was in the despair of financial distress. His advisers suggested that he work out some sort of a compromise with his creditors but he declared to them: "There is but one compromise, one hundred cents on the dollar."

That is a far cry from bankruptcy. Whatever might be said of Mark Twain, he was an honest man.

After all, honesty or dishonesty can become an integral part of our characters. Honesty can be taught in the schoolroom. In the schoolroom there can be put forth honest efforts or there can be cheating. In the schoolroom great truths can be taught to the students, or false doctrine.

I say that any teacher, whether it be in the schoolroom, or whether it be in a Sunday School class, who fails to teach the

truth, and particularly in Church organizations, the truth as revealed to the world through the Prophet Joseph Smith, is not honest with his students, himself, nor his God.

HONESTY IN GOVERNMENT

In business there can be dependable, honest merchandising or there can be false advertising, or poor quality of merchandise sold. In the great field of politics there can be forthright, honest leadership, or there can be double-talk, unfulfilled promises, which eventually lead to the destruction of American fundamentals. In administration of government affairs, if the administrators are honest in handling the public funds—which after all, belong to the people—they will administer them in such a way that there will be frugality and savings and not extravagant expenditures.

As we think of present-day conditions, there come to mind the words of one of the founders of this great Republic, Thomas Jefferson—and I should like to say that had he been alive today the words that I am about to quote to you could not be more fitting. He said:

I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence we must not let our rulers load us with perpetual debt. We must make our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and drink, in our necessities and our comforts, in our labors and in our amusements. If we can prevent the government from wasting the labors of the people under the pretense of caring for them, they will be happy.

Over the years we have been singing, "God Bless America," and I want to say to you that God has blessed America and her people more abundantly than any other people or nation in all the world. But that time has come, my brethren and sisters when we should pray, "God save America," on a basis of applying the principle of honesty and integrity in all of our dealings, individually, collectively, nationally, and internationally; thereby we can save the Constitution of the United States and preserve for ourselves and unborn generations the blessings that come from a government that was given to us by Almighty God.

HONESTY IN WORK

There can be honesty or dishonesty in the field of labor, an honest day's work and also an honest day's pay. If management and labor could but come to this simple solution, there would be an elimination of strife and difficulty. Idleness, too, breeds dishonesty, for idleness anticipates getting something for nothing, and the darkest hour in any man's life is when he sits down and plans to get something for nothing.

I submit the question to you as to whether or not a member of this Church who affiliates himself with any organization that destroys the principle of free agency and freedom of action is honest with himself and God. I do not believe that there is any compromise between truth and that which is false. No man can maintain his standing in the Church of Jesus Christ and compromise with error, for as the Savior said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

HERITAGE OF HONESTY

Now, my brethren and sisters, what does this mean to you, and what does this mean to me? It means that you and I have a heritage from our pioneer forefathers in the form of a banner of honesty untarnished, and there rests upon each and everyone of us the obligation to see that that banner is as brilliant, sweet, and clean as the day it was handed to us.

Joseph Smith, in writing the Articles of Faith, said this: We believe in being honest, we believe in being true.

One of the evidences of an honest man is one who first is honest with God in paying back to the Lord that tenth which belongs to him. An honest tithpayer is an honest man. He is dependable. He is one who will keep his word. He is one that we can depend upon to keep and fulfil his contracts.

I have heard President Grant relate many times the story of a great farm implement manufacturer who said this:

I would rather have the word of a Mormon farmer than I would his written contract or note.

Brigham Young declared:

Woe to those who profess to be Saints and are not honest. Only be honest with yourselves, and you will be honest to the brethren. Men must be honest. They must live faithfully before God and honor their calling and being on the earth.

And again he declared:

It is much better to be honest, to live here uprightly, and forsake and shun evil, than it is to be dishonest. It is the easiest path in the world to be honest, to be upright before God; and when people learn this, they will practice it.

HONESTY DEFINED

It is as one unknown writer declared:

Honesty is the will and the effort to keep one's agreements, explicit and tacit. It can be expressed in words (veracity), or in actions such as fulfilment of contracts and habits such as fidelity, loyalty and punctuality.

Newman Smart declared:

Inward truthfulness is essential to moral growth and personal vigor. What a flaw is in steel, or a foreign body in our tissues, a falsehood is to the character—a source of weaknesses, a front where it may break under strain.

Honesty, then, after all, is the king of all virtues because the good life presupposes itself. Dishonesty cuts the arteries by which social life is nourished. Mutual deceit is social murder. Self-deceit cuts the blood vessels of one's own existence. It is suicide.

And as Mark of old declared to the early-day Saints:

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. (Mark 10:19.)

As I have read this verse of scripture I wondered why Mark had included in it "Honour thy father and mother," and the thought came to me that any honest son and any honest daughter will honor father and mother not so much from the point of view of lip service but from the standpoint of being prepared to help father and mother in any way possible. That is honesty in honoring father and mother.

EXAMPLE OF HONESTY

Now, as Latter-day Saints, we have a great destiny and a great future. The old Prophet Isaiah declared to the world thousands of years ago that the house of the Lord would be established in the top of the mountains. He went on to say that all nations should flow unto it, and men should be heard to say,

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isaiah 2:3.)

I am sure because of the fact that the house of God is established in the top of these mountains where the prophets of God are found, where the gospel of the Lord Jesus Christ is being preached to the world, that the first great virtue we must hold out to the world, if we are to set them the proper example, is that of honesty, square dealing among ourselves, and with the world as a whole.

May God bless us and sustain us, that we will be honest with the Lord, honest with one another, honest with those who are not of our faith, and I am sure out of this that the world will come to know us as the Lord's people and men will be heard to say, Come, let us go up to the house of Jacob's God and learn of his ways and walk in his paths.

I leave you my testimony that this is the work of the Lord, that a boy fourteen years of age saw the Father and the Son in the wilderness; they actually spoke to him and used him as the instru-

ment through whom the gospel of the Lord Jesus Christ was restored to the earth in the last days for the salvation of all the Lord's children. I bear you this testimony in his holy name. Amen.

ELDER SCOTT TAGGART

Former President of the Swiss-Austrian Mission

My brethren and sisters, I am sure that this will be probably the most difficult task of my experience, if I were not sure that I enjoy the faith and prayers of many of my friends in the audience.

Lest I forget, in the few minutes allotted to me, I should like now to express my gratitude, and that of my family, for the experience that has been ours in recent years, for the privilege of presiding over one of the missions of the Church.

We went to Europe with other brethren and their wives, among the first to return to Europe after the war. It was an interesting time to be there, a difficult time, and we went back to problems that were quite new to mission presidents. These problems, however, with the help of the saints and with the help of the Lord, were solved, and we are glad to report that in Switzerland and in Austria, as well as in other missions which we were privileged to visit, a substantial progress has been made.

Our saints think a very great deal of you over here. Probably somewhere today they are in session, in a conference session, because we usually have conference in early October. A year ago today we were meeting in Vienna, Austria, and I recall that we sent greetings to you at the request of the saints.

They long so much to be among you, to be numbered with the body of the Church, not to be the small minority that they are over there. In fact, their desire to come here constitutes one of the principal problems confronting our missions. I think it is a problem with all the European missions excepting those where conditions are such that they cannot get out, such as Germany. The question of emigration is a very constant problem over there. And there are reasons why they want to emigrate, and I am afraid that many of them will not be denied the privilege of emigrating and joining the body of the Church. First of all, as I suggested, these brethren and sisters, want to belong with you. They want to be with the majority of the Church for once, and not a small, unpopular minority. They want to come over here where they can receive their patriarchal blessings.

They have been very diligent in research work, and they have now the genealogical records of their ancestors. They want to come over here where they have access to the Temples of the Lord, where they can be sealed to one another and attend to the temple work for their forefathers.

They want to come over here, in many instances, and it is always one of the reasons, to improve their economic condition. I think it is a legitimate reason, though we never would encourage them to come over here if that were the principal reason.

And again, they want to come, brethren and sisters, because they want to get away from that constant threat of war. Switzerland has seen the threat of war, the threat of invasion, at various times. Austria has tasted of the dread of war, and they have recognized that war is an ever-present possibility over there. The heavens are never completely free of the clouds of war, the threat of war. We felt that tension at times and felt how necessary it was for us to enjoy the presence of the help of the Lord in the conduct of our mission.

We want to say to you that your missionaries, your sons and daughters who helped us over there, have done a remarkable work. They have done much towards bringing back members of the Church who have become indifferent. In spite of the fact that we lost approximately twenty percent of our active membership through emigration, the attendance has been higher than in several years, and tithe-paying and fast offerings have reached an all-time high in the mission. I attribute that very largely to the help of the missionaries who, first of all, visited the saints, not alone those who come regularly but those who, for a time, had disassociated themselves from the Church. Much good was accomplished as a result of that.

It was a great pleasure to me to learn that President Bringhurst has been able to send missionaries into Austria, something we had not yet accomplished when we left, and I know the enthusiasm with which those people in Austria have received those missionaries. We wish we could be there to help them.

We appreciated the friendly attitude of the officials generally and of the press. Not at any time while we were in Switzerland was a vicious article written against the Mormons in the press of Switzerland. Their attitude was rather one of indifference, friendly indifference, but in no instance did they oppose us openly. The only exception to that was in one or two instances where periodicals, published by church organizations, who resented our presence in their communities, wrote the usual articles against the Church in admonishing their people to have nothing to do with our missionaries.

The officials, generally, were very kind and very helpful, and while we had to deal with individuals and while we had to deal with red tape and bureaucracy there, as much as we would have to at home, generally speaking, we were well received and they gave us what cooperation they could.

I speak, particularly, also of those of our service men and women who are in Europe or who have been in Europe since the occupation. It is hard for you to realize, probably, how much good those people

did in associating themselves with the saints in such places as Vienna, Lizst and Salsburg, Austria, and various places in Germany, to give slight help and encouragement to the Saints, and meeting with them in their services, sharing with them their testimonies. These will always be greatly appreciated by the people over there, and I want them to know if they should be in the audience, and their people if they are here, that their work is appreciated; their help over there in the mission field is appreciated.

It was our great privilege to be so located in Europe, at the crossroads of Western Europe where it was possible from time to time to see the presidents of other missions, and I tell you it was a privilege that we will not soon forget, a privilege of great value to us, to meet these wonderful men and women who are in charge of the missions of the Church in Europe, from President Benson who was there first, President Sonne, on down to every single one whose association we enjoyed over there on occasion. They are men of God, they are diligent workers for the Church and they are doing a great good over there. Our hearts are with them though we have been away from them for some six months.

Now, just a word about the welfare which you have sent over there. Since we are among the first to come back you have a right to know that your welfare that you have given, very often at a sacrifice, has accomplished great good among the people. Fortunately, it was not necessary for us to use any of that in Switzerland, though it was necessary for us to send substantial amounts into Austria, particularly in the larger cities such as Vienna, but we saw it go into Germany and we saw how it was distributed there, under the able leadership of President Wunderlich. Practically all of it had to be distributed in West Germany because it was not possible to get into East Germany behind the iron curtain, except that it be turned over to the Russian occupation forces for them to distribute as they saw fit.

As we were preparing to leave, the last large shipment of welfare supplies that had come was taken into East Germany through Czechoslovakia. I say it has been distributed through the able leadership of President and Sister Wunderlich and their helpers.

Your work has been appreciated and effort has been made in all the branches of Europe to get our brethren and sisters over there to understand that that relief, that welfare, has not come to them from your surplus, but that in very many instances it represents an actual sacrifice on your part. We tried to get them to understand that and to appreciate it. We reminded them that in many instances, some of them were better off than some of the men and women who contributed to their welfare.

We admire and love the saints in Switzerland and Austria very much. Occasionally we heard the complaint that they were second class members of the Church, but brethren and sisters, let me

assure you that they are not, by any interpretation of the word, second class members of our Church. What they meant by that was that they were deprived of access to the temples of the Lord. They were deprived of the privilege of having their patriarchal blessings, of doing their own temple work, of being members with you of the body, the majority of the Church, but they are true and faithful members, and only those could be classed as second class members who have made themselves second class, as some of us over here do, by failure to live up to the standards and precepts of the Church.

The mission is in good hands in the hands of President and Sister Bringhurst. We have every confidence that the mission will continue to progress and develop. They have able leaders, every single branch in Switzerland and Austria was under the leadership of local brethren, and every organization, every auxiliary organization had its local leadership, so that our missionaries were left free to preach the gospel. They all did a splendid job.

We are most appreciative of the opportunity we had of serving and we do hope that our influence will have been felt for good wherever we went. We appreciate the cooperation we had from officials, both the Swiss and the occupation authorities representing our government. Without exception they were helpful and kind to us.

Now, in closing, I should like to call attention to the writer, O. Henry. On his deathbed, O. Henry was reported to have requested that his bed would be moved close to the window. He remarked: "I don't want to go home in the dark."

I think that is why we are here today, brethren and sisters, we are seeking light today. We do not want to anticipate a future in darkness, and today we are receiving from the mouths of these General Authorities, the light which will make life pleasant for us, which will make life safe for us, which will make the future more secure.

And then to repeat a part of a prayer which was given in the United States Senate: "Help us Lord to do what is right when we want to but do not know what is right, but help us especially, Lord, to do what is right when we know very well what it is and don't want to do it."

Now, my prayer, brethren and sisters, is that we will adhere strictly and closely to the admonitions of these great leaders of ours. There will be times when the Spirit of the Lord will not be with us, when we cannot count upon its accompaniment, because of our own faults, because of the nature of our own lives. We are safe in depending upon the leadership and the guidance of these men who live close to him, and who do appreciate and who do enjoy his constant presence. And that we may do that is my prayer, in the name of Jesus. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The time has come when I shall make a few remarks to this conference, and I trust that while I stand before you the Lord will bless me, for I need his blessing, and I hope that you who are here and that you who are listening in and you who are seeing our services will add your prayers to mine.

OBSERVANCE OF SABBATH

In the early days of the Church, indeed before the Church was organized, the Lord on more than one occasion told the Prophet and those working with him that they were to cry repentance to the people. At last he commanded them that when they preached they should preach not of tenets, but cry nothing but repentance unto this generation.

I assume that that imposes upon us who stand in responsible positions of leadership in the Church, the obligation to speak of things that involve the need of repentance, and I thought today, in the few moments that I shall stand before you that I would talk about the Sabbath.

I am going to read a good part of what I say from the revelations of the Lord, so that you will understand that the words I speak are not my words; they are the words of the Lord.

INSTRUCTIONS AT SINAI

At Sinai you will recall the Lord said:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, 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. (Ex. 20:8-11.)

Before coming to the modern revelation, I should like to say that ancient Israel found that one of its most difficult commandments to observe was that of remembering the Sabbath day. After they were led into captivity, they were among a people who knew not the Sabbath which they knew, and very soon they began to partake, as we are partaking (and let me say it is amazing how we follow round the clock of earlier peoples in our wanderings, or beginning of wanderings from the early tenets as they were taught to us) of the sins of those among whom they lived. It came to be, as it is with us, that not alone was the matter one of laboring on the Sabbath, but it was also

one of recreation on the Sabbath. So rather trivial regulations (as they seem to us) were made by captive Israel in order to prevent ancient Israel from breaking the Sabbath.

TIME FOR RECREATION

Now on this question of recreation, which I may return to again if I have time, I should like to say that there is not much excuse for most of us now to resort to the Sabbath for recreation. Those who labor have a forty hour week, which means that they have Saturdays off. They have an eight-hour day, which gives them quite a lot of time either in the morning or in the evening, and there is no need whatsoever to resort to the Sabbath day for recreation. There is an abundance of recreation time during the week.

MODERN REVELATION ON SABBATH

On August 7, 1831, the Lord gave to the Prophet, then in Jackson County, Missouri, a revelation which included directions about observing the Sabbath. I am reading from Section 59.

"And that thou mayest more fully keep thyself unspotted from the world," that is what the Lord said way back yonder,— "that thou mayest more fully keep thyself unspotted from the world,"—that is as true today as it was when the Lord spoke it, for our breaches of the Sabbath "spot" us with the transgression of the world—"thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." I call your attention to the fact that this meeting in the house of prayer is the only assembly which the Lord authorizes on the Sabbath day. We are to go to the house of prayer and "offer up thy sacraments upon my holy day."

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. . . .

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards. . . .

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. . . .

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I, the Lord, have spoken it, and the Spirit beareth record. Amen. (D. & C. 59:9-13, 15-17, 20-21, 23-24.)

FURTHER INSTRUCTIONS

In November 1831, at Hiram, Ohio, in the great revelation dealing with many other things, the Lord referred to the Sabbath again. I am reading from Section 68:

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

Behold, I am Alpha and Omega, and I come quickly. Amen. (D. & C. 68:29-35.)

In a revelation given to the Prophet on December 27, 1832, I am reading from Section 88, the Lord said:

And as all have not faith, 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;

That your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. (D. & C. 88:118-121.)

On another occasion the Lord said to the Prophet, and I am reading from Section 90, given at Kirtland, Ohio, March 8, 1833:

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. (D. & C. 90:15.)

And at Winter Quarters, President Brigham Young declared "The Word and Will of the Lord":

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;

For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. (D. & C. 136: 32-33.)

I have read these commandments regarding what should be done and what might be done on the Sabbath, and I have noted that the Lord told them to build a house of prayer into which they should go to learn the things which I have read to you.

ACTIVITIES AT HOME AND ABROAD

Now, the ancient Israelites, as I have already told you, had a great many rules and regulations regarding what they might do on the Sabbath day. They found it necessary to draw distinctions between what they might do in their homes and what they might do when they were abroad.

This raised difficulties. So in order to give a little more scope to their home activities, they made a rule, a regulation, that if they were in a street that was a cul-de-sac (closed at one end), each household along the street would contribute a handful of meal, and out of this meal they would make a cake, and then they would hang up this cake at the end, the open end of the street, and thus all the street became part of the household of this whole group. If the street was open, they did the same thing by hanging a cake at each end of the street where they lived.

My reason for making that explanation is that I think there is a difference between what we may do in our homes and what we may go abroad to do.

The Lord has told us what we may do in the house of prayer, and what we may do in the house of prayer we may do, I take it, in our homes. We may seek learning. We may read good books. We may acquaint ourselves with languages, tongues, and people.

I call your attention again to the fact that the only places of gathering to which we are authorized to go, the only gatherings we are authorized to attend, are the meetings in the house of prayer. No other gathering is authorized on the Sabbath.

I think we may listen to good music in the home. I do not think we may go joy riding, nor to beach parties, nor on picnics! Nowadays, as this conference is witnessing throughout this valley and in adjacent areas, you may have what we may call movies right in your home. We shall have them tomorrow, Sunday. I think there is a great difference between looking at a good movie in your home and going to a movie house, a very great difference. But the home movies we look at should be of a kind that teach things specified in the revelations as in order in the house of prayer.

Some of you are using in your Sunday Schools visual aids which in fact are frequently only movies. But their character should be carefully guarded, and I am sure they will be, that nothing be shown that does not contribute to the learning we may get in the house of prayer, for in Sunday School you are in the house of prayer. You will then be gaining the knowledge which the Lord said should be gained in the house of prayer. But that gives you no license to go to commercial movies on Sunday, because we are not authorized to go to such gatherings. I think there is a sharp distinction in this matter.

HORSE RACING

Of course, I do not suppose there is any need of my even mentioning, though perhaps it might be well for me to mention, that horse racing on Sunday is not a proper place for a Latter-day Saint to be. They have a good deal of it, they tell me, in the southern part of the state. I have been in touch with some of the officers and know how difficult they think it is to handle. If you Latter-day Saints cannot stay away from horse racing and betting on Sunday, I am not sure how much the Lord is going to listen to your prayers about some other things that you very much desire. Of course, we may not gamble at any time or in any place.

Now, I am merely making some suggestions to you as to what I think are sharp lines of distinction. I think you may do anything in your home on Sunday or in the house of prayer on Sunday which the Lord has said you might do, and the words of the Lord in the revelations to which I have referred will tell you what you may do in the house of prayer.

BLESSINGS OF SABBATH OBSERVANCE

Now, may the Lord help us to observe the Sabbath day and keep it holy, because, as I read to you at the very beginning, this commandment regarding the Sabbath was given, among other reasons, "that thou mayest more fully keep thyself unspotted from the world."

And then there follow along in that same revelation all the things which the Lord has given to us from the earth, and to me those things are recited by the Lord as showing what we are entitled to if we keep the Sabbath.

May the Lord help us keep the Sabbath I humbly pray, adding my testimony to those that have been borne regarding the truth of this great work, the divinity of the mission of Joseph Smith, the sonship of Jesus, that we have the restored gospel and the restored priesthood. That the Lord will bless us, I humbly pray, in the name of Jesus. Amen.

President J. Reuben Clark, Jr.:

The members of the Tabernacle Choir will sing as the closing song, "Behold A Host Arrayed in White."

The closing prayer will be offered by President E. Francis Winters of Star Valley Stake, Wyoming, after which this conference will stand adjourned until 7 o'clock this evening, when, in accordance with the custom of the Church, the general meeting of the Priesthood of the Church will be held in this building. Only the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast.

The session at 10 o'clock tomorrow morning will be broadcast over KSL at Salt Lake City and by arrangement through KSL over the various stations to which you are listening. That session will also be televised over the KSL television station, channel 5.

Because the Tabernacle Broadcast comes from 9:30 to 10 o'clock tomorrow morning, those desiring to attend the broadcast must be in their seats by 9:15. As the choir may be rehearsing during the time the audience is gathering it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

I should like to say to Brother Cornwall that if the day is inclement I hope that he will let the people in from the outside as early as possible.

The regular session of conference will begin at 10 a.m.

Any important messages and calls that may have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The singing this afternoon has been by members of the Tabernacle Choir.

At the conclusion of this meeting the general sessions of conference will be adjourned until 10 o'clock tomorrow morning, Sunday, October 2, remembering the Priesthood meeting tonight at 7 o'clock.

The Choir will now sing, "Behold A Host Arrayed in White."

The Choir sang, "Behold A Host Arrayed in White." The benediction was offered by President E. Francis Winters of the Star Valley Stake.

THIRD DAY MORNING MEETING

Sunday morning, October 2, 1949.

Long before time to commence the *Tabernacle Choir and Organ Broadcast*, at 9:30 a.m. the great Tabernacle, auditorium and galleries, was crowded to capacity, as also the Assembly Hall directly south of the Tabernacle, and hundreds if not thousands of people assembled on the grounds, amplifying equipment having been installed so that all could listen to the proceedings as they were broadcast from the Tabernacle. Those who were fortunate enough to find seats in the Assembly Hall could both see and hear the services by means of television.

President George Albert Smith presided and conducted the meeting.

The Tabernacle Choir furnished the choir singing for this service.

CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank W. Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with the quiet conviction of Alfred Tennyson's "Crossing the Bar" sung to the music of Henry Holden Huss: ". . . when that which drew from out the boundless deep, . . . turns again home."

(Choir sang "Crossing the Bar"—Huss) (Organ background)

Announcer: With Dr. Asper at the Tabernacle Organ today we turn to one of the writings of Karg-Elert—a majestic march movement written around a theme of thanksgiving: "Now Thank We All Our God."

(Organ presented "Now Thank We All Our God"—Karg-Elert)

Announcer: The Men's Chorus of the Tabernacle Choir recalls a hymn by O. P. Huish as arranged by Mr. Cornwall: "Jesus, My Savior True, Guide Me to Thee."

(Men's Chorus sang "Guide Me to Thee"—Huish)

Announcer: Dr. Asper next presents a light and lovely impression from the pen of Ralph Kinder: "In Springtime."

(Organ presented "In Springtime"—Kinder)

Announcer: The choir continues from Temple Square with a worshipful utterance by L. Stanley Glarum, with text taken from Psalm 47: "Sing Praises Unto Our King, for God is King o'er All the Earth."

(Choir. presented "Sing Praises"—Glarum) (Organ background)

Announcer: There is a lesson sooner or later learned by almost all of us, and that is that there are some things we have to leave to time. If we were to call for self-confession, we might well have a large showing of hands from those who have sometime planted seeds but who couldn't wait for shoots to show above the surface and so have dug them up to see what they were doing. But we can't dig up the seed and have a harvest or break open a bud and have a flower. We have to leave some things to time. When someone is confined with illness or injury, his first question is, "How long will it be?" The seasoned physician will sometimes say, "A few days," when he knows full well it will likely be much longer, but he tries to fit the forecast to the endurance of the man who is down. We can help the healing process; but, despite the pressure of our impatience, there is much we have to leave to time. Sometimes we see someone who seems to be "getting away with something" without prevention or punishment, and we may feel that justice is unreasonably slow as well as blind. But time overtakes all offenses and offenders—sometimes sooner than we suppose. Sometimes we see people we are impatient to improve. But we can't force the minds of men. We can teach, persuade, and persevere, and set before them a convincing example—and leave the rest to time. Of course we can't leave everything to time. We can't condone complacency. We must actively oppose the intrusion of every evil. We must earnestly be about our business and be anxiously engaged in a good cause. We must plant when it is time for planting or we shall have no harvest. But having done the best we can do, we must learn to leave what we can't do to the growing, developing, mending, mellowing process of time. And if we have faith enough, patience enough, perseverance enough, time will work many wonders. It will reveal truth and discredit untruth. It will silence slander. It will soften many sorrows. It will heal many wounds—wounds of the flesh, of the heart, of the mind and of the spirit. It will right many wrongs. It will bring compensation, retribution, vindication. And even if in our time we don't find all the answers, immortal men

can afford to have faith in the limitless future—if we do each day what can and should be done and leave to time what time alone can do.

(Without announcement choir sang "Come, Thou Fount of Every Blessing"—Wyeth) (Organ background)

Announcer: We have heard the choir recall a hymn with words by Robert Robinson and music by John Wyeth: "Come, Thou Fount of Every Blessing."

And now from the organ we hear the fervent phrases of a hymn melody by A. C. Smyth: "Come Thou Glorious Day of Promise."

(Organ presented "Come Thou Glorious Day of Promise"—Smyth) (Organ background)

Announcer: With the words of a fifth century hymn and the music of T. Tertius Noble, we recall the New Testament account of the calming of the troubled waters: "And there arose a great storm of wind, and the waves beat into the ship . . . and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? (Mark 4:37-41) "Fierce was the wild billow, dark was the night, . . . trembled the mariners, peril was nigh; then saith the Light of Light; 'Peace! It is I! . . . Jesu, deliver, come thou to me, soothe thou my voy'ging over life's sea; thou, when the storm of Death roars sweeping by, whisper, O Truth of Truth, 'Peace, It is I!'"

(Choir sang "Fierce was the Wild Billow"—Noble)

(Organ played "As the Dew")

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the one thousand and fiftieth presentation continuing the 21st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia Network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

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

President George Albert Smith:

This is the fifth session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City. The house is crowded to capacity.

Of the General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve; he is in Europe in charge of the European Mission. Elder Thomas E. McKay, also of the Assistants to the Twelve, is at home convalescing by direction of his physicians. President S. Dilworth Young of the First Council of Seventy is in New England in charge of that mission.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television. The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJM at Vernal, KID at Idaho Falls, and KGEM at Boise.

They will also be televised over the KSL television station, channel 5.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for today's sessions of the conference will be by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ for the morning session, and Elder Alexander Schreiner for the afternoon session.

We will begin the services by the Tabernacle Choir and congregation singing, "How Firm a Foundation." It is suggested that all you Latter-day Saints who know that hymn keep it in mind and help the Choir. They do not need our help but I think we should do our part when we have an opportunity to sing an occasional hymn.

The opening prayer will be offered by President Delbert L. Stapley of the Phoenix Stake, Arizona.

Singing by the Choir and the congregation, "How Firm a Foundation."

The opening prayer was offered by President Delbert L. Stapley of the Phoenix Stake.

Singing by the Choir, "Praise for Peace."

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

It is always more or less an ordeal for me to face an audience, and particularly a congregation in this historic Tabernacle. I've been in hopes for years that I would outgrow that feeling, but I still think, study, and pray in anticipation; I tremble as I stand before you with the sense of inadequacy to give a timely message as it should be

given; and after it's over, worry in self-reproachment for having failed to do justice to the cause. I suppose you brethren have all sensed these same feelings; so I ask for your sympathy, your help this morning. I particularly pray for guidance of the Holy Spirit.

TEACH ALL NATIONS

Said the Savior to his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Matthew 28:19-20.)

Nearly every member of the Church understands that there are two general ecclesiastical divisions in the Church of Jesus Christ: one made up of the organized stakes and wards; the other, of the missionary work.

It is of this second division I wish to speak this morning.

Many of us fail to realize the value and potent possibilities of this great branch of Church activity.

1.—As an example of voluntary service in the cause of the Master, it is unexcelled.

2.—As an incentive to clean living among youth, as a contributing factor to character building, its influence is immeasurable.

3.—As an educative force and uplifting influence upon our communities, its effect is clearly manifest.

4.—As a contributing factor to a better understanding among nations, and to the establishing of international friendship, it wields a significant influence.

5.—As it is the purpose of the Almighty to save the individual, not to make him a mere cog in the machinery of the state, the missionary service works most harmoniously in the consummation of this eternal plan!

Remember the worth of souls is great in the sight of God; . . .

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:10, 15-16.)

NUMBER OF MISSIONARIES

Its importance, significance, and magnitude may be glimpsed when I tell you that the total number of missionaries assigned by the First Presidency, now actively engaged in missionary work, has reached 5001. At the next official meeting of the Missionary Appoint-

ment Committee, undoubtedly there will be assigned fifty or sixty additional missionaries whom bishops and stake presidencies have recommended.

In addition to these, there are between 1200 and 1500 missionaries assigned by mission presidents, a number of whom are devoting all their time to the preaching of the gospel in the missions, and others working part time, making a total of approximately 6500 missionaries in the world today.

This number is exclusive of the 2900 missionaries laboring in the stakes of Zion—a total number of approximately ten thousand.

In monetary terms, applying it only to the five thousand plus appointed officially by the First Presidency, this means that missionaries and their parents in stakes and wards are spending at the present time in cash \$275,000 every month, or \$3,300,000 each year.

The text I have just quoted, "go ye unto all the world" is really the missionary injunction given by the risen Christ to his Apostles. In effect he says:

Consider this work unfinished until all nations shall have accepted the gospel and shall have enlisted themselves as my disciples.

Now, that command was not given to men indiscriminately; for even to the Twelve, to whom he addressed that commission, he later gave a formal assignment and blessing:

... as my Father hath sent me, even so send I you.
And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. (John 20:21, 22.)

With the same direct commission from the risen Lord who with the Father appeared in person in the beginning of the nineteenth century, the proclamation of the gospel is being made by the Church of Jesus Christ of Latter-day Saints to "every nation, kindred, tongue and people" as fast as means and personnel can carry it forward.

FORTY-SIX MISSIONS

Though the Church is young in years and comparatively small in numbers, there are today, including the great mission on Temple Square, forty-six organized missions in Europe, the United States, Canada, Mexico, South America, the Pacific Isles, Japan, and China.

In these missions there are 1470 branches; if we include independent Sunday Schools, there are 1780. That number is exclusive of wards and branches in organized stakes.

The forty-six men who preside over these missions are chosen generally from the rank and file of the Church. They are businessmen, contractors, ranchers, college professors, lawyers, physicians and surgeons, dentists, and members of other professions. When the call comes to any such, no matter what his responsibilities or circumstances, seldom if ever does he offer an excuse, but, as Samuel of old, replies: "Speak, thy servant heareth," even though such acceptance

means a financial sacrifice and sometimes the loss of political preference.

The missionaries, generally, are young men and women, ranging in age from twenty to thirty years, with a sprinkling among them of more experienced men and women.

It is well to say here that the direct responsibility of preaching the gospel rests upon the priesthood of the Church—not upon the women, though the efficiency of the latter in cottage meetings, in Primaries, and Sunday Schools, and in other phases of missionary work, is of the highest order, and their willingness, even eagerness, to labor is not excelled by that of the young men.

WHO MISSIONARIES ARE

Who are these youths chosen to represent the Church? They, too, as their mission presidents, come from the rank and file. They are farmers, artisans, factory workers, bank clerks, secretaries in business firms, and other vocations. Some who are married leave their wives and their children who help to support them in their work. All of them look forward to the time after their return when they, with congenial loving companions, may build happy homes.

As already stated, each pays his or her own expenses, in most cases, of course, with the assistance of parents. True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for your fellow men. This is the spirit of missionary work. Our hearts respond to the cry of the poet:

"O brother man! fold to thy heart thy brother.
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

These men go out in the spirit of love, seeking nothing from any nation to which they are sent: no personal acclaim, no monetary acquisition. Two or three years ago, many of these missionaries were honorably discharged from military duty. Not a few had saved their government allowance to pay their expenses in the mission field if and when they should be called.

INFLUENCE OF MISSIONARY SYSTEM UPON YOUTH

In this fact we get a glimpse of the helpful influence of the missionary system upon the youth. Every deacon, teacher, and priest, every elder in the Church understands that to be worthy to be a representative of the Church of Christ, he must be temperate in his habits and morally clean. He is taught that there is no double standard of chastity, that every young man, as well as every young woman, is to keep himself free from sexual impurity.

I once read one of the most impressive letters of a mother to a son that I think has ever been written. It contained only three words,

except the signature: "Quinn, keep clean," and was signed, "Lovingly, Mother."

Young men in the army, therefore, who looked forward to serving as missionaries and saved their money for that purpose, cherished higher ideals than their "buddies" who sometimes prodigally spent their earnings in saloons, gambling dens, and brothels.

In more than one instance, Latter-day Saint soldiers sent home their earnings of their parents to be deposited in the savings bank to bear their missionary costs after the war. And we know of two or three young men each of whom added in effect: "If I do not come home, use the money to pay the expenses of some other young man to go out as a missionary."

TRUSTWORTHINESS

These young men are instructed that they go out as representatives of the Church, and that a representative of any organization—economic or religious—must possess at least one outstanding quality, and that is: trustworthiness. He was right who said, "To be trusted is a greater compliment than to be loved." And whom do these missionaries represent? First, they represent their parents, carrying the responsibility of keeping their good name unsullied. Second, they represent the Church, specifically the ward in which they live. And third, they represent the Lord Jesus Christ, whose authorized servants they are.

These ambassadors, for such they are, represent these three groups and carry in that representation one of the greatest responsibilities of their lives.

Now, what is the outstanding message that they have to give to Christian, as well as to un-Christian countries? There must surely be something distinctive to justify their presence in all parts of the world.

DIVINITY OF JESUS CHRIST

First, their message is that Jesus Christ is the Son of God, the redeemer and Savior of mankind. To these missionaries—"Jesus is not a legendary figure in history," to paraphrase a question asked by Hall Caine to the Christian world,

... he is not merely a saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name. But he is still what he was in the flesh, a reality, a man of like passions with ourselves, a guide, a counselor, a comforter, a great voice calling to us to live nobly, to die bravely, and to keep up our courage to the last.

These missionaries declare with Peter of old

... there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

RELATION TO OTHER ORGANIZATIONS

The second distinctive message is this: Every missionary should clearly understand, and so declare in unmistakable words, the relation of this Church to other Christian organizations—that it is neither an outgrowth nor a division of any of them. True, the Church is generally classed with the Protestants; but Protestantism began with the great dissenters—Martin Luther, Philip Melancthon, Ulrich Zwingli, John Knox, and others. These great reformers denounced corrupt practices in the Roman Church, particularly the selling of indulgences wherein delinquents could make satisfaction by money contributions, a practice carried on under one pretext and another until it became a regular financial expedient for increasing papal revenue.

It was extended even to souls in purgatory.

The great men whom I have named rebelled against this evil and others, and organized churches in protest.

Accordingly, when the second Diet of Spires in 1529 passed a resolution

... disallowing further religious innovations in the Lutheran states, whilst prohibiting the profession of the Zwinglian and Anabaptist forms of the reformed faith, the Lutheran minority protested, and this protestation was signed by fourteen cities as well as by the elector of Saxony, the landgrave of Hesse and four other provinces. Hence the name Protestant as a designation of the evangelical party.

Protestantism, under many different names, spread over Europe and later among the American colonies, and freedom to worship as one sincerely wished became more and more the proscribed right of the individual, but in the hearts of many a true believer in Jesus of Nazareth, there remained an abiding belief, a feeling that the authority to represent him had been taken from the earth, and that there

... can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew.

TRUE CHURCH RESTORED

This in effect is what the Lord told the Prophet Joseph Smith when as a fourteen-year-old lad he inquired which of all sects was right and which should he join. Joseph was told to join none of them for

"they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." (Pearl of Great Price, Joseph Smith, 2:19.)

A few years later, specifically, April 6, 1830, Joseph Smith received by the spirit of prophecy and revelation instructions from the Savior "to organize his Church once more here-upon the earth."

Thus was established by direct revelation and divine authority from the Eternal Father and Jesus Christ who founded the Church in the Meridian of Times, the Church of Latter-days, which is set up as a fore-runner, if you please, to the establishing of the kingdom of God upon the earth. In the words of President John Taylor,

with such an organization there is a chance for the Lord, God to be revealed. There is an opportunity for the law of life to be made manifest, a chance for God to introduce the principles of heaven upon the earth and for the will of God to be done upon earth as it is done in heaven. (J. D. 18:140, Oct. 10, 1875.)

With these two great fundamental truths as the heart of their message, namely, (1) the divinity of the mission of the Lord Jesus Christ, the Savior of the world, and (2) the restoration of his gospel in this age, the missionaries are to the best of their ability, fulfilling the injunction to preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever the Lord has commanded.

This, then, brethren, is a world-wide Church organized preparatory to the establishing of the kingdom of God on earth by means of which

... the Lord God may be revealed, and an opportunity for the laws of life to be made manifest.

AMBASSADORS OF GOOD WILL

These thousands of missionaries and men who hold the priesthood everywhere are ambassadors of good will, the ultimate purpose of whose service is to change the hearts of men everywhere from selfishness and greed to tolerance, compassion, and brotherhood. And, so, with all our hearts we can sing:

Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story
That a glorious angel flies,
Great and mighty,
With a message from the skies.

Go to ev'ry tribe and nation;
Visit ev'ry land and clime;
Sound to all the proclamation.
Tell to all the truth sublime:
That the gospel
Does in ancient glory shine.

Go, to all the gospel carry.
Let the joyful news abound;
Go till ev'ry nation hear you,
Jew and Gentile greet the sound.
Let the gospel,
Echo all the earth around.

Bearing seed of heav'nly virtue,
 Scatter it o'er all the earth;
 Go! Jehovah will support you;
 Gather all the sheaves of worth;
 Then, with Jesus,
 Reign in glory on the earth.

—John Taylor

May the heart of every missionary be inspired by the spirit of his Lord, whose authorized servant he is, to the end that selfishness and violence now so powerful in the world will be replaced by loyal service, truth, and brotherhood! I pray in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters and friends, in all humility I stand before you today, and I desire to address my remarks to all you who sit before us and to those many who are outside the walls of this building but who are listening and seeing.

A PROPHET OF GOD

When the prophet on Friday morning opened this glorious conference and bore his testimony to this world, I wonder if it affected all of you as it did me. My mind went back to the twenty-third chapter of Matthew where the Lord Jesus Christ was speaking to people who disregarded the solemn and sacred things that were there for their acceptance. In words condemnatory he said:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore, behold, I send unto you prophets, and wise men and scribes: and some of them ye shall kill and crucify; . . .

and then later:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . (Matt. 23:29-30, 34, 37.)

You folk in the Church and out of the Church heard a prophet of God bear testimony that this was the only true and living Church upon the earth. Did you listen, or do you also build sepulchres for the dead prophets and tombs for those who have passed away long ago and disregard the living ones? I bear witness to you that the Prophet of God who bore testimony to you on Friday morning is the recognized head of God's kingdom here upon this earth, and you would do well to listen and to accept it in your hearts. I bear testimony

also, in all solemnity, that this is the true and living Church and that it is officered by men who are called of God, and it is accepted of the Lord, and that the gospel which it promulgates, by these thousands of missionaries abroad and the other thousands here at home, is the gospel of Jesus Christ which will cure all ills and solve all problems and will exalt mankind as well as save him.

WORK AMONG LAMANITES

I had thought of saying something about the Indian or Lamanite program at this conference, but I have been "pressed by the spirit," as Paul said, to speak upon other matters; however, I should like to make this one statement, that the work among the Lamanites, though still in its infancy, is going forward at an incredible pace. The responsiveness of the children of Lehi is unbelievable. There will be many hundreds of baptisms this year both in stakes and missions, and I pray the blessings of the Lord upon all those who are contributing toward fulfilment of the promises with which the Lord has filled his books of scripture.

Much has been said in this conference already about the fundamental principle of repentance. President Clark repeated the other night the passage where the Lord said, "... preach nothing but repentance unto this people."

It seems that most of us think that repentance is for the other person, for the one who has committed murder or adultery or theft or something that is very heinous, but repentance, as I read the scriptures, is for us all.

NEED FOR REPENTANCE

It is my pleasure, also, to go into the homes of the leaders in the missions, wards, and stakes of Zion, and I am deeply appreciative of the fact that most of our people are trying to live the commandments of the Lord. I find in this Church many people who amaze me with their close approach toward perfection, but I do find, as I go about the Church, some who need this principle of repentance. I thank the Lord for this glorious principle. I find parents who have lost the natural affection for their children. I find children who disown and disclaim their parents and evade responsibility concerning them. I find sometimes husbands who desert their wives and their children, and who use almost every pretext to justify such action. I find wives who are demanding, unworthy, quarrelsome, and who are uncooperative and selfish and worldly, provoking such action. I find those who gossip and bear false witness against their neighbors. I find brethren who hale each other into the courts on trivial matters that could have been settled by themselves. I find blood brothers and sisters who fight over inheritances and bring each other into the courts of the land and drag before the public the most intimate and

personal family secrets, bringing all of the skeletons out of the closets, leaving nothing sacred, having little regard for each other, interested only in that which they might acquire by such action. I saw one family split wide apart, half of the brothers and sisters on one side, and half on the other, in a most disgraceful feud. At the funeral half of them sat on one side of the aisle and half on the other. They would not speak to each other. The property involved was worth only a few thousand dollars, and yet they are avowed enemies. I have seen people in wards and branches who impugn the motives of the Authorities and of each other and make them "offender for a word." I have seen people in branches where they have broken wide apart and say unkind things about each other and will hardly speak to each other. They bring into their meetings the spirit of the evil one instead of the spirit of the Christ.

FAULTS TO BE OVERCOME

I have seen husbands and wives, living under the same roof, who are selfish, unbending, and unforgiving, who with their misunderstandings have hardened their hearts and poisoned their minds. Then I have seen many people who have become offended at Church authorities, their ward, stake, mission, auxiliary, and priesthood leaders, for things which have been said or were imagined to have been said or thought.

To the children who are unkind to their parents the Lord has said, "Ye hypocrites," (Matt. 15:7.) "He that curseth father or mother, let him die the death." (Matt. 15:4.) To the intolerant, God has said, "What God hath cleansed, that call not thou common." (Acts 11:9.) To the gossip he has said from Sinai: "Thou shalt not bear false witness. . . ." (Exodus 20:16.) To those who would impugn motives he said: "Judge not, that ye be not judged." (Matt. 7:1.) And to those who would criticize the Authorities and use them as stumbling blocks, who would absent themselves from their meetings, who would fail to pay their tithes and other obligations because of fancied offenses, I would like to read from the Doctrine & Covenants, Section 121:16-18, 20-21:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, . . .

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation.

And to all who sin in devious ways, the Savior says:

. . . except ye repent, ye shall all likewise perish. (Luke 13:5.)

ALL NEED TO REPENT

And so, repentance is not for the murderer alone, nor the adulterer. It comes to them, too, but to all those who have been tempted of the evil one to commit sins of omission and sins of commission.

As I read the scriptures, I find that all the various sins are condemned. May I name only a few whom he calls to repentance: the murderer and the adulterer and the thief, the proud, the coveter, the drinker, the smoker, the ungrateful, the liar, the gambler, the drunkard, the selfish, the unforgiving, the accuser, the defrauder, the gossip, the profane, the vulgar, the intolerant, the malicious, the idler, the persecutor, the envious, the jealous, and to all these the Lord says:

. . . repent and walk more uprightly before me. (D. & C. 5:21.)

Repentance is required of us all. In this dispensation the Lord said:

. . . entangle not yourselves in sin, but let your hands be clean, until the Lord comes. (D. & C. 88:86.)

Paul told the Romans:

. . . There is none righteous, no, not one. (Romans 3:10.)

Even in the days of Kirtland the Lord flashed forth this indictment:

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland;

For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

. . . I, the Lord, will chasten them. (D. & C. 98:19-21.)

He called even the Prophet Joseph to repentance, though his sin was as nothing compared to ours:

. . . now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more; (D. & C. 5:21.)

His sin had been in yielding to the persuasions of Martin Harris to permit him to borrow the sacred records and let them be viewed. The Lord said further:

Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of. (D. & C. 49:8.)

And surely every man must repent or suffer, for I, God, am endless. (D. & C. 19:4.)

A MERCIFUL LAW

Repentance is a glorious and merciful law. It means a sorrow for sin, a confession of sin, abandonment of sin, restitution for sin, and then the living of the commandments of the Lord, which itself includes the forgiving of others, even those who sin against us. The Father says:

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

The Lord has made provisions for those who commit heinous crimes, but I shall not dwell specifically upon them today. Those who are in deep sin should go to their ward, stake, or mission authorities for assistance. I am talking now, generally, about the sins that many of us commit.

In the Doctrine & Covenants, Section 59, the Lord says,

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (v. 12.)

Long years ago in every testimony meeting we had people who arose and said to their brothers and sisters, substantially, this: "I confess before you my weaknesses and imperfections and ask your assistance, your help, your tolerance, your understanding, and I pray the Lord will forgive me." We do not hear it so much any more. I think the Lord so instructed us, that we might seek forgiveness of our sins, by having confessed them humbly, acknowledging them before the people and the Lord.

Now, in Proverbs 28:13, the Lord inspired his prophets to say,

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

ABANDONMENT OF SIN

And then to the Nephites this word came from the Lord:

And whosoever repented of their sins and did confess them, them he did number among the people of the church;

And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out. (Mosiah 26:35-36.)

The abandonment of sin is an important part of repentance and is a requirement before forgiveness can be expected. The Lord says we may know a man has repented if he confess and forsake his sins and:

whoso confesseth and forsaketh them shall have mercy. (Prov. 28:13.)

RESTITUTION

The sinner should make restitution. It is obvious that the murderer cannot give back a life he has taken; the libertine cannot restore the virtue he has violated; the gossip may be unable to nullify and overcome the evils done by a loose tongue; but, so far as is possible, one must restore and make good the damage done. Perhaps the warning of the Redeemer "... thou shalt not depart thence, till thou hast paid the very laste mite" (Luke 12:59) may have reference to restitution as well as to the suffering of the sinner. Again the Lord says: "... and they [the sins] shall not be blotted out until he repent and reward thee four-fold in all things where-with he has trespassed against thee." (D. & C. 98:44.)

One of the most important elements in repentance and forgiveness is living the commands of God for the Father says in his preface to his latter-day revelation,

... I the Lord cannot look upon sin with the least degree of allowance,

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven. (D. & C. 1:31-32.)

FORGIVENESS OF SINS

Now, the doing of the commandments includes many things, and much good works, but one of its very important aspects is the purging of our own hearts and forgiving others their trespasses against us.

To obtain forgiveness of our sins, we must forgive. Read the scriptures given us on that point: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) Then in the Lord's prayer to the people in Jerusalem, he said: "Our Father which art in heaven, ... forgive us our debts, as we forgive our debtors." (Matt. 6:9, 12.) Did he not mean in the same manner and in the same degree, perhaps, as we forgive our debtors? He made it a little more clear, even, to the Nephites, for after he had said, "forgive us our debts as we forgive our debtors" (III Nephi 13:11) he said, "For, if ye forgive men their trespasses, your heavenly Father will also forgive you;

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (III Nephi 13:14, 15.) And again to the Nephites the Lord says: "... ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation." (Mosiah 26:31.) Condemnation, then, comes to you who will not forgive, probably even greater than to him who gave the offense.

Even the ancient Apostles suffered on this account:

"My disciples, in days of old, sought occasion against one an-

other and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened.

"Wherefore I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin." (D. & C. 64:8-9.)

THE HIGHER LAW

Now, the Savior said to his people when he was upon the earth, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth," (Matt. 5:38) and then he went on to give us the higher law. He proceeded: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:39-41.) And again Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.) Why? That *you* might have the benefit of it. It does not injure him so much when you hate a person, especially if he is far removed and does not come in contact with you, but the hate and the bitterness canker your unforgiving heart.

One great blessing that comes to those who will forgive, and love their neighbors and enemies also, is: "That ye may be the children of your Father which is in heaven: . . .

"For if ye love them which love you, what reward have you? do not even the publicans the same?" (Matt. 5:45, 46.) And then he commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

"HOW OFT SHALL I . . . FORGIVE"

Perhaps Peter had met people who continued to trespass against him, and he asked: "Lord, how oft shall my brother sin against me, and I forgive him?" (Ibid., 18:21.) And the Lord said: "I say not unto thee, Until seven times: but, Until seventy times seven." (Ibid., 18:22.) " . . . and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven." (D. & C. 98:40.) Until seventy times seven! That seems very difficult indeed for us mortals, and yet there are still harder things to do. When they have repented and come on their knees to ask forgiveness, most of us can forgive, but

the Lord has required that we shall even forgive them if they do not repent nor ask forgiveness of us.

In D. & C. Sec. 98:41-45, he said: "And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

"And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

"And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

"But if he trespass against thee the fourth time thou shalt not forgive him, but shall bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee.

"And if he do this, thou shalt forgive him with all thine heart;" we must still forgive. The Lord will avenge us. "Vengeance is mine; I will repay, saith the Lord," (Rom. 12:19) and man must not seek vengeance nor retaliate against those who have damaged him. Bitterness injures the one who carries it more than the one against whom it is directed.

JUDGE NOT

Can we ever forget the lesson taught us by the Lord Jesus Christ when he 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?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

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. 7:1-5.)

The contrast between the huge beam and the tiny mote brings to our attention, forcibly, that we mortals should totally avoid judgment of our fellow men. When a beam is obscuring our own vision, how can we know their motives, intents, and desires? And not knowing, how can we judge righteously?

Another indictment of us who accuse others is the touching story of the woman taken in adultery and brought before the Savior for judgment. Her accusers, apparently with monumental beams in their eyes blinding them, brought the unfortunate sinner demanding the extreme penalty of stoning. The Lord was wise beyond their comprehension and could not be trapped by these wanton sinners.

... But Jesus stooped down and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground. (John 8:6-8.)

And when he looked up a little later, all the accusers " . . . being convicted by their own conscience," (v. 9) had sneaked away.

UNHOLY JUDGING

Another impressive example of unholy judging comes to us in the Lord's parable of the unmerciful servant who owed to his lord ten thousand talents but being unable to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment to be made. The servant fell down and begged for a moratorium, and when the compassionate lord had loosed him and forgiven his debt, this conscienceless person straightway found one of his fellowservants who owed him an hundred pence, and taking him by the throat demanded payment in full, and upon failure of the debtor, cast him into prison. When the lord heard of this rank injustice, he chastised the unmerciful servant:

. . . O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (Matt. 18:32-34.)

Then the Redeemer, summarizing, said to his disciples:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (Matt. 18:35.)

According to my Bible, the Roman penny is an eighth of an ounce of silver, while the talent is 750 ounces. Accordingly the unmerciful servant was forgiven 600,000 units but would not forgive one unit.

I met a woman once, demanding and critical. She accused her stake president of harshness and would have displaced him if she could. She had committed adultery, and yet with her comparative debt of 600,000 pence she had the temerity to criticize her leader with a hundred pence debt. I also knew a young man who complained at his bishop and took offense at the leader's inefficiency and his grammatical errors, yet he himself had in his life sins comparable to the talents and had the effrontery to accuse his bishop of weaknesses comparable only to the pence.

Those of us who have sins, heinous or less serious, would do well to sing frequently the beautiful hymns: "Should You Feel Inclined to Censure," by George H. Durham; "School Thy Feelings, O My Brother," by President Charles W. Penrose; and "Let Each Man Learn to Know Himself," so much sung and loved by President Héber J. Grant.

EXAMPLES OF FORGIVENESS

Remember that we must forgive even if our offender did not repent and ask forgiveness. Stephen yet in his young life had mastered this principle. His accusers, unable to find anything against him other than fancied blasphemy, stoned him to death. Not waiting for them to repent, Stephen displayed his saintliness by using his last breath to forgive them saying: "Lord, lay not this sin to their charge." (Acts 7:60.) They had taken his very life, and yet he forgave them. The Prophet Joseph moved to his certain death with the same spirit of forgiveness. The Lord Jesus also gave to us the lesson. Before they asked forgiveness, before they repented, while they were still in their murderous passion, he found it in his heart to forgive them and to ask his Father to "... forgive them; for they know not what they do." (Luke 23:34.) He did not wait till his crucifiers, the high priests, scribes, elders, and Pharisees, should have a change of heart, but forgave them while they were yet covered with his life's blood.

DUTIES OF OFFENDED ONE

It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Perhaps this is one of the reasons why the Lord requires that the offended one should make the overtures toward peace. He says:

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. (D. & C. 42:88.)

To the Nephites the Lord said:

... if ... thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. (III Nephi 12:23-24.)

And to the disciples in Judea he said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:23-24.)

Do we follow that commandment or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse?

FORGIVENESS INVOLVES FORGETTING

And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? A woman in a branch in the mission field where there had been friction finally capitulated and said, "Yes. I will forgive the others, but I have an eternal memory." Certainly she had not fulfilled the law of forgiving. She was meeting the letter but not the spirit. Frequently we say we forgive then permit the grievance to continue to poison and embitter us.

The Lord forgets when he has forgiven, and certainly must we. He inspired Isaiah to say:

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isaiah 43:25.)

And again in our dispensation, he said:

Behold, he who has repented of his sins, the same is forgiven; and I, the Lord, remember them no more. (D. & C. 58:42.)

And we are instructed by him that

... thou shalt forgive him with all thine heart; . . . (D. & C. 98:45.)

No bitterness of past frictions can be held in memory if we forgive with all our hearts.

So long as we are bitter, hold grudges, are unrepentant ourselves, unforgiving to others, how can we partake of the sacrament? Read again what God said in the matter:

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. (1 Cor. 11:27-29.)

SETTLING DIFFERENCES

Brothers and sisters and friends, if we will sue for peace, taking the initiative in settling differences—if we can forgive and forget with all our hearts—if we can cleanse our own souls of sin, accusations, bitterness, and guilt before we cast a stone at others—if we forgive all real or fancied offenses before we ask forgiveness for our own sins—if we pay our own debts, large or small, before we press our debtors—if we manage to clear our own eyes of the blinding beams before we magnify the motes in the eyes of others—what a glorious world this would be! Divorce would be reduced to a minimum; courts would be freed from disgusting routines; family life would be heavenly; the building of the kingdom would go forward at an accelerated pace; and the peace which passeth understanding would bring to us all a joy and happiness which has hardly "entered into the heart of man."

And a final word from the Lord:

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. D. & C. 19:20.)

May the Lord bless us all that we may continually carry in our hearts the true spirit of repentance and forgiveness until we shall have perfected ourselves, looking toward the glories of exaltation awaiting the most faithful, I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O Say, What Is Truth?"

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, I believe that I have enjoyed this conference thus far to the fullest extent that a nervous man can. The testimonies that have been given have been wonderful, and we have heard much that is worthy of our remembrance and reflection. It is my desire to bear you my testimony as to the truth of the gospel of Jesus Christ, and if in doing so, I can say any little thing that will comfort any of us or give us greater courage in living the gospel of Jesus Christ then I shall be happy.

INFLUENCE OF JOSEPH SMITH

Not long ago, as I was leaving the office, I met a man who told me that he was a prominent lecturer. I have never heard him, but he alleged that he is a prominent lecturer. He had in his hand a pamphlet, "Joseph Smith Tells His Own Story." He said he was looking for the best printed picture of the Prophet Joseph Smith, for purposes of his own, of course. He was a man, I presume, of Jewish faith, for he said he was a Jew. As he showed me that picture, he made this remark: "Joseph Smith is not dead. He is no more dead than Abraham and Moses and Christ. His influence has extended throughout the whole world. It is felt wherever one goes." I said, "I hope that is true," and he said, "I know it is true. I have been around and felt his influence."

I am glad that I have faith in the Prophet Joseph Smith and the story that he told us. I believe implicitly in the gospel of Jesus Christ, as interpreted by the Church, and the prophets who stand at its head. If I have any doubts, it is only as to my ability to properly understand and properly interpret that gospel in my life.

FIRM FOUNDATION

Not very long ago, also, I sat at a banquet table next to one of our good sisters. During the conversation she told me of two teenage boys, brothers they were, who had just left the Church and had become affiliated with another. In explaining it to her, they said, "The Church of Jesus Christ of Latter-day Saints has nothing to offer us." It seems to me that that is a strange thing for a young man born in the Church to be able to say, and of course I don't believe a word of it, that is, I don't believe that it is true, because it came perhaps out of the ignorance of those two boys as to the Church and its teachings. We have sung "How Firm a Foundation" is laid for us. I believe that foundation is of such a peculiar nature and so thoroughly and deeply laid that any man or any woman who comes to understand it should accept it and appreciate it. Every man who worships should know the God he worships. Some people who teach tell us that the glorious thing about God is that men cannot understand him; but Christ said, "This is life eternal, that they might know thee the only true God." (John 17:3.) He implies there, and I infer, that it is possible to come to know God if we will worship him well; and the great thing, as has already been intimated this morning, that came back to us through the instrumentality of the Prophet Joseph Smith was the clear definition as to the personality of God and of his Son, Jesus Christ. That is the great and basic foundation stone, so far as my faith is concerned, and it came back to the world through the Prophet Joseph Smith. That is why we go to Christian people to teach the gospel, because at the time of the Prophet Joseph Smith there was not, and there is not today, so far as I understand, another Christian denomination which teaches the true personality of God. How can you worship really, honestly, and sincerely without knowing it?

THE PRIESTHOOD

There is another foundation stone that he was instrumental in bringing to us, which was represented last evening in the gathering of twelve thousand people on this block, and that is the priesthood of God. It is the greatest power, the most desirable thing in the world.

When I was in Tennessee one time, a good Methodist asked me if we thought we were the only people, to which I replied that God loves all people and will reward them as they live. We are, however, the custodians of his priesthood, and that priesthood is essential to the performance of the ordinances that he has set up as essential to our exaltation in his kingdom. Without it one cannot even be baptized into the Church. I hope that our friends who are not of us will not be offended when I use an illustration that I read in a letter from a young man who wrote from Barcelona, Spain, recently. He said, "I have come to realize that baptism into the Church of God is es-

sential. I believe that the Catholic baptism is ineffective and Protestant baptism is still worse." Now, I have no enmity toward them. I say this only to show that people do believe, as we do, that baptism is essential. It is set forth in the scriptures unequivocally, but it must be performed by a man who holds the corresponding priesthood to do it. So then, we have another reason for going to even Christian peoples with the message which we bear. That priesthood brings us the privileges of our endowment in the temple. It brings us the privilege of being sealed to our wives for time and all eternity, that our children may be born under the covenant and be ours through eternity if their lives justify it, than which no greater blessing could ever be given to man. If those three things are not something to offer to the people of the world, what do they want? Getting past that, we have other things that were restored. We have the true manner of the administration of the sacrament of Christ. There is no other place in the world that you can find stated the blessings that must be used on the water and the bread, than in the revealed scripture of the Church of Jesus Christ of Latter-day Saints. You find it in the Doctrine and Covenants. You find it in the Book of Mormon.

EDUCATIONAL PROGRAM

The Church fosters education as no other religious organization in the world, I think, has ever done. The dominant church boasts the oldest college, I believe, in the world, located in Mexico. It is true that it is old, almost as old as the discovery of America, but what was it used for? It was used to educate a few people who could minister to the masses, but it was never made available to the masses of the people, not even desirable, some writers say, that the masses should be educated, but the Church of Jesus Christ of Latter-day Saints offers an educational program to young and old, the like of which no other church has ever done.

We have our youth program, which is being copied by many today, which is an offering to the young that they should not consider lightly.

One could go on, if time permitted, to enumerate the many benefits and blessings that come from membership in the Church, so that one wonders why anybody should let trivial things drive him from it.

BASIC PRINCIPLES

I heard the other day of a man who left the Church because his son was denied entry into the temple—I imagine, justifiably so. You find people who leave the Church because, sometimes, they think the bishops and stake presidents do not understand them. They do not think of these broad and basic things, faith in God; faith in the revealed word as it has come from the Prophet Joseph Smith.

that he was actually an inspired servant of God; faith in the appointed leaders who have followed him with an unbroken line of authority to minister in these things. They are the important things, it seems to me, brethren and sisters, and when we think Mormonism, if you want to call it that, when we think of the gospel, it seems to me that those basic things are the ones that we should think of and appreciate, and we should not worry too much about the prohibitions that it gives us. There is not a single one of them that is not set up for the benefit and blessing of men. It is true that many men are frail and have great difficulty in observing all of those things, but they should not let their failure to observe them, their lack of power to observe them, drive them out of the Church, because in other sections they are given liberty and license that the Church of Jesus Christ of Latter-day Saints cannot condone.

HIGH MOTIVES OF OFFICERS

The Lord has to use human elements in the guidance of this great work, and it is not to be expected that any bishop or any stake president or any of the leaders shall be absolutely perfect in his life, but I would have you understand that it is my belief that those who stand as the presiding officers of this Church have nothing but high and holy motives in the things which they do and that they constantly and continuously and always seek the spirit of God to prompt them in the decisions they make, the programs they suggest.

Brethren and sisters, the Church offers a program that should be attractive to all, because it is through the observance of that program that men will not only live better and more righteous lives here on the earth and gain while they live here greater joy and greater happiness and greater satisfaction, but it also paves the way to exaltation in the presence of God, our Heavenly Father, when this mortal sojourn shall end.

It is my testimony to you that I feel, deep down in my heart, the truth of these things, that because I sense this, I am willing to devote my life to their teachings as one of the great missionary forces to which President McKay has referred today. I only hope and desire in serving you that I may do it with full love and fellowship, without hate, in my heart, toward any man, that when men come for advice God may inspire me to give them the advice that will encourage them and comfort them, that in all my ministry the spirit of God may characterize my acts.

May God bless us, I pray in Jesus' name. Amen.

ELDER ALBERT E. BOWEN
Of the Council of the Twelve Apostles

As I have listened to the various speakers during this conference, I have been impressed with the persistence of one theme. Every speaker has urged us all to greater fidelity to principles and a closer conformance in practice to the teachings of our belief. Now I come to think of it, I can't remember any time when this was not so. I have no remembrance of sermons in our religious services which did not exhort the congregation to live in closer harmony with gospel teachings. Always the admonition is to do better.

ADMONITION TO DO BETTER

So characteristic is this feature that I am led to wonder if listeners might not sometimes be tempted to ask, "Aren't you ever satisfied?" "Can you not tell us for once that we are doing well enough?" I cannot remember ever having heard such complacency expressed. I have heard plenty of commendation for the good done and encouragement for the advancement made. I have heard recitals of incidents evidencing individual deeds of great sublimity wherein men have risen to lofty heights of spiritual and moral grandeur. These have been acknowledged as benefactors of mankind and extolled as exemplars of what is praiseworthy. But always such men and deeds are held forth as exhibitions of the inherent human capacity to rise above baser instincts and climb to higher standards of goodness. Their attainments, it will be noted, are rehearsed for their admonitory value—as a basis for enticing others, in emulation, to improve themselves by struggling upward to the high plane achieved by their exemplars. So always the same exhortation, whether expressed in direct terms or by manifest implication, is there, urging us on to do better, to conform to the standards of our high ideal.

Moreover, I am persuaded on reflection that such will and should always be the case. There can be no end to importunings for improvement because improvement, growth, progress, self-betterment is a concept basic to our creed. It is a cardinal principle going to the depths and bottomed on the meaning and purpose of life.

THE GOSPEL PLAN

The gospel is the revelation of God for the salvation of man. Coming from God it is perfect, the authentic plan for right living. If observed in its completeness, it will make men perfect, and ultimate individual perfection, according to gospel teachings, is the goal of life, its real purpose. When men attain it they will be saved, which is the ultimate of all hopes and aspirations, the inspiration for all

striving. In that matchless sermon delivered from the mountainside, Jesus admonished his listeners:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

And Paul and Timothy, writing to the Philippians said of the Savior that he,

. . . being in the form of God, thought it not robbery to be equal with God. (Phil. 2:6.)

HUMAN FRAILTIES

But men are mortal and beset by human frailties. They are enticed by the pressures of immediate carnal desire to depart from the high standards of the perfect law. When they are under the influence of an exalted occasion, they make high resolves. They firmly determine to avoid past mistakes and to do better. But gone out from under the spell of that influence and absorbed in the complicated pursuits of life, they find difficulty in holding fast to their noble purposes. In competition with their fellows they are influenced by the natural instinct to play a winning game. An opportunity presents itself to turn a good deal, to outsmart a fellow man, or profit at another's expense by suppressing some facts or misrepresenting others, or practising some other form of deception. Or it may be that they see a chance to gain advantage by evil speaking about a rival or to gratify a debasing appetite or a lustful passion, and under the pressure of the immediate impulse the high resolve is dimmed, the noble determination submerged, and they slip below the standard of their ideal. So it is essential that they come again, and frequently, under the influence which kindles anew the warmth of spirit in which good resolutions are begotten, that they may go out fortified to withstand the pressures of temptation which lure them into false ways. Happily, if they refresh themselves frequently enough under ennobling influences, the spirit of repentance will be at work with them, and they will make conquest of some temptations—rise above them—and advance thus far toward their final goal.

RESOLUTION TO DO GOOD

That is one reason why, when we congregate together, we must always and forever be admonished and urged and inspired to renew and strengthen our good determinations, by degrees to correct our imperfections and advance in the scale of goodness. So long as men are subject to be lured by ignoble desires from the perfect law of life, they need constant reminders to bring them back and fortify them against repeated departures. So long as that condition obtains, which is throughout mortality, just so long will it be needful that

religious services be devoted to admonition and persuasion and, if may be, to inspiring with the resolution to withstand evil and cleave to the good—to conquer even the desire to yield to debasing appetites or passions or to lower themselves to the level of ignoble deeds.

I trust, therefore, that none of us shall feel that admonitions and exhortations and even reprovings are offered in the spirit of complaining or of chastisement, but rather as reminders of the necessity in our own self-interest of moving forward to higher planes. It is one of the prime offices of religion and of worshiping assemblies that interest should be centered on the grandeur of purity and perfection of life. It has ever been so, and is not something peculiar to our day. It is a practice as old as history and must endure to the end of time.

EARLY CHRISTIAN EXHORTATIONS

If you go back to the early history of the Christian Church, you will find it there. The epistles of Paul, for example, are full of chidings for transgressions, pleadings to forsake evil ways and exhortations to live righteously.

Know ye not,

he wrote to the Corinthians,

that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . .

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (I Cor. 6:9-10.)

He also pleaded with them to put away envyings and strife and dissensions, which he denounced as carnal and not compatible with the spirit which belonged to those who had accepted the Christ. The things he warned against are such as reveal blemishes in human behavior and make manifest its imperfections.

So Peter in his epistle addressed to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia urges

. . . laying aside all malice, and all guile, hypocrisies, and envies, and all evil speakings. (I Peter 2:1.)

He reminded them that in times past, before Christ had been preached to them, they had walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries and admonished them that they must now make an end of these things. He exhorted them to patience in persecution, long-suffering, endurance of scorn, if need be, because of forsaking former ways to humility, charity, and steadfastness in the faith, husbands and wives respecting and fortifying each other. (See I Peter 3.)

These expounders of the early Christian faith, it is to be observed, were not content to deal in abstractions or to gloss over evil doings lest some might take offense. They particularized to the degree that no one could be left in doubt as to what they meant. They neither compromised principles nor softened their censure of wrong. Thus, Paul, after the sweeping generalization that the "unrighteous shall not inherit the kingdom of God," proceeds to tell specifically some of the things which make men unrighteous and unfit for the kingdom. The unrighteous include thieves, the covetous, drunkards, revilers, and extortioners, as well as those whose hearts are so eaten out with envy that they become breeders of strife and dissensions. Peter expands the list of things that belong to the qualities of unrighteousness to include malice, guile, hypocrisies, evil speaking, lasciviousness, lusts, revelings, and abominable idolatries. These no doubt were practices indulged by the particular congregations to whom Paul and Peter wrote.

If you will take the trouble to go through the gospels and the letters and epistles and narratives of the men whom Jesus commissioned to carry his message and perpetuate it in the world, you cannot help noting the striking sameness of evil things they exhorted against with the deeds and habits which fall under censure today. The catalogue of vices seems to have been fairly complete way back in that remote period. There hasn't been very much added, and there isn't much to subtract from the list. After all the intervening centuries of teaching, we still need the same admonitions against the same vices. Neither has there been any virtue added to Christ's teaching. These facts perhaps ought not to prove so startling as they may seem when recognition of them first bursts upon our consciousness.

STRUGGLE FOR PERFECTION

The persistence of these human frailties from the beginning of the race till now is but an indication of the heritage of mortality rooted down deep in it. The age-old urging to conquer them attests that mortal imperfections are antagonistic to other instincts native to the human family. There is then set up in the individual a conflict between the opposing forces of good and evil. We should accordingly expect the vices and the virtues respectively, to be essentially of the same nature till the conflict is over, though there may be differences of degree and of manifestation. The conquest of evil by the good is the struggle of life. It is the struggle for perfection and the attainment of salvation which is supremacy over evil. We must not be too discouraged because progress is slow, for it involves working changes in human desires and inclinations. Perfection has to be achieved; salvation has to be won. They do

not come as free bestowals. The process seems to be through winning the struggle for supremacy between human imperfections and the mandates of the God-given perfect law. It is by meeting adversities, battling down obstacles, rising triumphant over opposing forces that man builds muscle and moral and intellectual fibre and spiritual stamina. It is the process by which he has built up his amazing mastery in the physical world and the forces that operate in it reducing them to servitude and ordering them to his bidding. There is no such thing in this world as getting something for nothing. Everything has its price. Every step forward in the realm of human progress, in the amazing advance of man in his mastery in the physical world has come out of grueling toil and sweat, heartbreaking disappointments and failures and, after failure returning again to the struggle.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

The Ladder of St. Augustine
Henry W. Longfellow

PRACTICE OF VIRTUES

That inexorable law is operative in the spiritual realm as well as in the temporal domain. It is the law of life operative in all its aspects that progress, growth, advancement are the result of struggle and conquest. In the spiritual realm the struggle is between good and evil, a struggle for the supremacy of righteousness. There is only one way to win in that struggle, and that is to practise the virtues and cease to practise evil. The formula is simple. It consists in adopting as habitual behavior that set of principles and teachings which collectively we call the gospel. There is no other way. Our lives are patterned, our natures formed, our characters established by the things we do and not by theoretical professions of principles or abstract contemplations. If you want to overcome envy, you have to practise rejoicing in the good fortune and successes and attainments of your fellows; if you want to purge yourself of covetousness, you have to practise generosity and contentment in seeing others prosper as you would like yourself to prosper; if you want to be rid of reviling, you must practise reverence and respect for worthy things; if you want to avoid drunkenness, you have to practise sobriety; if you want to be cleansed of lasciviousness, you have to practise continence and purity of thought; if you want to conquer thieving, you must practise honesty; if you want to be free of the vice of extortion, you must practise benevolence and fairness toward others, and so on we might go till we have enumerated every vice and its opposing virtue throughout the whole catalogue of gospel precepts. Obey them in practice, make them the governing feature in your lives and you will win perfection, and hence salvation.

FIDELITY TO GOSPEL LAW

It is easy to conceive that greater progress might have been made if those entrusted with the teaching of the gospel law had maintained a greater fidelity to its principles. I have already called attention to the practice during apostolic times of naming the evil practices which must be done away and recommending conformance to the saving principles of the Christian teaching. But in the interest of winning converts and spreading power this practice was relaxed to suit the temper of the world. As Macaulay observed, the surest and easiest way to win converts is to lower standards. In an early century a great deal of effort was expended in an attempt to reconcile Christian teaching with pagan philosophy. This was an impossible task, but an apparent harmony was achieved by bending Christian doctrines into conformity which resulted in its adulteration and the consequent weakening or destruction of its saving power. It did win a more universal favor, facilitate the drawing in of greater numbers, but at a devitalizing cost which always flows from compromising principles of right. It was even brazenly taught by men in places of power, entrusted with guidance, in the interest of perpetuating and extending their sway, that certain Christian principles were to be suppressed because not congenial to people given over to contrary indulgences, so that, as Macaulay declared: ". . . instead of toiling to elevate human nature to the noble standard fixed by divine precept and example," the standard was lowered "till it was beneath the average of human nature."

Thus was sacrificed the true office of divine worship and guidance. Instead of holding up before men the ideal of the God-given and perfect gospel law and fortifying them for the struggle incident to the conquest of evil, they were seduced into deadening compromises with sin, and progress toward the ultimate triumph of righteousness was immeasurably retarded. In this contemplation it ought to be clear to us that in all our worshiping assemblies it should be accepted as established usage, to be received without resentment, but gratefully, that the law of God should be reiterated and emphasized and exhortation given for conformance of life thereto. You leaders cannot discharge your duties as such unless you see that this is done. Only thus can we be regenerated by the gospel's saving power and through obedience to it rise triumphant above our mortal imperfections, which may God grant us power to do, I pray in the name of Jesus. Amen.

President George Albert Smith:

While the brethren are analyzing the rules of our Heavenly Father for happiness, as they have done, I am reminded that the missionary field of the Church of Jesus Christ of Latter-day Saints is

one of the greatest developers of character that is known in the world today. I have received letters in the last few days, one from the eastern part of South Africa. Two of our missionaries had been sent into a section where there had not been any missionary work done for a long time, if ever, and instead of going to the poor they sought out those who were well-to-do and had the time to listen to them, and the result has been that meetings have been opened in clubs and other organizations to these two young men.

The purpose of the invitation was that they might pass on to the larger groups some of the truths that these young missionaries had defended in the presence of individuals. It is marvelous how far it goes.

I also received another letter recently from South America from a young man who was just made an assistant to the president of one of our missions, a counselor to the president of the mission. When that young man's mother was living in Scotland during World War I she became acquainted with a young man in the Air Service and she came to me one day after the war was over (I happened to be in England at the time and was president of the European Mission); she told me she had become interested in a young man but he was not a member of the Church. He had proposed marriage to her and she did not know what to do about it. I said, "Do you think you can convert him by living a righteous life if you marry him?" She said, "I can try." The result was they were married. It was my pleasure later after they had moved to this part of the world to see her with two fine sons. One of them filled a wonderful mission in Texas and that section of the country and is now active in the Church in California; the other one, to whom I have referred, is in South America. She only had two sons, but she did what I had hoped she would do, she lived such a consistent life, such a considerate life, that she finally won her husband, without preaching to him, to a desire to belong to the Church that she belonged to, because he wanted the privilege, and he found he could get it if he was faithful, of having that wife and his children for all eternity. The gospel goes so far in so many ways, awakening us to our opportunities, that sometimes we do not appreciate it.

I am sure that today we have been fed the bread of life if we will remember the things we have heard, and there is one thing I hope you will all remember. One time after I had finished talking to a large audience a man came up to me and said, "Brother Smith, you have been talking to **me**." I think every one of us must feel that these brethren have been talking to **us**, not to somebody else, and if we improve ourselves first then we will be able to improve our neighbors and that is our privilege.

President George Albert Smith:

The Tabernacle Choir will now sing another one of our old-time hymns, "Though Deepening Trials." The closing prayer will be offered by President J. Earl Lewis of West Utah Stake, after which this conference will stand adjourned until 2 o'clock this afternoon.

The proceedings of the sessions will be broadcast over all those stations that you have heard about several times in this conference and the proceedings will also be televised over station KSL on channel 5.

This afternoon the audience should be in their seats not later than ten minutes before the hour of opening the meeting. The meeting is supposed to start at 2 o'clock.

Any important messages and calls that we might have will be announced at the dismissal of this meeting over the loud-speaker on the grounds. Everyone would do well to listen and see whether they are wanted.

The choir music for this session has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

In the midst of this world's sorrow and distress we have listened in the House of the Lord to the voice of inspiration. The Choir will sing to us a hymn that is very appropriate if we will all pay attention to it, "Though Deepening Trials Throng Your Way."

The Choir sang the hymn, "Though Deepening Trials Throng Your Way."

Benediction was offered by President J. Earl Lewis of the West Utah Stake.

Conference adjourned until 2 p.m.

THIRD DAY AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 2, at 2:00.

Again a great concourse of people came together to listen to the proceedings of the Conference. The Tabernacle was filled to capacity, the Assembly Hall was fully occupied, and great numbers assembled upon the grounds of Temple Square.

President George Albert Smith presided and conducted the services at this meeting.

The Tabernacle Choir was in attendance and furnished the choir singing, under the leadership of J. Spencer Cornwall; Alexander Schreiner was at the organ console.

President George Albert Smith:

Again may I suggest to the ushers that they encourage people to sit as closely together as possible so that those who are standing may, some of them, find seats. I am sure you will all be happy if you know that others are comfortable.

This is the closing session of the 120th semi-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. Every seat is filled and hundreds of people are standing. The Assembly Hall is filled with people and a great number are on the grounds listening in.

Of the General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve, who is in Europe in charge of the European missions; Elder Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physicians; and President S. Dilworth Young of the First Council of Seventy, who is in New England in charge of that mission.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over KSL at Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJM at Vernal, KID at Idaho Falls, and KGEM at Boise.

It will also be televised over KSL television station, channel 5.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the Tabernacle Choir singing, "Holy Art Thou."

The opening prayer will be offered by President Gordon S. Brewerton of Alberta Stake, Canada.

Singing by the Choir, "Holy Art Thou."

The opening prayer was offered by President Gordon S. Brewerton of the Alberta Stake.

The Choir sang "Give Thanks Unto The Lord."

President David O. McKay presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

George Albert Smith, 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 F. Richards

QUORUM OF THE TWELVE APOSTLES

George F. Richards	Harold B. Lee
Joseph Fielding Smith	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle

PATRIARCH TO THE CHURCH

Eldred G. 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	Clifford E. Young
Thomas E. McKay	Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Joseph L. Wirthlin, First Counselor
Thorpe B. Isaacson, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

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J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

J. Karl Wood
Joy Dunyon

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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
Roy M. Darley, Assistant	

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	Alma Sonne
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	Oscar A. Kirkham
Marion G. Romney	LeGrand Richards
Thomas E. McKay	Joseph L. Wirthlin
Clifford E. Young	Thorpe B. Isaacson
General Presidency of Relief Society	

GENERAL COMMITTEE

Henry D. Moyle, Chairman
Harold B. Lee, Managing Director

Marion G. Romney, Assistant Managing Director	
William E. Ryberg	Mark B. Garff
Roscoe W. Eardley	Leonard E. Adams
Paul C. Child	J. Leonard Love
T. C. Stayner	W. T. Lawrence

Lorenzo H. Hatch

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma N. Simonsen, Second Counselor

with all the members of the board as at present constituted

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 A. Hamer Reiser, First Assistant Superintendent
 David Lawrence McKay, Second Assistant Superintendent
 with all the members of the board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all the members of the board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, 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 George Albert Smith:

You have just participated in sustaining the General Authorities of the Church, and general officers. I wish all the world could see that one part of our program. I wish they could all be here and see this audience, as far as that is concerned. All those who represent

and direct the affairs of this Church are sustained by the members of it and everyone who is in good standing in the Church has the opportunity to manifest his or her pleasure or displeasure as the case may be.

These officers have been presented by President McKay. President George F. Richards, who is president of the Council of the Twelve, will now address us, and following him, Bishop Thorpe B. Isaacson of the Presiding Bishopric.

PRESIDENT GEORGE F. RICHARDS

President of the Council of the Twelve Apostles

My dear brethren, sisters, and friends, here present and on the air, I greet you in affectionate fellowship as sons and daughters of God, which we are, and pray God's blessings upon you, that the light of Christ may direct you in the straight and narrow way that leads to life everlasting.

LOVE OF GOD

When the hymn was announced in the afternoon meeting yesterday, "God So Loved the World," the thought occurred to me, that is the title of that which I desire to say when called upon to speak.

Completing the quotation:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

This represents the love of the Father for us, his children. Then I thought of another scripture:

. . . I lay down my life for the sheep.
No man taketh it from me, but I lay it down myself. . . . (John 10:15, 18.)

Greater love hath no man than this, that a man lay down his life for his friends. (John 15:13.)

Taking these two quotations together, we see the gift of the Father and of the Son to the world, of all that the atonement meant of mental and physical suffering in life, and in his death upon the cross, of which it can be said in truth, that as a gift to mankind it was the greatest ever given; a sacrifice, the greatest ever made; a service, the greatest ever rendered; a demonstration of love such as is possessed only by the Gods.

WORK OF CHRIST TRACED

I would like, if possible, for us to become better acquainted with our Lord and Savior, Jesus Christ, and his life's work, that

knowing him better, we might love him more, and loving him more, serve him better, and thereby obtain eternal life, God's greatest gift to man.

Quoting from Isaiah, 53rd Chapter:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Isaiah 53:3-6.)

Under the direction of the Father, he created the heavens and the earth and all things existing thereon, as attested by scriptures.

All things were made by him; and without him was not any thing made that was made. (John 1:3.)

And worlds without number have I created; . . . and by the Son I created them, which is mine Only Begotten. (Moses 1:33.)

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth. (D. & C. 14:9.)

Jesus Christ ministered as the God of this world from the beginning until he came to earth in the meridian of time.

And God spake unto Moses, and said unto him, I am the Lord;

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. (Exodus 6:2-3.)

Lift up your head and be of good cheer; for behold, the time is at hand and on this night shall the sign be given, and on the morrow come I into the world. (III Nephi 1:13.)

PHYSICAL APPEARANCE OF CHRIST

The following is taken from "Conscript Fathers." I quote:

In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a Prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate, the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but forked. In reproving he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None has seen him laugh, many have seen him weep. A man, for his surpassing beauty, excelling the children of men. (*Heart Throbs*, Vol. 1, page 425.)

The following pen picture of the Savior was written by J. A. Francis of Los Angeles and is just as true as if it had been spoken by one of the prophets:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompanies greatness. He had no credentials *but himself*. He had nothing to do with, in this world, except *the naked power of his divine manhood*.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him; another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed on the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was yet dying, and that was his cloak. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today he is the center of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as profitably as has *that one solitary man*."

PARALLEL IN LIVES OF SAVIOR AND JOSEPH SMITH

In the life and accomplishments of Joseph Smith, the Prophet, we see a strong resemblance to that of the Savior. When the Savior chose his twelve disciples, he chose them from the humble walks of life. It is the Lord's way.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought things that are:

That no flesh should glory in his presence. (II Corinthians 1:26-29.)

Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgements, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. & C. 124:1.)

Joseph Smith was born of humble parentage in an obscure village. He never went to college nor attended high school, but he accomplished in the short period of his life of thirty-eight and one-half years more than any other mortal man of his time, if not of all time. Joseph Smith and his brother Hyrum were martyrs to the truth. They were murdered in cold blood by a disguised and ruthless mob.

During the short life of the Prophet Joseph Smith he was instrumental in the hands of the Lord in the establishment of the Church and kingdom of God on earth as seen in vision by the Prophet Daniel. Through him the everlasting gospel in its fulness was restored, with all its gifts, blessings, principles, and ordinances, and the power and authority of the priesthood to administer the ordinances of the gospel to the children of men, who, by repentance and obedience, are prepared to receive them.

The works of Joseph Smith and the spirit that prompted them live on in the hearts and lives of his followers who are numbered by the hundreds of thousands now living and have influenced the lives of other hundreds of thousands who have gone to their reward.

More than a century has passed since the martyrdom of the Prophet, but his works and the spirit which actuated them are increasing in the earth. Many have died for the religion established by the Prophet Joseph Smith, and there are many thousands today who would do likewise if necessary. He gave his life for the cause and, like the Savior, sealed his testimony with his blood.

PERSONAL TESTIMONY

As a witness for the Lord Jesus Christ, I bear you my testimony that God the Eternal Father lives, a glorified and exalted being, having a body of flesh, bones, and spirit as tangible as man's, and that he has revealed himself anew to the world through the instrumentality of the Prophet Joseph Smith, whom he raised up to be the mighty Prophet of the last days; that Jesus Christ is the Son of God, the Savior and Redeemer of the world; that Joseph Smith was a Prophet of the Living God; and that the work in which we, as Latter-day Saints, are engaged is the gospel of the Lord Jesus Christ which all men must receive if they would be saved in the kingdom of God.

I bear this testimony to you and to all the world, in the name of Jesus Christ. Amen.

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

President Smith, and my dear brothers and sisters, the other day as we were attempting to guess our time when we would be called

upon to speak, Bishop Wirthlin spoke and said: "No man knoweth the day nor the hour," and he was not referring to the original passage of scripture, either.

GRATITUDE FOR CHOIR

I know we are all grateful for this choir today. I thought this morning when President McKay was giving the number of missionaries in the field, probably the choir should be included. The men of the choir furnished our music last night at the general priesthood meeting, and it was very beautiful, and this morning again their songs have been so appropriate. The choir comes here each week, each Thursday evening, and each Sunday morning early to practise. I am confident that we are all very proud of them. They are a choir of service. They are indeed a missionary choir, and I know we are grateful to the conductor, Brother J. Spencer Cornwall, and the fine organists and all the members of the choir, Brother Lester F. Hewlett, the president, and all those who are associated with him. We cannot think of the choir on Sunday morning without thinking of the Spoken Word by our beloved brother and friend, President Richard L. Evans.

STRENGTH IN PRAYER

As I look into this great audience, I feel very weak and very humble, and I pray that the Lord will help me. I have prayed to the Lord, not once, but many times the last few days, and I pray to the Lord first because I believe in prayer, and second, I pray to the Lord because I know of my weaknesses and I know of my incapacities, and I am very dependent upon the help of the Lord. I would feel sorry for anyone who would attempt to occupy this position if he felt in his own strength, that his own sufficiency, was enough. I will be very grateful to you if you will say a short prayer for me, because I need it very badly.

Sometimes I have wished that all of you could have this opportunity for just a moment, not because I think you would enjoy it any more than I do, but because it is indeed a humbling experience and certainly a sobering experience.

I have felt the prayers of this conference were very strengthening, indeed, every one of them. I have enjoyed the words of our brethren. I love them as men; I admire and respect them.

Prayer is indeed a privilege; it is indeed a blessing; and it is indeed a comfort. Prayer is not just a duty.

PAGEANT AT HILL CUMORAH

I had made some study and preparation to discuss a subject that I thought might be appropriate at this conference, but I am not going to give that talk. Instead, if you will pardon me, I would like to share with you an experience that I recently had at Hill Cumorah and the Sacred Grove at Palmyra, New York.

I am grateful for the privilege of being in Palmyra at the time the pageant was presented, entitled *America's Witness for Christ*. This pageant was presented by the missionaries, approximately one hundred and ninety of them, of the Eastern States Mission, under the direction of Dr. Harold I. Hansen of the Utah State Agricultural College faculty, and President George Q. Morris of the Eastern States Mission.

The pageant is the story of the Book of Mormon. The rustic setting of Hill Cumorah is the stage or the background of that pageant. The scenes are those of the Angel Moroni receiving his instructions from his father Mormon, the story of the Prophet Joseph receiving his instructions from the Angel Moroni, and other scenes of the Nephite and Lamanite people, the story of the Book of Mormon, and the great message of the Prophet Joseph Smith.

The pageant was held on three nights, Thursday, Friday, and Saturday. Thursday evening, the first night, the newspapers estimated that there were between twelve and fifteen thousand people who attended that pageant. The second night it was estimated there were between twenty and twenty-five thousand people who attended the pageant, and on the last night, the third evening, it was estimated that there were between twenty-five and thirty-five thousand people assembled to witness that great pageant.

NON-MEMBERS IN ATTENDANCE

We must keep in mind that probably ninety percent of that great gathering were non-members of the Church. To me it was great evidence that the prejudice and ill feeling, though not entirely diminished, was certainly at a low ebb. The newspapers of the cities in New York were very liberal, very courteous, and very praiseworthy of that great pageant.

The highway patrol of the state of New York estimated that there were thousands of carloads of people the last night who could not get to see the pageant because the parking lots and the highways were all congested. The police rendered us most excellent service.

The officials of those cities were very friendly. It was reported that one of the businessmen of Palmyra or Rochester stated that he thought the communities should assist by making contributions to the pageant, and they ought to make a collection and help finance that great pageant. Of course, our appreciation was expressed to them, and we told them this was not necessary; nevertheless it was the attitude that he expressed which we appreciated.

Hundreds of the homes there were opened to people. Many of our missionaries while they were there at Palmyra preparing for the pageant, stayed in the homes of people who were not members of the Church.

BLESSING SOUGHT

The pageant was scheduled for nine-thirty in the evening. The dates had been selected when the moon was not shining, because the

participants wanted darkness of the night on the hill. All the lights were turned off in that vicinity at the beginning of the pageant. At nine-ten every night those missionaries were asked to assemble at a certain wooded spot on Hill Cumorah, behind one of the large scenes, in the darkness. There was that great audience out in front, not knowing what was going on, but there those missionaries assembled every night at nine-ten, quietly, in a circle, huddled together, praying to the Lord that he would bless that pageant, that it would go forward without any interruption and that the audience would partake of the spirit of the pageant.

I remember the first night it started to rain about six o'clock. There was some concern whether or not it would prevent presentation of the pageant. It is all outdoors: the stage, the audience, and the scenes. I remember shaking hands with two fine young missionaries who had their pageant costumes on, and I said to them, as I shook hands with them, "I hope the rain will not spoil the pageant."

One of them looked me straight in the eye and he said: "Oh, Bishop, don't worry, the rain will not spoil the pageant. Nothing will spoil the pageant, because the elders of this mission have united our faith and called upon the Lord to bless this pageant that the message would go forward to the thousands of people who assemble to witness it."

Now some may call that simple faith, but I call that most beautiful, most humble faith. By the time the pageant was ready to start, the storm had ceased and the stars were out bright.

It was stated that no group of professionals in all the world could present that pageant as those humble missionaries presented it because their hearts and souls were in it and because they knew this story to be true. They were living that story; they were preaching that story; and for that reason great honor and credit is due those missionaries.

FAITH EVIDENCED

The audience was kept informed of the pageant proceedings by narrators who were speaking over a central loud-speaking system. Beautiful spotlights were flashed upon the different scenes on the Hill Cumorah. A commercial firm was employed to furnish the loud-speaking system, and a few of the Mormon missionaries who were mechanically inclined were assigned to help the technician with the loud-speaking system.

The last night the technician became very much concerned that the loud-speaking system might not continue to operate, and he told the missionaries he did not know what to do. There was that great audience of thousands of people. They could not follow the pageant without the loud-speaking system functioning, because some of the audience were a block away from the Hill and from the scenes. But as he became concerned, all he would have needed to do was to

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ask those missionaries, but he did not do that, so they took it in their own hands. They went out behind that truck in the wooded section of Hill Cumorah, and as we would expect, those missionaries knelt down and prayed that the Lord would see to it that the loud-speaking system would continue, and the loud-speaking system did continue until the pageant was over.

That kind of faith is the kind of faith that we have been hearing about the last few days here. That is the kind of faith that draws men close to God, their Eternal Father. May I quote from Alma just a word about that same kind of faith:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is that faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it. And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

May I digress here, just a little, to say to those teachers or to any philosophers or to any men who have to do with young people, that you never say anything or do anything knowingly or unknowingly that would shock that beautiful faith in the lives of young people. Conviction kindles conviction; faith promotes faith; and testimony inspires testimony.

Faith is one of the great principles of the Church. Faith is that which brought our forefathers to this country. I am grateful for the faith of my grandfather in Denmark where he accepted the gospel because he had faith in the Lord Jesus Christ.

The pageant closed the third night, and before that great audience, as they saw the last scene, four missionaries, in the darkness of the night, with a brilliant spotlight flashed upon them, stood on top of Hill Cumorah. They were dressed in beautiful long white robes and each of them with his bugle turned toward that beautiful monument of the Angel Moroni and played in unity, "An Angel From On High." Those thirty thousand people could not have witnessed that scene without their hearts being touched; it was one of the most thrilling yet touching experiences of my life.

CONFERENCE IN SACRED GROVE

Never in my life have I appreciated, probably, as I did that very moment what that beautiful story has meant to us as a people. The next day following that great pageant those same missionaries held their missionary conference on a beautiful Sabbath morning in the Sacred Grove. They had held two sessions there Friday and Saturday. Since their pageant was produced at night, they had their days for their conferences.

Saturday afternoon was devoted entirely to testimony bearing. Sunday morning's meeting was programmed; speakers were called

upon to speak; but in the afternoon it was not programmed, and the meeting started at one o'clock in the afternoon, with the idea that it would perhaps close by four o'clock, and we would thus get an extra hour of testimony bearing.

I wish everyone could have been in that Sacred Grove that beautiful afternoon as those elders, without wasting a minute's time or a second's time, came forward and stood by the microphone. There was no pulpit to stand by, so they stood there by the loud-speaker and gave their testimonies, one by one. Those three hours passed all too quickly. Four o'clock came, and as the missionaries had expressed the desire to bear their testimony in the Sacred Grove, they were not all through, and it was decided to continue the meeting until five o'clock, but at five o'clock they were not through and it continued till six o'clock. At six o'clock they were not through, and we continued the meeting until seven o'clock—until every missionary there had had an opportunity to bear his or her testimony. I think eighty-nine of them that afternoon bore their testimonies.

PRIVILEGE OF A MISSION

You could not have doubted that testimony if you had heard those young men and women. Some of them had been in the mission field only a month, and, oh, how they thanked the Lord for the privilege of that mission. I thought what a shame it would have been if any one of those boys or girls had been denied that mission, and I thought of the thousands of others who probably will want to go on a mission some day, and sometimes they are made to feel as if they cannot afford it. I hope some of us in the Church who have been blessed perhaps more than others with financial security and material things, will share it with some missionary who wants to go on a mission, and never let it be said that a boy was kept home from a mission because someone could not afford it.

As those missionaries came forward, I wished their fathers and mothers could have heard the great love they expressed for them. They truly love and appreciate you. Every one of them, without an exception, was so grateful for his father and mother, and many of them were sons and daughters of widowed mothers. Oh, how the gratitude came from their souls for the love of their widowed mothers. Some of them had experienced the loss of their father or mother while they had been in the mission field, but there was no evidence of bitterness. Every one of them acknowledged the hand of the Lord, even in that sorrow that came to them while they were away.

But there were some who pleaded with the Lord to bless their parents and their loved ones while they were in the mission field. I am sure that if you parents and the brothers and the sisters and the loved ones could have heard those boys, you would have tried harder to live as they are teaching. How they thanked the Lord for the blessings that had come to them. I was astounded at the strength

of their testimonies. Two or three of them had only been out two or three weeks, and how they loved their companions, how they loved their mission president, and the same thing could be said of all of the five thousand missionaries who are in the field today.

I do not see how the homes, the families, and the loved ones of those missionaries could help but partake of that same sweet spirit when they so humbly prayed for them. Many of them spoke to the Lord so kindly, acknowledged their shortcomings, and prayed to the Lord that he would help them overcome those weaknesses. I am sure that the Lord was looking down upon those missionaries with all of his tender mercy.

GOD'S PAY

As the day closed and every missionary had borne his testimony, I could not help but think of this poem, and I would like to read it as a tribute to those missionaries and all missionaries. It is entitled, "Who Does God's Work Will Get God's Pay":

Who does God's work will get God's pay;
No human hand God's hand can stay.
He does not pay as others pay.
But God's high wisdom knows a way;
And this is sure, let come what may;
Who does God's work will get God's pay.

At seven o'clock at night the sun went down—the shadows fell, and it seemed as if God in heaven had looked down and pronounced a silent benediction on the heads of all who were assembled in the Sacred Grove that day. Yes, it was as if those servants of the Lord had been able to lift up the corner of the veil and had a little glimpse into the eternities to come.

May God bless the missionaries all over the earth. May our homes and all of us partake of the spirit that they are privileged to enjoy, and I know and you know why they are privileged to enjoy that spirit. It is because they live so close to the Lord.

I know that the Spirit of the Lord was there in the grove that day. I know that sacred spot was the place to which the Prophet Joseph went as a boy and knelt down and prayed to the Lord, and there the Father and Son appeared to him. I know that those thousands who saw the story of the pageant could not help but receive some influence and inspiration for having witnessed it, and I am confident that they are hungering to hear more about it.

May the Lord bless us in our work that we may live as those missionaries preach. May the Lord bless us that we may have the Spirit of the Lord with us to guide us in our every act every day, I pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir and congregation sang the hymn, "For the Strength of the Hills."

ELDER HENRY D. MOYLE*Of the Council of the Twelve Apostles*

It was thirteen and a half years ago, my brethren and sisters, that the Great Church welfare program was given to us. I am certain that the Lord has been with us every day of those many years and has guided and directed the course which this program has taken.

PROGRESS OF WELFARE PROGRAM

My mind today goes back to one of the early meetings which we held, as I remember it, in Barratt Hall, when President McKay told us that we might not be able to see too far into the future as to the work to be done in this great field of endeavor, but that just like a locomotive engineer taking his train out of the station at night, that light which preceded the engineer and his locomotive was symbolic of what we would experience. I am sure that those utterances were prophetic because there has never been a time during those thirteen odd years when we have failed to have our way lighted at least a short distance ahead.

I am conscious that we may have made, and undoubtedly have made, mistakes in the program, both members of the general committee, presidents of stakes, and bishops of wards, but, generally speaking, our course has been straightforward and ahead. And as we review the work which we have accomplished, it satisfies us. We are conscious that the Lord has blessed us and that we have yet a work to do.

We have heard a great deal in this conference about our duties and our responsibilities in the Church. I am sure that we are a blessed people, that much has been given to us, and those who receive much are expected to give much. I would like to know how far we would have progressed in this program if all the bishops in this Church and all stakes of Zion had exerted themselves to the utmost from the beginning until now because we have accomplished what we have by the help of relatively few, whereas this program was intended for all. There is no one too rich and no one too poor in this Church but what he might have participated in this welfare program.

My heart goes out in gratitude to my Heavenly Father today, that the hearts of so many people in the Church have been touched. They have responded to this program, and they have given of their time and of their means, their talents, to further its purposes, and to give aid and sustenance to those who were in need.

HELP GIVEN GERMAN FAMILY

I received a letter not long ago from a family of Saints in Germany, a family who are dear to me because I, among other elders in

the Church, assisted them in establishing in their hearts the faith that was necessary to apply for baptism in this Church. In this letter from a widowed grandmother she reported that all of the male members of their family for four generations had been exterminated by the war, save one crippled grandson. They had one granddaughter who was ill. The doctors had told her, told the grandmother and the mother, that there was no chance for her life, that there was only one thing that would save her life, because she suffered from diseases incident to malnutrition, and that was to put her on a diet of cracked wheat.

It was not by chance that the prayers of this family were answered. They had been faithful in keeping the commandments of the Lord ever since they entered into the waters of baptism. They had found strength and courage to go forward and carry on in the absence of all their male members, because of those blessings and that consolation which came to them as a result of the prayers which they offered. The next day, after the doctor had pronounced this solemn decision, a welfare package arrived in that home; and when it was opened, the first thing they found was twenty pounds of cracked wheat which this welfare program had furnished.

I am sure that incidents of that kind could be multiplied a thousandfold in the lives of Latter-day Saints, not only in Europe but also here at home, and I wonder if there are any of us who would begrudge that which we have done, that which we have contributed towards this welfare program, when we realize what it has meant in the lives of the children of our Heavenly Father all over this earth. And I want to say we do not have to go to Germany or to any faraway land to find the benefits that have been derived from this program, for we find them here at home.

INGLEWOOD STAKE PROJECT

I had the privilege Monday of last week, after our quarterly conference in the Inglewood Stake, of going out near Venice to see a little project, a very humble project which a ward had instituted there under the inspiration and guidance of a bishop, who in very deed is a servant of the Lord. And there I found some elderly men, men who were not physically fit or qualified to participate in the activities of industry in competition with younger men. They were well past sixty-five, all of them. One man came up to me and told me that he was grateful for that opportunity. He told me that he had been a lifelong friend of my father. I thought that it might very well have been my father, in place of that man, receiving the benefits of this program, for there he was engaged upon this project, carrying out the details of it. In fact, he was really supervising it.

It consisted of nothing more than shredding newspapers, magazines, papers of all kinds, in a very simple machine which they had purchased second-hand. When they could not gather up enough

papers because of lack of trucks and facilities, they bought paper in order that they might shred it and bale it. And they were receiving forty dollars a ton for that baled paper and giving employment to a group of fine brethren. The interesting thing about it was how from small beginnings we can accomplish great things.

This brother, as a result of the work which he was doing there, and a life-long experience in business and in industry, was planning a new industry to employ other people. I am sure the day will come when that little ward project will become a stake project, or even a regional project. The benefits of it will be enjoyed by many of our brethren in other parts of the Church because it is one of those industries that could be copied in every big city and in many of the smaller ones.

They have paid for everything they have received out of the proceeds of the business itself, and they have made it profitable. So I drew from that experience this thought, that in the welfare program we need the experience and training of older men and of older women, and when they come to us in our projects to assist us, they are bringing to us something more valuable than that which we give them. It was evidenced right there by the work that this man was doing, and I know there are thousands of other elderly brethren who are fit and qualified to assist us in that same way.

FAITH INCREASED

We have had a great deal said at this conference—and I have thrilled with every word that has been uttered here by my brethren—about the necessity for our living the gospel, keeping the commandments of the Lord. I love President Smith's admonition for us to stay in the territory of the Lord and out of the territory of the adversary.

I wonder if there is any tangible way that we can show our faith in the Lord Jesus Christ and in his work better than we can when we are engaged in this welfare work, contributing of our time and of our means and of our talents to further the interests of those who may not be so fortunate or so young as we are at the moment.

It is my testimony to you, my brethren and sisters, that none of us can engage in this work and find ourselves in the territory of the adversary or under his power or under his dominion. This work cultivates and develops within the men who participate in it a faith in God.

We heard a testimony borne yesterday afternoon, after the afternoon session, in a meeting we held over in the welfare office, of one of the humble sons of Israel concerning the welfare work, and what had been accomplished by a little group of men, calling upon the Lord in humble prayer when they were in serious difficulty and did not know which way to proceed in the operation of that project, and the peace and the comfort and the satisfaction that came to them as a result of that prayer.

I do not know where we could find in this Church any instrumentality that causes men to turn their hearts toward God any more than by turning our hearts to our fellow men and becoming indeed concerned in their welfare. We profess a great love for our brethren and sisters in this Church. My heart goes out to all of you. I love you from the bottom of my heart. There is not anything that I have or anything that I might do to assist you in your lives and in your work that it would not be my pleasure to do. And I hope and pray that the Lord will give me strength and courage to go forward and to accomplish all of the desires of my heart and all that he has in store for me in your behalf.

WORK OF THE LORD

This work is true. It did not take me long to become converted to the welfare work. President Grant called me in one day and said: "Brother Moyle, we would like you to work in this welfare program." He did not ask me if I was converted, nor did he give me any time to convert myself, but I knew then and I know now that Heber J. Grant was a prophet of God, and when he spoke to me, gave me an assignment, I knew that that assignment came from God, and there was no such thing entered my heart as to question whether or not the prophet of God knew what he was talking about. So I immediately responded as I had been brought up to do all my life. I have never spent one moment of my life since that call but what I have been conscious of the fact that those of us who have been engaged in this welfare work have been engaged in the work of the Lord. We have been engaged in a work which has done much to instil in the hearts of men a testimony of the existence of God and the divine calling of his present-day prophet; and it was with no small degree of satisfaction that we received President George Albert Smith's blessings when he came to the presidency of this Church.

I felt as if I should go to him and tell him that it would be my privilege to resign and step aside if there was someone of his own choice or calling that he would like to take over the responsibilities that were then mine. And he simply said to me, "I want you to continue."

And so I have had the audible, the tangible, the conscious privilege of having two prophets of God tell me that the work in which we are engaged in this Church is that which the Lord would have us accomplish.

It is a further testimony to me that this work which was initiated under the instrumentality of the Prophet Joseph Smith is indeed the work of God. I know that the Prophet Joseph Smith was called of the Lord to open up this dispensation, the Dispensation of the Fulness of Times, and to give to all of us every blessing and every privilege and every power that it is right for man to receive, and we have received these blessings, my brethren and sisters. I know, as I know

that I live, that God lives, that Jesus is the Christ and that this work is his work, and that we are engaged in his ministry. I wonder, with this knowledge and assurance burning in our hearts, how we can fail, those of us who have been in attendance here in this conference today, to take to heart the advice and the admonition that has come to us from these inspired brethren whom I love, every one of them.

START WITH SIMPLE PROJECTS

I have this one word to say further about welfare before I sit down. Let us not wait until some great project comes into view or into our imagination which calls for a great expenditure of money, something that we can envision as paying all of our debts and obligations and meeting all of our assignments in the Church with little or no effort upon our part, some project that does not require any work on the part of the membership of the Church, something that we can hire done.

My brethren and sisters, those are not the kinds of projects we want. I would much rather start in with a simple, helpful project, and depend upon the Lord throwing light ahead of us as we proceed with that humble project, and inspiring us to enlarge it as he may see fit.

I think likely New York Stake has set us an example. They have a welfare project today which consists of producing shoe polish. Now that is a pretty humble activity, and still it has within it the right objective, the right philosophy. The stake has not called upon us for any money to assist in the establishment of that project. I can promise those brethren that if they stay true to their trust and are faithful in the performance of that humble project, that light will be given them in the manner and form in which they could expand in that great city where it has seemed to be so impossible to start any welfare work.

May the Lord bless us, my brethren and sisters, and may we go back home instilled and imbued with the idea that this testimony of ours of the divinity of the work in which we are engaged calls upon us to do something for our brethren and sisters here upon this earth, and that we may turn our hearts to the less fortunate and thus assist them, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President George Albert Smith:

If Brother Roscoe C. Cox, former president of the Hawaiian Mission is in the audience we would be glad to have him come to the stand. I may say that Brother Cox has been home, as have quite a number of the other mission presidents, for several years. We have tried to find an opportunity to hear from each of them from time to time, but there is insufficient time in three days of conference. We shall be glad to hear from Brother Cox.

ELDER ROSCOE C. COX

Former President of the Hawaiian Mission

I think that trip up here was the highest mountain I ever climbed, and perhaps the longest mile I ever walked.

Now what to report. I can report that it was July 4, 1942, that my family and I and the lady missionaries from the Hawaiian Mission and the then Japanese Mission arrived here in Salt Lake City. We had been whisked out of Honolulu, as it were, with very few people knowing of our departure. We were notified but hours ahead that space was available on one of the ships, and that we could go home.

We were happy to be back in Utah in that wartime, but we brought with us an eternal gratitude for the privilege that had been ours of serving in those lovely islands. They had been changed by the impact of war, but they still were lovely.

I can report that we were very fortunate in having several of the General Authorities visit us while we were in the Islands. We had President McKay and Brother Callis, and all the members of the Presiding Bishopric. One of the things that impressed me most during the three years we were there was a trip we made to Molokai, to the leper settlement, with Brother and Sister Callis. It was the first time Brother Callis had ever been in an airplane. He had refused to go on an airplane, but when we told him how impossible it would be for him to visit those lepers by any other means, he finally consented.

There, in a meeting we held in the well-kept chapel in that leper settlement, the judge of the village arose to bear his testimony. Minus his toes, and with the disease eating away at him, he said: "I thank God that I have the leprosy, because it brought to me the Gospel of Jesus Christ."

Up until the time he contracted that dread disease, he had not had time to bother about the gospel of Christ or about more serious things of life, and then he contracted that sobering disease. He knew the sores of that disease would pass away when his body passed away, as it has since done, but he knew he had something more eternal in the Gospel of Jesus Christ.

Another thing that few people knew about, that happened while it was our privilege to be in the Islands, was that the work of the Lord was established somewhat on the Island of Wake, where our Government had sent so many men to labor to build up the defenses of that island. One of those men was Brother Forrest Packard of Pocatello, Idaho. He stopped off in Honolulu on the way to the island, got a few tracts and a few song books. Later he wrote for more and for other Church literature.

I corresponded with the First Presidency. They authorized that a branch should be established on the Island of Wake. On the fifth of December 1941, I received a long letter from Brother Packard telling of the work that was being done there, and he told me that

on the following Sunday he would send me a full list of the membership. Two men, I think, had been baptized up to that time. And in that letter, Brother Packard said: "The men are mostly of the rough type, but since no liquor or beer is allowed on the island, they are forced to think more seriously of life and its meaning."

I would change just one word in that and I would say they are able to think more seriously of life and its meaning. He had a good congregation coming to our meeting, but the list was never received. The following Sunday is known to us as Pearl Harbor Day. Brother Packard spent some four years or more as a prisoner of the Japanese, but he furnished us with that one truth that I wish could go to every man and woman in this nation today, especially those who are seeking to gain a betterment of their condition through some way other than through righteousness. "Since no liquor or beer is allowed on the island, men are able to think more seriously of life and its meaning."

God has been good to me and to my family, very good. I trace a lot of it back to a day on the banks of the Kilauea Volcano. A group of us spent a night there when that crater was putting on a grand show. We got down and played with the lava. We gathered up the fine strings of lava, known as Paley's Hair.

In that group was President David O. McKay and Hugh J. Cannon. They were making a trip around the world. They had just come from China.

Morning came. When they were leaving, they shook hands goodbye, with some of us who were staying on for another hour or two. President McKay had gone, possibly two rods distant; then he returned, and again he took my hand, and looked through me, as only President McKay can look through a person, and said again: "God bless you, Elder Cox."

My brothers and sisters, there was a power in those words, a power as real as the power of that volcano on whose brink we stood, scarce twelve feet from the molten lava. Yes, there was a power greater, by far, than that of the volcano and more lasting; and God has blessed me.

Soon after that He blessed me with a companion who developed in his heart a love for the Japanese people and a desire to teach them. Later, he returned to the island, and started a Japanese Sunday School. The work resulted in the establishment of the Japanese Mission in Hawaii, now known as the Central Pacific Mission. Finally, he was called to re-establish the Japanese Mission over in the Islands of Japan. He has just recently been released. He is now in Honolulu, President Edward Lavon Clissold, formerly of Salt Lake City, one of the grandest companions that God could give to any missionary.

He blessed me with a life's companion, of whom President McKay said when he was recommending me to President Clark and President Grant: "I have been thinking of Brother Cox for

some time, but when I went down to Ephraim last Sunday and met Sister Cox, then I knew he was the man we wanted."

When the call came for us to go to Hawaii, it seemed miraculous that the Lord should bless us with a man to take over our business so that we worried not one moment on how it should be carried on. That man is now editing the Bear River Valley Leader at Tremonton, Brother Andrew N. Rytting.

And he blessed us with a mission secretary than whom there could be none better, who later succeeded me as Mission President, Elder, or President Eldred Waldron, now of Logan. He blessed us with a hundred eighty of the finest missionaries that were ever sent to any land, for whom I thank God. And he blessed us with the love and respect of those people.

O, how I wish that that same power that I felt on the banks of Kilauea, back in 1921, could be felt in councils between labor and capital and in the councils between nations today, for then I know that peace, lasting peace, could come to the world. And how I wish I could feel that same power today, as I say, God bless you, my brothers and sisters. Amen.

PRESIDENT GEORGE ALBERT SMITH

I am delighted with what has been said during this entire conference. The Lord has blessed those who have addressed us. He has blessed those who have furnished us with such delightful music.

We are almost ready to adjourn, and from this building and the adjoining building there will go men and women to many parts of the world.

You will find no other place in the world that is more peaceful or more comfortable or more delightful than here where we have been during the last few days, waiting upon the Lord with the assurance that when even two or three should meet together in his name, he would be there to bless them. Surely, we have been blessed.

WICKEDNESS IN WORLD

The world is sick. It is not the first time it has been sick. It has had a good many different experiences of that kind. Sometimes nations have had to be wiped out because of the wickedness of the people who live in them. The Lord, all down through the ages, has spoken to his leaders and teachers who are inspired, but when the world refuses to heed after it has been properly taught, it places itself in a position of saying to our Heavenly Father who owns this world—he is our landlord—"We do not need you. We will do just as we please."

Unfortunately, people who think that way do not realize how they are shortening their own experiences in life, and setting the stage for the sorrows that may follow.

Think of the condition of our own nation, with all the blessings that we enjoy; and yet men, women, and children are being distressed and annoyed because of the determination on the part of a few to have their own way. This nation does not belong to the people who live here. We are permitted to be citizens of it just as we are permitted to be members of the Church of Jesus Christ of Latter-day Saints. It is not our Church, and this is not our nation.

A BLESSED LAND

The Lord raised up men to frame a Constitution for this nation because it was his nation. It was his desire that the people here would be blessed, and there have been no people in all the world who have been more blessed than those who live in the United States of America.

We have every comfort that you can think of, every blessing that is enjoyed by people in any other nation, and then we have the privilege of worshipping Almighty God according to the dictates of our conscience because the Lord himself made that provision in the Constitution of the United States and in the framing of the laws that govern this nation.

I wonder if we appreciate that. Do we realize that we can lose it all just as we can lose it with any epidemic? If an epidemic of some kind, that we did not have a remedy for, was to break out among the people and increase and increase, it would be possible for this entire nation to be wiped out.

CARELESSNESS EVIDENT

Yet we are trifling with our Heavenly Father and his advice and his counsel. He gave to us his commandments through Moses, anciently, and he gave us advice and counsel in our day through the Prophet Joseph Smith that is intended to keep us in a frame of mind that we would honor God and keep his commandments, that we would love one another.

It does seem strange how careless we are when we realize we may be destroyed. Think of the atom bomb. If it is all that they say it is, it would be possible to wipe out one of our great cities with its millions of people in just a few moments of time.

Do we want that kind of thing? Are we going to continue contending for something of physical power and physical strength or are we going to the Lord and honor him and keep his commandments?

JUDGE NOT

I will read you something in the scripture I have here, something that will give us cause to think. It is so easy to criticize someone else, so easy to find fault, and sometimes we speak harshly of our neighbors and friends. Now this is what our Heavenly Father gave us in the days of Matthew. He 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?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? (Matt. 7:1-4.)

As a people we are advised not to be critical, not to be unkind, not to speak harshly of those with whom we associate. We ought to be the greatest exemplars in all the world in that regard. Consider the criticism today. Pick up your newspapers and see the unkind things that are being said by individuals about others, and yet many times the individual who is criticizing has a beam in his own eye and does not see at all clearly, but he does think his brother has a mote in his eye. I would like to call attention to that situation.

There is growing in our own country, really, a conflict between capital and labor, or may I say between the rich and the poor. What does the Lord say about things of that kind?

WELFARE PROGRAM

We have been told this afternoon about the welfare program, about how it is possible to help those who are in need. Since the war closed, this Church has imparted of its substance in very large measure to those who are in need. But all this time we have been just as well off, or better off, perhaps, than we would have been if we had not sent over 16,000 packages, 9000 quilts and 131 carloads of food and bedding and clothing to Europe to people who were needing it more than we needed it. We have not missed it.

The Lord gave a revelation to the Prophet Joseph Smith. He said:

Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness. (D. & C. 56:14-15.)

OUR SHORTCOMINGS

I thought when one of our brethren was talking to us and telling us of the little shortcomings each of us may have, and each of us has some, I am sure—some more than others—I thought how careless we are in observing the Sabbath day.

How careless we are about attending to our prayers. How careless we are in failing to thank the Lord for the food that we have so abundantly, I would like to say abundantly, and that there is no necessity for any man, woman, or child in the Church of Jesus Christ of Latter-day Saints to go without, for the Church is organized to help those who lack the necessities of life. There is plenty for all, and to spare.

GENEROSITY SHOWN

We have in the Church many wonderful individuals—and out of the Church many wonderful individuals. I heard of a case here just a few days ago of a man who had been informed that a child had polio and had to go to the hospital. The probability was it would recover but would remain ill for months or years. I am speaking of a man who is not a member of the Church of Jesus Christ of Latter-day Saints. He lives in this part of the world, however.

He was told of the situation, and that there was no way of obtaining what was needed. When he was informed it would take \$700 to provide treatment for this particular child, and it was not known where the money could be obtained, he said, "You get what is needed and send the bill to me."

The man was a wealthy man. He will not miss it. In fact, there is an old saying that has come down to us that they who give to the poor but lend to the Lord. This man has made an investment in the life of a child, and he has made an investment in his own happiness that will return to him great dividends.

Not all people who are well-to-do would think they could do that. They would say, "Get somebody else. Let us take up a collection. Get somebody else to do it."

ADVICE TO RICH AND POOR

This is what the Lord says further in that same chapter, and I am reading from the fifty-sixth section of the Doctrine and Covenants:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D. & C. 56:16.)

That is what the Lord says of the rich people who refuse to impart of their substance to those who are poor. But he says something just as serious to the poor man who is not doing his best. He says:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (D. & C. 56:17.)

That is the situation of many of our own brothers and sisters in America with all the blessings that we enjoy—better wages, better homes, better opportunities for education than have ever been known before. Yet we have today men who not only will not work themselves, but they also will not permit somebody else to be employed. They are not willing to earn their living by work, but they propose to take it from the rich man.

THE PURE IN HEART

So the Lord says of them, "Wo unto them," the same as he says of the poor. Then he said further, "But blessed are the poor who are pure in heart." There is quite a difference there,

. . . blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (D. & C. 56:18.)

They are those who have not the wealth of the world but still have life and being and intelligence, and who are anxious to do the thing the Lord would have them do.

He says further,

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth—

there will be more poor than any other kind, undoubtedly—

. . . and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen. (D. & C. 56:19-20.)

IDLERS AND LABORERS

That was the Lord talking to the Prophet Joseph Smith in our day in June 1831.

He has further said,

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:42.)

Now, my brethren and sisters, we have both rich and poor in our organizations. If we are poor, we can be worthy just as the Lord indicates here. We can be pure in heart and do our best, and he will not permit those who do their best to suffer for the necessities of life among the people who are in the Church of Jesus Christ of Latter-day Saints.

Our welfare program has been a wonderful thing, a program by which unemployed may be employed, and a way has been opened for men and women who cannot do much work but who can do something to be gainfully employed. How much better off we are when we are occupied with some reasonable work.

Consider the condition in the world, the number who are determined to take from the rich man not what belongs to themselves, but that which belongs to the others. God has permitted men to get wealth, and if they obtained it properly, it is theirs, and he will bless them in its use if they will use it properly.

I hope we are not going to become bitter because some men and women are well-to-do. If we are well-to-do, I hope we are not going to be self-centered and unconscious of the needs of our Father's

other children. If we are better off than they are, we ought to be real brothers and sisters, not make-believe. Our desires should be to develop in this world such an organization that others, seeing our good works would be constrained to glorify the name of our Heavenly Father.

We have had a wonderful conference. Where in all the world could you go to find such an organization, to witness such assemblies as we have had here on this block, this week? This is the Lord's house. This is the Lord's work. You have been addressed and advised and counseled by the servants of the Lord, men who are giving their time and the best they have in them—as has been indicated—some of them not well enough now because they have overworked. They are trying to do what our Heavenly Father would like all of us to do.

COVETOUSNESS

We must not fall into the bad habits of other people. We must not get into the frame of mind that we will take what the other man has. Refer back to the ten commandments, and you will find one short paragraph, "Thou shalt not covet." That is what is the matter with a good many people today. They are coveting what somebody else has, when as a matter of fact, many of them have been cared for and provided with means to live by those very ones from whom they would take away property.

We must not get into that frame of mind. Others may do that, but if we have the spirit of the gospel of Jesus Christ in our hearts, we will not be deceived in that regard.

We are told that we cannot serve God and some other master. We have to make our choice, and if we want to be the servants of God and the children of our Heavenly Father and earn his blessings, we must do it by honoring him and by keeping his commandments. Our feelings, and our love, if I may use that expression, should go out to all the world as far as they will receive it. We in our humble way, with the blessings of our Heavenly Father, go among them to teach them the gospel of Jesus Christ that will prepare them for eternal happiness.

SACRIFICE BRINGS BLESSINGS

I am grateful to you, my brethren and sisters, for the privilege of being here with you today. As I look into your faces and see this great audience in this, the Lord's house, I would like to say in the name of Jesus Christ, that our Father in heaven will bless you for whatever sacrifice you may have made to come here to worship. He will bless your families, and he will bring to you a richness of experience and light that you could obtain in no other way. That your sons and daughters may grow up to honor our Heavenly Father, I humbly pray.

The most precious of all the jewels that the Lord has bestowed upon any of us are our children, and we are responsible for them in

their tender years. The Lord says that the parents in Zion (or in any of the stakes which are organized) who fail to teach their children faith in God, repentance, baptism when eight years of age, the sin be upon the heads of the parents, not upon the schoolteachers, not upon the mayors and governors, but the sin be upon the heads of the parents. We must not suffer the effects of that sin in our lives.

Let us gather our families together when we return to our homes, and under the influence of prayer thank our Heavenly Father for our blessings and face our problems honestly and faithfully, with love in our hearts for all people, for the Lord says we must love our enemies as well as our friends. If we can learn to do that, we will be happy.

Now that peace and joy and comfort and satisfaction may abide with all of us who are here, with all the members of the Church wherever they may be in all the world, and with all our Father's children, that they may learn as a result of obedience to his commandments how to be happy in this life and prepare for eternal happiness is my humble prayer.

That is what the gospel is for, to prepare us not just for the comforts of mortality but for eternal happiness. That we may live to be worthy of these blessings, I pray, and I invoke upon you all the favor and blessing of our Heavenly Father this day and henceforth in the name of Jesus Christ, our Lord. Amen.

President George Albert Smith:

The Tabernacle Choir will sing the concluding number, "By Babylon's Wave." The closing prayer will be offered by President George R. Woolley of the American Falls Stake, Idaho, after which this conference will adjourn *sine die*.

Any messages that have been brought in will be broadcast at the close of this meeting.

The choir's music for today's sessions of the conference has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ for the morning session and Alexander Schreiner at the organ for the afternoon session.

I would like, on behalf of this wonderful audience and the other audiences that have assembled here, to express appreciation and gratitude for this wonderful choir that has been our greatest missionary for many years and continues to be. I am sure you all join with me in invoking upon them the favor of the Lord for their unselfish service and for the fine thing that they have done all these years by broadcasting to the nations of the earth, because their message goes far across the ocean to other places.

I want to express my appreciation to the ushers and to those who have made it possible for so many people to have comfortable places to sit. I want to express my appreciation to the people who have taken care of this block and who have kept it beautiful so that

when people come here they see something they do not see in other places. Think of our blessings, brethren and sisters, and remember them and let us evidence our appreciation of them as the days go by.

This evening the Deseret Sunday School Union will hold their conference in this building at 7 o'clock and all who desire to come are invited to be present.

Again, God bless you and peace, sweet peace, be in your hearts and in your homes, I humbly pray in the name of Jesus Christ. Amen.

The Choir sang, "By Babylon's Wave."

President George R. Woolley of the American Falls Stake offered the benediction.

Conference adjourned *sine die*.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, October 1, at 7:00.

The Tabernacle not being large enough to accommodate all the brethren of the Priesthood who came to the meeting, the Assembly Hall was also filled with men of the Priesthood who enjoyed the services by means of television.

The choral singing was by the men of the Tabernacle Choir.

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided and conducted the services.

President J. Reuben Clark, Jr.:

President Smith telephoned a few moments ago saying that he felt he ought not to come tonight. He sent his greetings to you, his message of love and affection and expression of a sincere hope that he would be able to be with us tomorrow.

President McKay was to preside tonight but I think probably he has been delayed in a traffic jam. If our streets were twice as wide maybe we never would get here.

The singing during this session will be by the men of the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

The opening song by the Choir and congregation will be "Do What Is Right," after which President Rulon P. Peterson of the Lake View Stake will offer the opening prayer.

Singing, "Do What Is Right."

The opening prayer was offered by President Rulon P. Peterson of the Lake View Stake.

The men of the Tabernacle Choir sang the hymn, "O My Father."

President J. Reuben Clark, Jr.:

This is a great gathering. As we look out over this sea of faces and see the crowd in the doorways and standing and sitting in the aisles, we all feel that this is the greatest meeting we have ever had. I do believe that tonight in the matter of numbers, we have the largest number the Church has ever seen. There is no other place in the world where this could occur, because in no other place in the world could there be a body of Priesthood of this size holding the Priesthood of God.

I shall have something to say a little later so I shall say no more now.

Elder Eben R. T. Blomquist will please come to the stand. Brother Alma Peterson, if he is here, former president of the Danish Mission, will please come to the stand now, and President E. Bentley Mitchell of the Tahitian Mission.

It is unnecessary for me to tell you brethren that the Priesthood we hold is of two branches, the Aaronic and the Melchizedek, and we will ask the president of the Aaronic Priesthood, Bishop LeGrand Richards to come to speak to us now.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

Just as soon as I can get my breath I will start. Brother Ivins tells the story of a deacon who was called, extemporaneously, to speak in one of our stakes. He stood up a minute and switched from one foot to the other and said, "Brothers and sisters, I am just stalling for time." Then he preached a nice sermon on the Word of Wisdom. He then looked at them and said, "I have surely put myself on the spot, haven't I?"

DOES THE GOSPEL FIT?

Now brethren, I am happy to be here; I am happy in my work in the Church; I love the brethren, and I love the Saints. I have the privilege of interviewing a good many missionaries as I travel from stake to stake, and I always ask them how they feel about going on a mission and how the gospel fits them. I say, "When you go into a store to buy a suit of clothes, it either fits or it does not fit. Does the gospel fit you? How do you feel when you hear the Prophet Joseph Smith's story of having gone into the woods to pray, and having seen the Father and the Son and what transpired there? Can you accept all of that; do you believe it? Do you believe that John the Baptist came and conferred the Aaronic Priesthood upon Joseph and Oliver and that Peter, James, and John conferred the Melchizedek Priesthood? And that Elijah, Elias, and Moses brought the keys of their dispensations; does all that fit?" When they say it does, then I say: "Then you know that we do not have just another Church—we have the only true Church."

I feel that the most important thing in our teaching in this Church

is to try to impress upon our people the truth of the gospel, and I want to tell you from my experience that I do not think they have to be old men and old women to know the gospel is true. I have more young people at our conferences tell me they know the gospel is true, than the older ones, and I believe them.

On the day of Pentecost, Peter called the people to repentance and they were pricked in their hearts and said, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And I know the promise is unto our children, and they can know the truth of the gospel through the gift of the Holy Ghost. I am not quite so much worried, sometimes, about the children as I am about the older folk.

EZEKIEL'S CONTRIBUTION

I attended a Sunday School class not very long ago, and they were considering the life and mission of the prophet, Ezekiel, and the brother in charge of the class proceeded to say that we did not know very much about Ezekiel. Then he told a little about the condition of the world at the time Ezekiel lived, but said nothing about his teachings or prophecies. He was about to close the class. I very seldom say anything in a Sunday School class when I am there, but I said, "Brother So-and-so, were you going to close right at that point?" He said, "I thought so, is there anything you would like to add?" I told the class that Ezekiel had made one contribution to this great Latter-day cause thousands of years ago, that no other prophet had made, for it was he who gave us the knowledge that there were two records to be kept, not only one of Judah and his posterity, but one of Joseph and his posterity, and save for Ezekiel we would not know that there was to be another volume of scripture, and I said that it seems to me we ought to capitalize on what Ezekiel left us.

MISSIONARY EXPERIENCES

It reminded me of when I was in the mission field in the Eastern States. Into one home I went, the man was not a member of the Church, and every time I would leave he would say, "I believe I have been a Mormon all my life, but did not know it;" but I could not get his wife to come in and listen to me. She would go into the next room and iron. You know ironing is a quiet job. I do not need to tell you that I usually take my "loud-speaker" along with me, just in case, and I made sure she heard all I had to say. The last visit I made there I said, "Mrs. McDonald, you would surely honor me if you would come in today and listen to me." She finally consented. I said, "You may never see me again in this world." We had just started our discussion and in walked her son from Harvard College. She said, "My boy, you are just in time. You take this book," because I had her take the Bible to follow me, "and you show

us how this man is trying to lead us astray." I took one hour and a half and I closed my Bible. The discussion that day was on the House of Israel, the new land the Lord had promised to Joseph, the ultimate final gathering in the latter days, and the two records to be kept; and I turned to her son from Harvard and said, "You tell your mother how I am trying to lead you astray, will you please?" He said, "Mother, this man is not trying to lead you astray, he is teaching you the truth." Before I left she said, "Mr. Richards, even if I do not believe all you say, there is something about you I cannot help but like. Will you pray with us before you go?"

In that same city we were holding a street meeting, and the Gospel Hall people were holding a convention a short distance away. They adjourned their meeting to come and try and break up ours. I said, "You men would like to be gentlemen, wouldn't you?" As I recall, there were about sixteen ministers there that night. I said, "You give us twenty minutes to finish our meeting and then we will stay thirty minutes and listen to you." I said to the crowd, "Won't we?" There were between two and three hundred there, and they indicated they would. During their thirty minutes they painted the Prophet Joseph as black as anybody could. "Why," they said, "if you would let them, the Mormons would bind the Book of Mormon in the same cover with the Bible and ask us to take it and like it." I did not like to see that meeting close right at that point, so I stepped up to this minister and said, "You would not mind if I made an announcement before the meeting closes, would you?" He said, "No, go ahead." So I turned to the crowd and said, "If you will come back next Tuesday night at 7:30 we will tell you why we bind the Book of Mormon in the same cover with the Bible and ask you to take it and like it." And I said, "Bring your Bibles along with you because you will not need them after next Tuesday night if you are not willing to accept the companion volume of scripture. Ezekiel said the Lord would bring forth the record of Joseph which He would join to the record of the Jews and the two should become one in His hand." When they came that night, and the crowd was larger than the previous one, I said, "How can any of us stay the hand of God from bringing forth the record He has promised?" As I remember we sold sixteen copies of the Book of Mormon that night.

Well, I have had so many experiences that I cannot understand why we cannot plant the truth in the hearts of our people until no outside thing or movement in the world can have any influence with them. We have so much more to offer than any other church in the world.

I was out tracting in that city one day and I had been to a particular house several times when the lady of the house said, "Mr. Richards, what are you trying to do anyway, are you trying to make Mormons out of all of us?" "Well," I said, "I will tell you one thing, I will never ask you to join the Mormon Church," and that seemed

to put her mind at ease. Then I said, "If I could show you where you could trade a dollar for five dollars, I would not have to ask you to do it, would I?" After I had been home a few months I received a letter from her calling me "Brother Richards." She said, "I decided to trade the dollar for five dollars. I was baptized a member of the Church last Friday night."

I think that any elder in Israel who cannot make Mormonism look better than five to one had better get hold of the scriptures and go to work and study the gospel.

I was in The Hague, Holland, and was invited into the home of the owner of a large furniture store. His associates were all business men. I cannot take the time to tell you how I got there, but I was there by invitation, and I was there to discuss a certain subject of the gospel—the universal salvation of man, including the work for the dead. This happened to be a Bible class and they spent a night each week studying together. They all had their Bibles and they turned the class over to me. After having discussed this subject for about an hour and a half, I closed my Bible and there wasn't anything said for a few minutes. Finally the daughter of the house turned to her father and said, "Father, I cannot understand; you always have the last word to say on everything and tonight you have not said a word." He said, "My daughter, there isn't anything to say. This man is teaching us things we have never heard of before and he is teaching them to us out of our own Bibles." And he did not have anything to say.

Well, why don't we teach these things to our children until they become like the Rock of Gibraltar, founded upon a faith that cannot be moved?

ETERNAL MARRIAGE

You take our principle of eternal marriage and the eternal duration of the marriage covenant. I have had similar experiences in teaching this principle. I spoke on this subject in Quitman, Georgia, and I took the statement from Brother Rulon Howells' book, "Do Men Believe What Their Church Prescribes?" and read what other churches prescribe on this subject. There is no church I have ever heard of that believes the marriage tie or the family unit will endure beyond the grave. We cannot imagine anybody being satisfied with a religion like that unless he is like the lady I met back in New Bedford. I tried to teach her this principle and she said, "I'll tell you, Mr. Richards, if there is any marriage relationship beyond the grave, I'll take chances on getting something better than I have now." (Laughter.) "If I live with my husband until I die, I think I will have done pretty well."

As I say, I spoke on this subject in Quitman, Georgia, and at the close of the meeting a Baptist minister came up and introduced himself and told me who he was. I said, "Did I misquote you," because I had read of the belief of the Baptist Church on this subject. He said, "No, Mr. Richards, it is just like you say, we do not all

believe all the things our churches prescribe." I said, "You do not believe it either. Why do you not go home and teach your people the truth. They will be glad to receive it from you, and they are not yet ready to accept it from the Mormon elders." That was all I could get out of him. He said, "I will see you again."

The next time I went to Quitman my picture appeared in the paper, because I was president of the mission, and when I went up to that little church he was waiting for me. I said, "I would be glad to know what you thought of my last sermon." He said, "Mr. Richards, I have been thinking about it ever since and I believe every word you said, only I would like to have heard the rest of it." You know I never quite get finished on a subject, the clock travels too fast. This principle is not difficult for even ministers to accept when you explain it to them.

I was at the Manti Temple recently with my father, and President Anderson, who is here tonight, told of a minister who had visited the temple grounds a few weeks ago. When he heard our story of our belief in eternal marriage and the eternal duration of the family unit he said, "You know, I had two of my young people come to me recently, and they wanted me to marry them for time and all eternity," and he said, "I did it. I thought that was the kind of marriage we all ought to have, but they do not teach it in their churches."

I spent an hour and a half in the study of one of the most prominent ministers in the United States. He died a few weeks ago, and at the time of his death he was chaplain of the United States Senate. While I was in his study we discussed this subject. He said, "Mr. Richards, our church does not give us any hope that there will be a continuation of the marriage tie or the family unit beyond this life, but in my heart I find stubborn objections." Then he used this illustration, and it was better than I could have given him. I have used it since, myself. He said, "When you take the kitten away from the cat, in a few days the cat has forgotten all about the kitten, and when you take the calf away from the cow, in a few days the cow has forgotten about its calf; but when you take the child away from its mother's bosom, though she lives to be a hundred years old, she never forgets the child of her bosom. I find it difficult to believe that God created love like that to perish in the grave." But he could not tell his people that from the pulpit because he could not hold his job and teach them Mormonism.

I want to tell you that we have so much more than any other church that five to one does not begin to show it. Why do we not get into the hearts of our boys and girls and our men and women so that no power under heaven will have the power to take them away from this Church.

God bless you in the great work you are doing, I pray, in the name of Jesus Christ. Amen.

ELDER EBEN R. T. BLOMQUIST*Former President of the Swedish Mission*

I am reminded tonight of forty-one years ago, I arrived as an immigrant boy in Salt Lake City. It was conference time, October. As we left the train and walked up the street, we came to the Temple Block, and people had gathered here by the hundreds. I shall never forget when I came into the Tabernacle. I heard the beautiful music. I looked at the Apostles, the prophets of God. A dream had been realized; the longing to come to Zion and participate had been fulfilled.

Four years ago in October conference, I sat and listened and everyone who spoke referred to the tremendous missionary work that was before us. Missionaries would be sent all over the world again, to the north and south, and so forth, thousands of them. Silently within my heart I prayed that I would be given an opportunity to go back to my native land and preach the gospel of Jesus Christ.

A few days later I received a call from President McKay asking me to come to his office, and then I was asked, together with Sister Blomquist, to go to Sweden. I shall never forget the feelings that came over me.

It was a wonderful and interesting experience to go back to Sweden. Sweden had not been at war. It was neutral. It had been at peace with the world. Things were in a fine condition there. We had only a few local missionaries, but there was a longing desire within my heart that the little land which was part of the Swedish Mission, Finland, should also have a fairer chance.

President Benson, who presided over the European Mission, came over to Sweden. He was the first Apostle that had been there for a number of years, and how the people loved him. They stood by the door and wanted to shake his hand. He was loved by all of them.

We traveled to Finland, and there up in the northern part was a little group of the Saints, that had been there for many years, gathered together. Early one morning Finland was again re-dedicated and opened for missionary activity.

It did not take very long until we started to hold meetings, and people came by the hundreds, yes, by the thousands, and listened to the gospel message. In most places we did not have large enough places or homes to meet in, so people would stand up for two and three hours and listen to our message.

We did not have any literature in the Finnish language. We had it in Swedish, and so there was a matter of using two interpreters, very often, one from English to Swedish, from Swedish to Finnish, so a fifteen-minute sermon would take about forty-five minutes, but the people listened.

There was hardly any room to be had for our Elders, but two

people became interested. They asked if they could come to Sweden. We did not have very much room over there, but I took my private office, put in a couple of beds, so this couple could come over to Sweden, have a room in which they could stay, and our Elders could use their room over in Helsingfors, Finland. Thus the work started.

These fine people that came to Sweden thought they had been treated so nicely that they wanted to do something for the Church. They had a very fine friend over in Finland who was a good translator, and he started to translate, but he said: "I will have nothing to do with the Church, or nothing to do with the Mormons." His father-in-law was a theologian and a teacher at one of the universities, but he started to translate, first a series of tracts written by Doctor Widtsoe and later those written by Brother Charles W. Penrose. And as he was translating these tracts, he tried, he wanted to find something wrong with them. He read the Articles of Faith, the Book of Mormon and the Doctrine and Covenants. He wanted to find fault, but a year later, as we visited in Helsingfors and we were about ready to turn over the mission to a new Mission President, as Finland had become an independent mission, he told me how he had studied the gospel, how he had tried to live it, and now he was positive that this was the gospel of Jesus Christ, that Joseph Smith was a Prophet of the true and living God.

I said: "Would you like to tell this congregation here tonight of what you have found?"

He did. The next day he was baptized into the Church. He is now the First Counselor to the Mission President.

You would like to know, perhaps, what happened to the folks that came to Stockholm. Well, they are also members of the Church and he is a member of the Branch Presidency.

It was a matter of opening up new branches, and we have at the present time, forty-four in Sweden. Now we have had approximately a hundred and twenty-five missionaries. The work has gone forward. The elders have gone into new places, and there they have borne their testimonies and, strange as it may be, after they have been in a little town for a month or two they have made friends and shortly after that they have baptized new folks into the Church.

The ministers of the different churches have found that we have been very successful, as through the kindness of the First Presidency and the General Authorities, we have been able to purchase six buildings over in Sweden which we have renovated and made into fine, beautiful chapels. We have these buildings located in the finest locations in the best part of the cities, and most of them are surrounded with a beautiful little park, with trees, lawn, shrubs and flowers.

The missionaries have done a most excellent work, and I should not forget now to bring greetings from your boys and girls over there. They are wonderful missionaries. They are doing an excellent job.

I have been asked several times since I came home, "How is the

political situation in Sweden?" I like to tell you that Sweden in itself is a beautiful country. It is like the Garden of Eden, flowers, forests, lakes, and beautiful, orderly cities, and wonderful people.

"Are you now scared of the Russians?"

The people over in Sweden are not concerned about the situation very much. They have maintained a neutral quality, because of their strategic position.

"But aren't many things socialized over there?"

Yes, things are over-socialized over there. When I left Sweden I had a little taint of liberalism in me, but I want you to know that it has been taken out of me, because I have seen where we can socialize things so much that it becomes rather bad instead of good.

I could tell you about how you can get a building renovated over in Sweden. I could tell you that if you want to put in a little stove that you cannot put in yourself, though you could do it in fifteen minutes, but you would have to have five or ten inspectors come and see first where you are going to put it and then spend two days in putting it in.

Now I hope that the day will never come when we shall so have our liberties taken away from us that we cannot do a little task at home but must have somebody else do it for us.

I should say something about socialized medicine. Many have asked me regarding it. We have some of the finest hospitals that could be built any place in the world, and I want to tell you that the people enjoy being sick. And I want you to know that people enjoy short hours. They enjoy forgetting to work.

Now I want to bear you my testimony that I was happy when I again saw the stars and stripes, when I saw the Statue of Liberty. And as I came into the New York harbor, I sent up a silent prayer that the land of liberty should always remain the land for which God has prepared it.

May God grant that each and everyone of us may follow the leadership of this Church. As I have listened during this conference I have felt how these men of God have stood before us and said, like the prophets in the days of old, "Come, let us get together," like the Prophet Isaiah said, "Come, let us get together."

May God grant that we may continue to be faithful, and that these wonderful Saints who have come from all over the world may find Zion within them, and Zion here.

I thank you for the kindness that you have extended to the Saints that have come from Sweden. They are wonderful people and you will be blessed for everything that you have done. The other day a sister came to me and said: "I have a letter here from President Widtsoe, and he is welcoming me here, and then he has said, 'Is there anything that we can do for you to help you?'" My, what a service, what a love, and what a great thing the Welfare Program is.

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

President J. Reuben Clark, Jr.:

President Blomquist is one who has some familiarity with the problems that must have faced Sweden in this war, with Russia on one side and German-occupied Norway on the other. I would like to tell you what the leader of the Salvation Army in Sweden said to me when he was here. I commented on the remarkable skill which Sweden must have exercised in order to keep out of this turmoil and he said, "Well, we think we were inspired." I confess I do not see how they could have done what they did do without, for some reason in the purposes of the Lord, they had inspiration.

We will next hear from Brother E. Bentley Mitchell, former president of the Tahitian Mission.

ELDER E. BENTLEY MITCHELL

Former President of the Tahitian Mission

I must confess, my dear brothers, that I am more than overwhelmed as I stand here in the most important gathering of men in the world today, in this gathering of the priesthood of our Father in heaven.

Before I start, I would like to make this one comment that henceforth and hereafter, I shall try a little harder to be a law abiding citizen. Henceforth when I come to conference I will make a little more effort to find a seat.

Five years ago, at the October conference, I had the privilege of attending these meetings, and not long after that I departed for the islands of the sea, and it was necessary, unfortunately, that my family should remain behind for a period. For nine long months I waited in Tahiti for the war to end, for transportation to be made available, that my dear wife and children might join me there.

I would like to thank my Father in heaven and to bear witness before you, the priesthood of this Church, of the gratefulness of my heart for the privilege that our Father in heaven and the leaders which he has called to preside over this Church, gave me and my family when we were called to the Tahitian Mission.

I labored there some three years and seven months, from 1930 to 1934, and I left there a portion of my heart with those fine people of the Pacific Islands, those fine Polynesian people, and of course we were happy to return. For eighteen long months we labored in the mission without the benefit of the help of the elders of Zion, and then, as the war was finished and transportation became available, we had the privilege of greeting, in our mission, the first four missionaries to return after the war had ended.

I would like to pay a tribute also to those fine brethren who labored in the Tahitian Mission with us. If we did have any success as we labored there, that success was due to the fine support and to

the marvelous missionary boys that labored with us. I think I am safe in saying that no finer boys ever went out into the mission field than those elders who labored with us. I know that the Lord will bless them richly and abundantly for their fine efforts, for the great work that they did there.

For many years the Church had not been permitted to labor in some of the islands of the Society group, and we were fortunate and blessed by the Lord in being able to reopen that portion of the mission, Tubuai the first place where the gospel was preached in the Pacific Islands by Addison Pratt and others who were sent out by Joseph Smith. We were able to reopen that portion of the mission after nine long years, and it was most gratifying to go back there and find that our people had remained, for the most part, true to the faith, and that they had throughout those long years maintained their activities in the Church, and they had maintained a prayer in their hearts that some day the Lord, in his goodness, would return the missionaries from Zion to them.

We were also very fortunate in being able to obtain property on which could be erected a fine new chapel and other facilities for the use of the Tahitian people. For many long years that need had existed. The Lord blessed us and we were able to purchase property on which to build a fine new building. That building is almost completed now, and it will be the best missionary that the Tahitian Mission ever had.

I remember one time going over to the Island of Bora Bora by plane to meet with some of our Saints over there and to discuss with members of one of the other religious groups there the possibility of sending missionaries to that island, and though those people had never seen me before, when I stepped from the plane, the first thing they said was: "Good morning, President Mitchell, how is the building program coming? How soon will our new building be completed?"

Those people were not members of the Church, but they looked to the Church with a great deal of anticipation, and the Church in the Tahitian Mission is before the eyes of all the people. We were fortunate also in having the good will of the government there. We had the cooperation and the respect and the good will of several of the governors who were there during our time, and most particularly did we find the blessing of friendship with the governor who is there at the present time. He very kindly extended us an invitation to return to Tahiti to stay as long as we wanted. And he came down to the wharf when we left, and he placed a garland of flowers on my neck and asked that sometime I might come back.

Well, now, that is the work of the Lord, brothers. It was not anything that we did of ourselves. The Lord blessed us, and I want to bear that testimony to you.

We were fortunate in being able to commence the work among the Chinese of Tahiti, of which there are 18,000 living there, and

since last October there have been some forty-five full-blooded Chinese people join the Church in Tahiti, the first in Tahiti in any large numbers, and they are the finest young people that we have in the Tahitian Mission. They are sincere, they are honest, they are clean, and the Church means everything in the world to them.

I see my time is up, but I cannot sit down without bearing my testimony to you, that I know that this is the true and the living gospel, and that I know that these leaders who sit here are inspired men of God. I know, brethren, through the experience that the Lord has blessed me with, that great joy and satisfaction can come into our lives through service, and I ask humbly that my Father in heaven might yet see fit to use me in the service of his children here upon the earth.

It is a glorious thing to labor in the mission field, and I shall ever be grateful for it. I bear my testimony to you, in the name of our Lord and Master. Amen.

The Choir and congregation sang the hymn, "Now Let Us Rejoice."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

I am sure that everyone present feels to say sincerely in his own heart, thank the Lord for the spirit of the brotherhood of Christ. I am overwhelmed at this vast audience. I believe it is the largest Priesthood meeting held in the history of the Church. We sense even though dimly that the strength of Zion is to "put on the authority of the priesthood."

I pray for the inspiration of the Lord, and for your sympathy while I attempt to say something which will be of interest and value to you leaders of Zion.

"EVILS AND DESIGNS"

One of the most significant statements in the Doctrine and Covenants, one which carries with it evidence of the inspiration of the Prophet Joseph Smith, is found in the 89th Section of the Doctrine and Covenants:

In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation . . . (D. & C. 89:4.)

METHODS OF TOBACCO INTERESTS

"Evils and designs which do and will exist in the hearts of conspiring men. . . ." The purport of that impressed me in the twenties,

and the thirties of this century. I just ask you men tonight to recall the methods employed by certain tobacco interests to induce women to smoke cigarettes.

You remember how insidiously they launched their plan. First, by saying that it would reduce weight. They had a slogan: "Take a cigarette instead of a sweet."

Later, some of us who like the theatre, noticed that they would have a young lady light the gentleman's cigarette. Following this a woman's hand would be shown on billboards lighting or taking a cigarette. A year or two passed and soon they were brazen enough to show the lady on the screen or on the billboard smoking the cigarette.

I find here a clipping which I set aside in the early thirties, which corroborates this idea. This is 1931:

It is well known that the cigarette manufacturers are after the young women and girls, now. They say there are twenty-five million of these in the United States, and if they can popularize smoking among them, they will be able to increase their sales from three billions, six hundred million dollars annually to six billion dollars. This is their claim and their aim.

CIGARETTE ADVERTISING

Now, it is common to see beautiful young women depicted on billboards, and in the popular journals advertising certain brands of cigarettes. "Last year three of the large cigarette manufacturers, we are informed, spent fifty-four million dollars in advertising their wares. This is probably a greater outlay than has ever before been spent to popularize any kind of merchandise.

"There is hardly a dead wall in the country or a railroad right of way that escapes the cigarette posters. The revenue from one Broadway, New York, billboard covering the front of a building, it is said, exceeds the rent for the building itself.

"The radio has become one of the most successful means of advertising cigarettes. Attractive programs are presented, not for the purpose of entertaining the youth, but for the purpose of enticing and encouraging them to reach for a cigarette.

"Parents meekly submit to this and later deplore the fact when their children are hopeless cigarette addicts."

I may be wrong, but I thought I saw an indication recently that *conspiring* men now have evil designs upon our youth. Keep your eyes and ears open, to observe if they are not taking the same steps now to get our young men as they did to entice women to use that vile weed. You know that:

Sin is a monster of such hideous mien,
As to be hated needs but to be seen,
But seen too oft, familiar with its face,
We first endure, then pity, then embrace.

CONFIDENCE IN YOUTH

Lest you might think from what I am going to say in giving some statistics, that I am losing confidence in the youth, I want to say here that my confidence in them is unshaken. Every week I sit with my brethren and hear recommends from you bishops, of young men and young women to go on missions. While there are some whom we think you should not have recommended, the great majority of these young men and young women are the noblest in the land. They are not addicts; they are not seeking evil ways; they have high ideals.

The young men, even the boys in Sunday School, particularly those in the Deacons Quorums, Teachers and Priests, and girls of corresponding age, are a credit to the parents, a credit to the Church. As an illustration, out in Uintah recently, I had the privilege of dedicating three church edifices. I learned from the president of the stake that many people had "given their all."

EXAMPLES OF DEVOTION

I have heard that expression in other places, and took it at first that it was just an exaggerated expression of devotion. But when I learned on this occasion of a widow who had given all she could possibly give—others, each of whom had sold their last cow, and others who had taken the tax money that had been saved, then I began to realize that there was something in that phrase. And the whole thing was climaxed by the following incident.

The ward was putting forth every effort to finish the meeting-house, but it was unpaid for. They needed more money. I am not sure that young boy's father is in the Church. I think he is, but he would not contribute, and I have to imagine the devotion of his mother. But this young boy, about fourteen, had saved money by shining shoes, washing automobiles, doing odd chores, and had saved a hundred and fifty-nine dollars.

He had heard of a recent call for more contributions and said to the president of the stake who was cashier of the bank: "I need the nine dollars, but I wish you would take the hundred and fifty and give to the bishop to help pay the cost of that meetinghouse."

"But," said the president, "you cannot afford it."

"Yes, I can."

He gave his hundred and fifty dollars as a contribution. Several months passed and the ward needed more money, and that young boy out of his meager savings gave a total of two hundred and twenty-five dollars.

An entire group of the lesser priesthood taking turns in shifts carried every brick from one old meetinghouse over to the new.

Well, I could multiply incidents of the devotion of the youth, so I have not lost confidence in them, but, we must not close our eyes to the approaching wolves who would ravish the flock. We must not close our eyes to the fact that there are conspiring men who would pollute young boys, and girls of corresponding age for sake of increasing profits. I have these things in mind as I read you the following statistics:

A VICE TO BE SHUNNED

I think tobacco is a vice which should be shunned as the bite of a rattlesnake. When I say that, I am not unaware of the fact that though seemingly there are some young men who can use tobacco without serious injury, there are many others who are poisoned, their character weakened, and their health undermined by the ingredients of the cigarette. The Lord has said that tobacco is not good for man. That should be sufficient for Latter-day Saints.

Too many of our boys are tampering with cigarettes. I do not like to hear tobacco programs on the radio. Young people say: "Well, they are the best we have." Of course they are, because tobacco interests can pay the highest salaries and get the best actors, and singers to further their evil "designs."

REPORT ON DELINQUENCY

I have been favored recently, as I have told you once before, in receiving a monthly report of the young people who are arrested in Salt Lake County. Note from the following how many delinquents are users of tobacco:

In *January* there were 94 fingerprinted. Eighty of these were tobacco users, and sixty-eight used liquor. Twenty-two of them belonged to our Church; thirty to the Catholics, twenty-seven to the Protestants, and fifteen no religion at all. There were five deacons, three priests and five elders among them.

February there were seventy-one fingerprinted. Fifty-six used tobacco and fifty-one drank liquor.

March, eighty-eight. Seventy-eight tobacco users, and seventy-four drinkers.

April, there were a hundred and four. Eighty-seven used tobacco, eighty-six used liquor.

May, ninety-three. Seventy-five tobacco, sixty-seven liquor.

June, ninety-four. Ninety-two tobacco users, eighty-six whiskey.

July, one hundred and six. Ninety-four tobacco users, eighty-eight liquor.

Out of the six hundred and fifty, five hundred and sixty-two used tobacco, five hundred and twenty drank liquor.

TOBACCO AND LUNG CANCER

Recently there came to this city a gentleman who has been specializing on cancer, Dr. E. L. Winder, Department of Surgery, Washington University School of Medicine, St. Louis, Missouri. He is attached to the National Cancer Foundation and is one of the most eminent men in cancer treatment in the country. He spent a few days here in Salt Lake City the week of August 29th.

He came to the laboratory in which Dr. George R. Hill, Jr., works, because the company who employs him had published a paper on arsenic content of tobacco smoke. This gentleman stated that he had come to Utah to make a study of lung cancer since he had heard that cigarette smoking is appreciably lower in Utah than in any other state, "because Mormons do not smoke." He reports that lung cancer, virtually unknown a hundred years ago, and occurring only rarely in 1912, is today taking the lives of more men than any other type of cancer. More than twenty percent of the cancers attributed to men are lung cancers. They have been endeavoring to find out why this increase in lung cancer, and have found the answer—cigarette smoking, definitely and unmistakably so.

He has personally investigated over five hundred cases of lung cancer and says that in every case but four, these men have been smoking cigarettes, from one pack to two packs a day, for some twenty to thirty years. And then he adds: "That percentage is far too great to be meaningless."

He says that the average patient of lung cancer dies at fifty-two years of age, and that the average lung cancer lasts only thirteen months before proving fatal.

He interviewed eleven or twelve Mormons who call themselves "Jack-Mormons," having lung cancer, and found them in every case but one, a man seventy-four years of age, to be heavy smokers.

Dr. Hill asked him if he had found similar cases among women. The doctor answered, "No, but I look for a very great increase in lung cancers among women in the next ten or fifteen years."

DRINKING ON INCREASE

Liquor drinking is increasing. In Salt Lake County we have reports from seven of these liquor stores. From June 1st to 5th of 1948, one store that week—note only about four days—sold \$62,381 worth. The corresponding week this year \$72,000. June 14th to 19th, \$65,900, practically \$66,000. And this year, correspond-

ing week \$78,900, or \$79,000. The increase in the first week was \$9,700, the second \$13,000, the fourth, \$4,000, the fifth, \$3,000, the sixth, \$12,000, seventh, \$19,000, eighth, \$13,000, and in August \$10,000.

"In consequence of evils and designs which do and will exist in the hearts of conspiring men, I have warned you, and forewarn you ..."

Now, we do not want to condemn the unfortunates, but we do want to warn our boys and girls against these evils. We must not shut our eyes to the fact that all this smoking and all this drinking is not done by those who are non-members of the Church. Even if we have only a small percentage, it is worth our while to be on our guard and try to save our boys and our girls from these evils.

RESULTS OF ALCOHOLISM

A young man who, addicted to drink, became an alcoholic, and finally took his own life in a New York hotel, left his last will and testament as follows:

I leave to society a ruined character. I leave to my parents as much misery as they can bear. I leave to my brothers and sisters the memory of a misspent life. I leave to my wife a broken heart. I leave to my children the memory of a drunkard's name.

James L. Gordon, by whom this is quoted says this ought to be written on the memory of every youth who is prone to say to himself, "I can drink and I can let it alone."

OBLIGATIONS TO YOUTH

Some of our foolish girls, here in the city particularly, are becoming addicts to nicotine. We should warn them, labor with them, not drive them from us, bring them into our Mutuals, our Sunday Schools, and into our socials where they may mingle with those who cherish higher ideals. I want to tell you, brethren, that we cannot with impunity sit by and be satisfied with having the best of our boys and girls come to auxiliary and priesthood meetings and let the others go unvisited.

If parents are failing in guiding the youth then it is the duty of ward teachers and priesthood quorums and auxiliary teachers to supplant in the lives of these children the love which they are losing perhaps because of broken homes.

PREVALENCE OF DIVORCE

If I had time to give you the number of these young people who have been fingerprinted who come from broken homes, you would see where one source of this evil lies. Divorces are altogether

too common in our Church. I hope the time will come soon when there will be no divorce granted, no sealing cancelled, unless that couple first come to a member of the priesthood, stake or ward, and try their best to avoid a separation.

STANDARDS OF SERVICEMEN

Now I conclude with a reference to the standards of our boys during the war. Many of them, under difficult conditions, proved themselves strong enough to resist the temptations. Only today a returned soldier came and put this into my hands with the remark: "I collected this while overseas during the war years."

No matter what else you are doing,
 From cradle days through to the end;
 You are writing your life's secret story,
 Each night sees another page penned.
 Each month ends a thirty page chapter,
 Each year the end of a part;
 And never an act is misstated,
 Nor even a wish of the heart.
 Each morn when you wake the book opens,
 Revealing a page clean and white;
 What thoughts and what words and what doings,
 Will cover its surface by night!
 God leaves that to you, you are the writer,
 And never one word will grow dim;
 Until someday you write the word "finish"
 And give back your life's book to Him.

God help us as men of the priesthood to keep the lives of our boys and girls pure and white, that they may return, with us, back to the presence of our Father in heaven, worthy of the welcome, "Well done, thou good and faithful servants," I pray, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Are you bringing the figures, Bishop? I thought there were so many, perhaps they could not count them. I always question these figures.

Tonight, October 1, 1949, there are here in the Tabernacle, including the baptistry and the vestry, 10,082; in the Assembly Hall, 2,307; a total of 12,389. On April 1, 1949, (last conference), there were in attendance 12,392. I think we have the extra three here to-night, and so we're as many as were at our April meeting.

In October, 1948, we had 10,275 in attendance. The doorways and hallways are packed, the Assembly Hall is overflowing, many are on the outside unable to get in.

We are hoping that sometime, before too long a period goes by, we shall be able, somehow, to provide a hall that will seat all of you brethren that want to come.

POWER IN UNITY

Brethren: We have had a glorious meeting. The time is getting late. I am not going to say very much. I do want to repeat my theme song, which is brought to my mind every time I stand before this great audience of priesthood. If, brethren, you could only know what your power would be if you were really and truly united, you would not delay a day in reaching that unity.

Now, unity does not consist merely in words, or professions of loyalty; it consists in actual acts. We must see eye to eye, and we must act accordingly. Bishops and presidents of stakes cannot—and have unity in the Church—decide that they have a special situation which requires special treatment. There are the same basic passions, the same basic problems, everywhere in this broad land. They have been with men from the beginning. Now, there seems to be at the moment, or for the year, or for the years, a resurgence of the evil part or side of men, but there are no new passions, no new ambitions, no new greeds, no new thirsts for power, no new cruelties. It is all the same old story.

WAY TO HANDLE SIN

When we think that our present condition is something new and that we can tamper with it, when we think that we can approach it by some other means than have been proved effective in the past, I fear we may be fooling ourselves. Somebody says, I believe, that when you have a thorn the thing to do is grasp it, like this, not toy with it in your hands or you get hurt.

It is my belief that there is only one way to handle sin and that is to take it by the throat and throttle it. Now, I do not mean that you go around killing people; I do not mean that you should throw them out of the Church; I do not mean that you should be unkind, unsympathetic, uncharitable, but the Lord does not look upon sin with the least degree of allowance, though he has all charity for the individual sinner, whom he tries to win back.

I had thought before conference began that I might say something about the great council of heaven, the part Lucifer played in it, but we have handled Lucifer pretty roughly this conference; and the story of the grand council has been told two or three times. President Hunter gave us a very elaborate version of it today.

SATAN'S PLAN

To my mind, as I read the scriptures, the thing boils down rather simply. I do not know whether Satan was offering a new plan or whether he had offered it before, but it sounded as if he thought it

was a new plan. Satan offered the Father to take over all the spirits in the great council and save them all. Nobody was going to be lost, and all he asked of the Father was that the Father abdicate. He did not use that word. Maybe it is not used up in heaven, but we know what it means down here. The Father was to turn all of his power over to Satan, was to disappear, get out of the picture.

The Son apparently had been organizing worlds before, interpreting the passage in the Book of Moses, where the Father said to Moses: "Worlds without number had He created; by His Only Begotten Son had He made them."

The Son proposed he would take it over and apparently do as he always had done, give all the power and the honor and the glory to the Father. There was no suggestion of abdication.

What Satan wanted, quite evidently, was the full possession, ownership, of this creation of spirits that is involved in the peopling of this earth; so he tried to get them by gift, and that being denied, he is following along and trying to get us through the commission of sin. If we sin sufficiently we become his subjects.

As I read the scriptures, Satan's plan required one of two things: Either the compulsion of the mind, the spirit, the intelligence of man, or else saving men in sin. I question whether the intelligence of man can be compelled. Certainly men cannot be saved in sin, because the laws of salvation and exaltation are founded in righteousness, not in sin.

We grow only by the things we overcome, our failings that we put under foot. We climb up, get on top, one after the other of our failings, till in the end, if we are righteous living, all of our failings are under our feet, and that is what salvation and exaltation require.

CHASTITY

I thought that I might conclude the few remarks I want to make tonight, by some statements which I have written out, because I wanted to be fairly sure of what I said regarding chastity. And I want to say I approve of all that President McKay has said regarding my belief in the substantial purity of the great bulk of our people. But this devil is out amongst us, there is no question about it. It is just as real as though there was an army of invasion of mortal men. So what I have written has been written in broad terms, but I want you to understand that what I say as including my firm belief that the great bulk of our young people are clean.

The Ten Commandments contain two provisions I wish now specially to note: "Thou shalt not commit adultery. Thou shalt not covet thy neighbor's wife."

It seems to me that the besetting sin today is sensuality, sex perversion, sex indulgence.

SEX DESIRE

There is some belief, too much I fear, that sex desire is planted in us solely for the pleasures of full gratification; that the begetting of children is only an unfortunate incident. The direct opposite is the fact. Sex desire was planted in us in order to be sure that bodies would be begotten to house the spirits; the pleasures of gratification of the desire is an incident, not the primary purpose of the desire.

Remembering that fact, many problems will disappear, particularly the one presented by these who seek full gratification without begetting children.

Our art, literature, drama, movies, television, music, the ads in magazines—in great part run to sex. It seems to have become the uppermost thought in many minds. It colors their whole lives. This is all wrong. A mind engrossed in sex is not good for much else.

UNCHASTITY TOO COMMON

Unchastity is too common. It is in our schools, from the graders up. It is in our business houses and industrial plants. It is too large a part of our ordinary social life.

Parents are grasping at straws in an effort to hold their children. The cry is raised that the Church needs a book on sex. But what should such a book tell? Already the schools have taught sex facts *ad nauseam*. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. It is said these courses tell enough about the generation of human beings to enable the youth, largely, to escape parenthood. Books are written, courses are given about courtship and marriage. To what point? We have not too far to go to get to the heathenish abominations and practices of the pre-Christian and early Christian times, against which the Lord again and again lashed out to ancient Israel and to early Christians.

BE CHASTE

A word on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproduction processes, in order to keep clean. Be chaste because God commanded it. That is all there is to it. "Thou shalt not commit adultery," said the Lord at Sinai, and he has drawn no fine distinctions such as some would like to draw between adultery and fornication. The Lord used the words interchangeably.

SEX IN MARRIAGE

As to sex in marriage, the necessary treatise on that for Latter-day Saints can be written in two sentences: Remember the prime pur-

pose of sex desire is to beget children. Sex gratification must be had at that hazard. You husbands: be kind and considerate of your wives. They are not your property; they are not mere conveniences; they are your partners for time and eternity.

CULTIVATION OF MODESTY

If you would be chaste, as God has commanded, then avoid conduct and practices that arouse the passions. A wise and pure boy or girl, one that wishes to be clean, will not "pet," nor "neck," nor "love-play," nor practice any other undue physical familiarity, by whatever name known. At best, these are gross and provocative indiscretions; at worst they are the preludes to certain and, too frequently, planned transgressions. These are all uncleanly in the sight of the Lord. If youth will abandon these, if it will decently re-cloth itself, and cultivate modesty—a largely lost virtue—it will be a long way on the road to chastity, which will bring untarnished happiness here and eternal joy in the hereafter.

And what I say to youth, I say to you young married people who are said to be, in many cases, far too lax in your morals. What may unchaste parents expect from their children, except unchastity.

EVILS OF DIVORCE

And with all this unchastity comes the great evils of divorce which is increasing amongst us at a wholly undue rate. The Lord has made clear from the beginning that these things are not pleasing in his sight.

May the Lord bless us. May we be on guard. There is no such thing with us as transgressing today, confessing tomorrow, paying the price, and then transgressing the next day all over again. That is not the gospel of Jesus Christ.

God bless us and help us to guide the youth. Again I pay tribute to the youth, the clean youth, and the great bulk of them are, but this danger is amongst us. It will not do to think it, or hide our eyes to it. O, brethren, be a unit in fighting sin, in sustaining those who are placed in authority, from the highest to the lowest, in the Church. Be a unit in clinging to the fundamental principles of the gospel, that God may bless us, I humbly pray, in the name of Jesus. Amen.

The men of the Tabernacle Choir sang "Discovery."

President Jesse A. Udall of the St. Joseph Stake offered the closing prayer.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Saturday afternoon and Sunday sessions and furnished the choral music

for those sessions. J. Spencer Cornwall directed the singing of the Choir.

The Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes, with Sister Florence Jepperson Madsen, director, furnished the choral music for the Friday sessions.

The music of the *Tabernacle Choir and Organ* broadcast, Sunday morning, 9:30 to 10:00, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ console, and the spoken word was by Richard L. Evans.

The music for the General Priesthood meeting was furnished by the Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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