

One Hundred Seventeenth

SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 4, 5 and 6, 1946

With Report of Discourses



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Printed in the United States of America

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

The One Hundred Seventeenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1946.

The general sessions of the Conference were held at 10 a.m., and 2 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened Saturday evening at 7:00. A report of the services at the Priesthood meeting is not included in this Pamphlet.

Through the courtesy of Radio Station KSL of Salt Lake City, KSUB of Cedar City, and Station KID of Idaho Falls, Idaho, the proceedings of the general sessions of the Conference were broadcast for the benefit of the general public.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services at each of the meetings, with the exception of the Saturday morning session, which services were conducted by President J. Reuben Clark, Jr., First Counselor in the First Presidency; and the Saturday afternoon session, which were conducted by President David O. McKay, Second Counselor in the First Presidency.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

Of the Council of the Twelve Apostles: George F. Richards, Joseph Fielding Smith,* John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball,** Mark E. Petersen, and Matthew Cowley.

*Patriarch to the Church****

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

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

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

* Elder Stephen L Richards absent because of illness.

** Elder Ezra Taft Benson in Europe, presiding over the European Mission.

*** Elder Joseph F. Smith, Patriarch to the Church, absent because of illness.

**** Elder Bruce R. McConkie was sustained as a member of the First Council of Seventy at this Conference to succeed Elder John H. Taylor, who passed away May 28, 1946.

OFFICERS AND OTHER AUTHORITIES PRESENT

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

Members of the General Committee, Church Welfare Program.

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

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.

Mission Presidents: David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Graham H. Doxey, East Central States; Francis W. Brown, Central States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; Samuel E. Bringhurst, Northwestern States; Octave W. Ursenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Ralph William Evans, Navajo-Zuni; Lorin F. Jones, Spanish-American.

FIRST DAY

MORNING MEETING

The first meeting of the Conference was held Friday morning, October 4, at 10 o'clock. President George Albert Smith presided and conducted the services.

Every available seat in the great auditorium and galleries was occupied, and in addition many were standing in the aisles and doorways.

President George Albert Smith:

This is a beautiful sight, the Tabernacle filled to capacity.

This is the opening session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the great Tabernacle on Temple Square in Salt Lake City.

There are on the stand this morning all of the General Authorities of the Church, except Elder Stephen L. Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

Elder Joseph Anderson is the Clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and at 2:00 p.m., will likewise be broadcast over KSL, and also the two services on

Sunday at 10:00 a.m. and 2:00 p.m. These same sessions will be broadcast over KSUB at Cedar City, and KID at Idaho Falls will broadcast the 10:00 a.m. sessions each day. The Priesthood meeting on Saturday evening will not be broadcast.

The singing today will be by a combined chorus of the Relief Society Singing Mothers of the Jordan Valley Region. Sister Florence Jepperson Madsen is the conductor, and Elder Alexander Schreiner is the organist. The first song will be; "I Will Exalt Thee, O Lord," by Harrison.

The opening prayer will be offered by President Alando B. Ballantyne of the Southern Arizona Stake.

The Relief Society Singing Mothers of the Jordan Valley Region sang: "I Will Exalt Thee, O Lord."

Elder Alando B. Ballantyne, President of the Southern Arizona Stake, offered the invocation.

The Relief Society Singing Mothers sang: "O Lord Most Holy," Franck.

PRESIDENT GEORGE ALBERT SMITH

I have sometimes said to my friends in different parts of the world, when referring to these great gatherings, the annual and semi-annual conferences of the Church, that they will see no other spectacle like them in all the world, and I believe this to be true.

UPLIFT OF GENERAL CONFERENCES

These conferences offer the opportunity for the officers of the Church from all parts of the world to meet and to become acquainted with one another, and to be edified under the influence of the Spirit of the Lord. Fortunate are we that those who came to this valley in an early day erected this splendid structure. There is not anything like it to be found elsewhere, a building that will make comfortable approximately ten thousand people in which all can hear the speaker. Of course with our modern devices, we can hear very well.

We come together, not just to visit, not just to be seen; but as sons and daughters of the Living God, we assemble in his name, and he has never failed to fulfil his promise made of old, that when two or three shall meet together in his name, he will be there and that to bless them. And so we look forward to these gatherings every six months and have joy in being able to go back to our homes with the statement that the Lord was with us, and blessed us, and we enjoyed the power of his Spirit.

EARLY CONFERENCES

Of course this is only a little handful of the membership of the Church of Jesus Christ of Latter-day Saints compared to the great

number that belong to it. The first conference of the Church was held on June 9, 1830, and there were eighteen present. The second conference was held a few months later with about the same number present; then the first annual conference of the Church was held June 3, 1831, just one year later, and there were present in that conference forty-three elders, ten priests, and ten teachers, making a total of sixty-three present.

In those days the meetings were held for the officers of the Church, and the public was not generally invited to attend, but later in Nauvoo, it became customary to invite the public, and from that time on, each six months, the membership of the Church of Jesus Christ of Latter-day Saints have been invited to meet with the Lord in a general conference of such a character as the one we assemble in this morning.

As I look out into this congregation and see the men and women who are here, I recognize those that I have known, many of them from my childhood. I have been in many of your homes and have been entertained most graciously, when I have been visiting the stakes of Zion and the mission field. Every once in a while we are able to get together here and enjoy the companionship of one another, and more than that, to feel the power that comes from our Heavenly Father in fulfilment of his promise that he will be with us.

UNSATISFACTORY CONDITION OF WORLD

The conditions in the world today are anything but desirable. After nearly six thousand years of teaching by the Lord through his prophets, the world is still in a pitiable condition, with about two-thirds of the population not accepting the God of Abraham, Isaac and Jacob. They have their own deities whom they worship, their own false gods who have kept them far from the truth during the centuries that have elapsed. Of the other one-third of the population of this world, so-called Christians, about fifty percent do not have membership in a church or if enrolled, they are inactive, so that it leaves a small portion of the people of the world who have, after all these years of advice and counsel, taken advantage of their opportunities. Unless the people of this world hasten their repentance and turn to the Lord, the conditions that we have recently passed through in this great world war will be intensified in wickedness and sorrow. So this morning, my dear brothers and sisters—and I speak that word “dear” with all my heart—I am grateful for your fellowship and your companionship. As we meet together, how thankful we ought to be, how grateful our souls should be when we contemplate our surroundings and our wonderful opportunities!

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4.)

was written about two thousand years ago.

SPIRIT OF MISSIONARY SERVICE

The gospel of Jesus Christ was restored in the year 1830, after centuries of darkness had passed. When the call was given, the missionaries of the Church of Jesus Christ of Latter-day Saints went out into the world—not to criticize others, not to find fault, but to say to our Father's other children:

Keep all the good that you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.

Under that ministry, beginning, as I have said, in that conference when there were only sixty-three members of the priesthood present, there have been thousands upon thousands of missionaries; more than seventy thousand have gone out into the world, and in love and kindness they have gone from door to door saying to our Father's other children:

Let us reason with you; let us explain to you something that we are sure will make you happy as it has made us happy!

That is the history of the missionary work of the Church with which we are identified. Today we have missionaries scattered in many parts of the earth; some of them are in the armed services and rejoicing in their testimonies, they have been glad to divide the truth with those with whom they came in contact.

SHORT WAVE BROADCAST TO JAPAN

Just a few weeks ago I was invited to have a little visit with some of our servicemen who are in Kyoto, Japan. One of our brethren here in the valley telephoned me he had a licensed shortwave station and said, "If you will come down, Brother Smith, I will let you talk to the men and women in the armed services who are absent from their homes and are now over there serving the Government of the United States." I did not know just what it was going to be like. I went to his little station, and after a moment or two he called a station and talked back and forth with the man at the other end. That was the Philippine Islands, so he said: "We are not visiting with you today. We are going to visit Japan." Then he switched from there to one of the other islands in the Pacific and told them the same thing. And then when he was ready, after a little conversation with the station in Japan, he said: "Now, Brother Smith, there are two hundred and three members of the Church that will hear your voice as soon as you speak."

So I stood there for fifteen or twenty minutes and talked to them of the blessings of God bestowed upon them, of their lives being preserved during a terrible war, and of the love of those who are here waiting for their return. I urged them to keep the com-

mandments of God and assured them that there was no other road to happiness but by keeping the commandments of God. I encouraged them to retain the fine records that they had already made and to come home clean and sweet to their loved ones with the favor of the Lord upon them. When I had finished, they took their turn, and several of these men said: "Thank you, Brother Smith. It has been a great encouragement to us to hear a voice from the tops of the Rocky Mountains, one that some of us are familiar with, and to know that you are thinking of us and are anxious for us. We will not let you down."

I thought that was a beautiful experience, and that is just one of many that we have. Personally, I have traveled more than a million miles in the world to divide the gospel of Jesus Christ with my fellowmen, but that was the first time I ever delivered a religious address to a congregation seven thousand miles away. Short-wave broadcasting will continue to improve, and it will not be long until, from this pulpit and other places that will be provided, the servants of the Lord will be able to deliver messages to isolated groups who are so far away they cannot be reached. In that way and other ways, the gospel of Jesus Christ our Lord, the only power of God unto salvation in preparation for the celestial kingdom, will be heard in all parts of the world, and many of you who are here will live to see that day.

We are here today as a great family waiting upon the Lord. I see people in this house who are farmers, mechanics, who are active in the various pursuits of life. I see those who represent us in Washington and at home. I am glad to see here those who represent us as officers in our city. We are all sitting under the same roof, without differences, all having the same opportunity, and if we have come with the Spirit of the Lord resting upon us, each of us will be fed the bread of life, not by the individual who speaks, but by the Lord who gives voice.

CONTRIBUTIONS OF RELIEF SOCIETY SISTERS

I want to congratulate this fine group of singers who have sung for us thus far. It is lovely to know that our sisters are so interested in the work of the Lord. I did not have the pleasure of being in this hall yesterday, but I am informed that there were as many women here in this building as there are today, or nearly so. The sisters are active. I would like to say to you husbands, fathers, and brothers, these women in the Church of Jesus Christ of Latter-day Saints are a great strength to the Church.

Yesterday the great national Relief Society of the Church, the first great women's organization and the oldest now in existence, met in conference. Their representatives were here from all parts of this country and other countries, just as anxious to be what our Heavenly Father would have them be as we who are here today.

REWARDS OF MISSIONARY WORK

I am lifted up in my heart today as I look into the faces of my brethren. Some of them have been in the mission field for many, many years. They have remained away from home and reared their families. They are back to visit with us in conference, and ready to go again if they may be needed. That is the spirit of the gospel of Jesus Christ. A mission president who had been away from us about ten years was released and came home recently. He and his wife reared their three children down in the South Pacific among the descendants of Father Lehi. When he came home, he was glad to come back to this marvelous country that we live in and to associate with his family; and then when the matter of going into the mission field was talked about briefly, he was ready to turn around and go right back.

That is the spirit of the gospel of Jesus Christ, to labor without a salary, to labor without the comforts that we sometimes have at home, but to labor for the salvation of the human family, to bring our Father's other children to a knowledge of the truth. The great reward that missionaries expect as the result of these years of service is to have the companionship of these men and women that they have brought into the Church in the world, the companionship of their own families that they love, right here upon this earth throughout the ages of eternity.

I would like to say to you mission presidents that you are doing a wonderful work. The Lord has blessed you and magnified you, and the work of the Church has only just begun. All of us may have to go again and again into the mission field, but it is the one way that we can lay up treasures in heaven and be sure that they will await us when we go to the other side.

PRAYER FOR SAINTS

May the Lord add his blessing. May we so live that every day of our lives the world will be better for our having lived in it. May we so live that our neighbors and friends will be constrained to seek after the wisdom of our Heavenly Father and his righteous purposes and thereby gain happiness, not only here but hereafter.

I pray that in our hearts and in our homes there may abide that spirit of love, of patience, of kindness, of charity, of helpfulness that enriches our lives and that makes the world brighter and better because of it.

I pray that we may continue to rejoice together under the influence of the Lord here until the end of the conference, and when that time comes that we may go to our homes renewed in our determination to keep the commandments of the Lord, that our happiness may be perfected as a result of our righteousness. If we will do that, then our visit here will not have been in vain. On the contrary, it will be a tremendous blessing to us.

I pray that the Lord will bless you in your hearts and in your

homes. I pray for those of our people who are isolated in distant lands, far from the organized wards and branches of the Church, many of them almost alone in great communities. I pray that the Lord will bless them and that they may feel today the influences that we enjoy here, and in the due time of our Heavenly Father that they may be permitted to "come out of her," as the Lord indicated his people should do, prior to the winding-up scene when this earth will be cleansed and purified by fire, when all mortality will be taken away and only those who are prepared to dwell in the celestial kingdom under the guidance of our Heavenly Father, under the leadership of our Lord and Master, Jesus Christ, will be here. I pray that they and we and all the men and women of the world who have the desire to live righteously and are keeping the commandments of God may be among that number.

I pray that our homes may be sanctified by the righteousness of our lives, that the adversary may have no power to come there and destroy the children of our homes or those who dwell under our roofs. If we will honor God and keep his commandments, our homes will be sacred, the adversary will have no influence, and we will live in happiness and peace until the winding-up scene in mortality and we go to receive our reward in immortality.

God bless you; peace be with you; joy and satisfaction abide with you all, henceforth and forever, I humbly pray in the name of Jesus Christ, our Lord. Amen.

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1946

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

New Mission Presidents:

Alma Sonne to succeed Ezra Taft Benson as president of the European Mission.

Alma L. Peterson president of the Danish Mission.

Walter Stover president of the East German Mission.

Francis W. Brown president of the Central States Mission, succeeding Thomas C. Romney.

Thomas W. Richards president of the East Central States Mission, succeeding Graham H. Doxey.

Stake Presidents Chosen:

John Whitaker Taylor succeeding Thomas J. Brough, Lyman Stake.

William N. Brotherson succeeding Edwin L. Murphy, Moon Lake Stake.

Virgil H. Spongberg succeeding C. Douglas Barnes, Long Beach Stake.

Herman W. McCune succeeding Will L. Hoyt, Juab Stake.

Samuel A. Hendricks succeeding Thomas W. Richards, Malad Stake.

Golden D. Carlston succeeding Henry C. Jacobs, North Sanpete Stake.

Lawrence S. Burton succeeding Samuel G. Dye, Ogden Stake.

James E. Ririe, East Rigby Stake. (New Stake).

William Grant Ovard succeeding John M. Homer, Idaho Falls Stake.

J. Cleve Hansen succeeding J. Doyle Jensen, Lost River Stake.

Claude B. Petersen, Palo Alto Stake. (New Stake).

J. Byron Barton succeeding Claude B. Petersen, San Francisco Stake.

Cecil E. Hart, South Idaho Falls Stake. (New Stake).

Douglas Q. Cannon succeeding W. Ellis Bay, Garfield Stake.

William Bliss Daniels succeeding H. Roland Tietjen, South Sevier Stake.

James H. Ockey succeeding Herman W. McCune, Juab Stake.

New Stakes Organized:

East Rigby Stake—organized from Rigby Stake and North Idaho Falls Stake, July 7, 1946, and consists of Clark, Garfield, LaBelle, Lorenzo, Palisade, Milo, Rigby 2nd, Rigby 3rd, Ririe and Shelton Wards.

Palo Alto Stake—organized by division of the San Francisco Stake, June 23, 1946, and consists of Burlingame, Palo Alto, Redwood City, San Jose, San Mateo Wards and Naglee Park and Willow Glenn Independent Branches.

South Idaho Falls Stake—organized by a division of the Idaho Falls Stake, June 30, 1946, and consists of Ammon, Idaho Falls 3rd and Idaho Falls 6th Wards.

Stakes Reorganized:

Rigby Stake—Clark, Garfield, LaBelle, Lorenzo, Palisade, Rigby 2nd, Rigby 3rd, Ririe Wards transferred to East Rigby Stake, July 8, 1946, leaving Annis, Grant, Lewisville, Menan, Rigby 1st, Rigby 4th, Roberts, Terreton (formerly of North Idaho Falls Stake) and Dubois and Hamer Branches (formerly of North Idaho Falls Stake) in the Rigby Stake.

San Francisco Stake—now consists of Balboa, Mission, San Francisco, and Sunset Wards.

Idaho Falls Stake—Ammon, Idaho Falls 3rd and Idaho Falls 6th Wards transferred to the South Idaho Falls Stake, June 30, 1946, leaving Idaho Falls 2nd, Idaho Falls 5th, Iona, and Lincoln Wards in the Idaho Falls Stake.

North Idaho Falls Stake—Milo and Shelton Wards transferred to East Rigby Stake; Terreton Ward and Dubois and Hamer

Branches transferred to Rigby Stake July 7, 1946, leaving Coltman, Idaho Falls 1st, Idaho Falls 4th, Idaho Falls 7th, Osgood, and Ucon Wards in the North Idaho Falls Stake.

Stake Name Changed:

Temple Stake—name changed to Temple View Stake.

New Wards Organized:

Cardston 3rd Ward, Alberta Stake—formed by a division of the Cardston 1st Ward.

Cardston 4th Ward, Alberta Stake—formed by a division of the Cardston 2nd Ward.

Boise 5th Ward, Boise Stake—formed by a division of Boise 3rd Ward.

LaBrea Ward, Los Angeles Stake—formed by a division of Adams, Hollywood and Wilshire Wards.

Idaho Falls 9th Ward, Idaho Falls Stake—formed by a division of Idaho Falls 5th Ward.

Mesa 8th Ward, Maricopa Stake—formed by a division of Mesa 3rd Ward.

Alma Ward, Maricopa Stake—formed by a division of Mesa 4th Ward.

Fillmore 3rd Ward, Millard Stake—formed by a division of Fillmore 1st and Fillmore 2nd Wards.

Park Ward, Nebo Stake—formed by a division of the Payson 1st and Payson 2nd Wards.

Ogden 30th Ward, Ogden Stake—formed from parts of Ogden 4th, 6th, 13th, and 20th Wards.

Ogden 31st Ward, Ogden Stake—formed from parts of Ogden 4th, 6th, 13th, and 20th Wards.

Duncan Ward, Park Stake—formed by a division of the 1st Ward.

Webster Ward, Park Stake—formed by a division of the 10th Ward.

Los Flores Ward, Pasadena Stake—formed by a division of the Rosemead Ward.

Pocatello 14th Ward, Pocatello Stake—formed by a division of Pocatello 2nd Ward.

San Mateo Ward, San Francisco Stake—formed by a division of Burlingame Ward. (Now in Palo Alto Stake).

Idaho Falls 8th Ward, South Idaho Falls Stake—formed by a division of Idaho Falls 6th Ward and part of Idaho Falls 3rd Ward.

Arbor Ward, Temple View Stake—formed by a division of Jefferson and McKinley Wards.

Twin Falls 3rd Ward, Twin Falls Stake—formed by a division of Twin Falls 1st Ward.

Twin Falls 4th Ward, Twin Falls Stake—formed by a division of Twin Falls 2nd Ward.

Ogden 32nd Ward, Weber Stake—formed by a division of Ogden 22nd Ward.

Emmett 2nd Ward, Weiser Stake—formed by a division of Emmett Ward.

West Jordan 2nd Ward, West Jordan Stake—formed by a division of West Jordan Ward.

Independent Branches Made Wards:

Henderson Ward, Moapa Stake—formerly the Basic Independent Branch.

Fontana Ward, San Bernardino Stake—formerly Fontana Independent Branch.

Redlands Ward, San Bernardino Stake—formerly Redlands Independent Branch.

Kaimuki Ward, Oahu Stake—formerly Kaimuki Independent Branch.

Mission Branches Transferred to Stake:

Naglee Park Branch, Palo Alto Stake—formerly of the Northern California Mission, transferred to San Francisco Stake and then transferred to Palo Alto Stake when stake was organized.

Willow Glenn Branch, Palo Alto Stake—formerly of the Northern California Mission, transferred to San Francisco Stake and then transferred to Palo Alto Stake when stake was organized.

Walnut Creek Branch, Oakland Stake—formerly of the Northern California Mission.

Independent Branches Organized:

Mountain Home Branch, Boise Stake—formerly dependent branch.

Marsing Branch, Nampa Stake—formerly dependent branch.

Kingman Branch, Moapa Stake—formerly dependent branch.

Walnut Creek Branch, Oakland Stake—formerly dependent branch.

Ward Discontinued:

Garfield East and Garfield West Wards, Oquirrh Stake—merged and formed the Garfield Ward of the Oquirrh Stake.

Independent Branches Discontinued:

Rains Branch, North Carbon Stake—disorganized.

LaSal Branch, San Juan Stake—disorganized and made dependent branch of the Monticello Ward.

Ward Name Changed:

Grayson Ward, San Juan Stake—temporarily called the Blanding North Ward.

Emmett 1st Ward, Weiser Stake—formerly the Emmett Ward and changed at time of organization to Emmett 2nd Ward.

West Jordan 1st Ward, West Jordan Stake—formerly the West Jordan Ward and changed at time of organization of West Jordan 2nd Ward.

General Authorities Who Have Passed Away:

Elder John H. Taylor of the First Council of Seventy passed away May 28, 1946.

Others:

Alice Robinson Richards, wife of President George F. Richards of the Council of the Twelve Apostles, died April 21, 1946.

May Anderson, formerly president of the General Board of the Primary Association, died June 14, 1946.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Praise to the Man Who Communed With Jehovah," by W. W. Phelps, (Hymn Book page 282, L.D.S. Hymns No. 167.)

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters: With you I have listened with great interest and profit to the address of the man who stands at the head of the Church at this time. I am always glad, with you, to be under the leadership of inspired men. The world is hungering, I believe, for that kind of leadership.

DISTURBED CONDITION OF WORLD

The world is in a disturbed condition. There is discouragement everywhere. No man seems to see the end from the beginning. I have pondered in my heart for some time what my obligation is in this state of worldly confusion. What is the obligation of my Church, the restored Church of Christ in these latter days? Perhaps all of us have entertained such thoughts in these unhappy days.

There is a world cry for peace; everybody wants peace. In newspapers, magazines, books, from the public platform come cries for peace. As far back as I can remember, there has never been such a worldwide appeal for peace among the children of men. Yet it begins to look as if we are farther away from peace today than we were during the heavy and difficult war years.

It is a curious commentary on human nature that men who cry for peace look upon peace as something that may be picked as an apple from a tree, something that lies about within easy reach of humanity. If I pick an apple from a tree, I have first planted the tree, cared for it, watered it, brought it to maturity. Then in due time I may have the fruit.

So with peace. It is not a thing by itself to be picked up casually; but it is the fruit of something precedent. Like the tree, something must be planted and nourished and cared for, if we are to obtain peace.

PEACE RESULT OF OBEDIENCE TO GOSPEL

It is a marvel to thinking men that those who write on peace fail to understand that it can be obtained only by the use of a body of principles which, if obeyed, in time would give us peace. We cannot begin with peace; we must begin with the philosophy or the system which, if accepted and honored, will lead to peace. Failure to understand that seems to be the error of the nations at this time, of the organizations and conventions of nations, assembled in great meetings on this side and the other side of the Atlantic. They have so far failed to touch upon the foundations of peace, upon the issues which are the aids to peace. They clamor for the peace they want, without yielding obedience to the methods by which that peace may be obtained.

The Latter-day Saints, from the beginning of our history, have taught that the good things of life, above all, peace, can come only through acceptance of the gospel of the Lord Jesus Christ. He was the Prince of Peace. He is the Prince of Peace. It is only as the men and women of the world, all children of God, accept the gospel of the Son of God that peace shall come to rule and reign and be established upon earth. That has been our message from the beginning of the restoration of the gospel in this day. We still proclaim without hesitation, that there is only one way to peace, one way to the perfect human happiness, the way of the gospel, paved with the principles that constitute the gospel.

We make a further claim, brethren and sisters. It is a claim that often makes us hesitant in stating it, because it is so vast in its meaning, in its implications. We claim that this people, this Church, organized by God's own voice in this generation, possesses the only system of truth containing all of the gospel of the Lord Jesus Christ. Then, by that token, there can be no full peace, no complete happiness upon earth, until the men and women of the world accept the great latter-day message. We stand humbly before this claim, I know, but it is our claim. The Lord has said so.

He has said further, that the time shall come in these latter days when every ear shall hear and every eye shall see, and every heart be penetrated by the eternal message of the gospel, and that this great message shall be delivered by "the mouths of my disciples, whom I have chosen in these last days," (D. & C. 1:4) those spoken of by President Smith in his opening address to this conference.

OUR OBLIGATION TO TEACH THE TRUTH

Now, then, if all this be true, in my thinking about these things,

there lies my obligation. It is my divine obligation somehow, through my feeble efforts, and through yours, and through all the members of the Church, to teach all the world the truth of the restored gospel of the Lord Jesus Christ. I must try to plant this truth in the hearts of men and women. I must contribute every day in my way, as best I can, toward the teaching of the truth which alone can bring peace to our unhappy world. It is a tremendous obligation when we view it as a whole; but with the help of the Lord easy to meet, if we take the tasks one by one, always keeping our obligation in mind, as we travel through life.

Missionary work must grow in foreign fields, as never before; missionary work at home must increase as never before. We shall employ every modern device—the telephone, telegraph, radio, printing press, the short wave systems as mentioned by President Smith, and the other devices that are coming. We shall use them all in our attempt to win men and women from wickedness to righteousness, from untruth or near truth to full and complete truth which is the gospel of the Lord Jesus Christ.

This Church is not merely for me and for you who are in the Church. I must begin with myself, undoubtedly. My own salvation comes first; but unless I give of my strength to the winning of other souls for God, my own salvation will be incomplete. That applies to all of us. It cannot be otherwise if we follow the message given us this morning by our prophet and leader. We have a calling, not merely to build the Church of Christ, and to save ourselves therein, but also a commission to save the whole world. We are, as it were, set apart, consecrated for that great purpose. All of Israel must remember, every man or woman who enters the waters of baptism must keep in mind, and every child that comes into the Church must be taught that by the ordinance of baptism we accept the great and divine commission to serve the Lord in building his Church. It will then be easy to keep the commandments of God, to lay aside or meet courageously the temptations that face us. To stand alone, saying selfishly, "I have received the gospel; it is good to be a Latter-day Saint" will not be doing our duty; but, when we say, "Now, I have received this great blessing. I shall pass it on to others"; there comes the flowering in the hearts of men of the gospel of the Lord Jesus Christ.

COMMISSION TO SUPPLANT EVIL WITH GOOD

We are not as other people; we are different. We are humble accepters of the truth, yielders to God's will and word, under a commission to change the whole world, from evil to good. It is a great commission. It has been our commission from the beginning.

The great men who led this Church from the beginning have voiced this commission or calling to which we are consecrated. When we talk about this commission, about our duty or obligation, let us not forget the lesson of these mighty men. In the midst of confusion

let us look back to the labors of those who have gone before us, our fathers who founded the Church under God's direction, who toiled from city to city, across the plains and the desert to build a commonwealth. They left behind them, not necessarily the heritage of their methods, for the world has changed, but the heritage of their undaunted, unchanging spirit. We must be as eager to fulfil God's word as they were in their day. We must do that, my brethren and sisters, if we are to fulfil and meet our full obligation in this difficult age. To those who catch the spirit of this obligation, of this commission, of this calling to a great people will come strength to resist, as I have said, the temptations of the world. It will be easy to reject the cocktail; the cigar can be laid aside easily; to divide with the Lord in tithing will not seem difficult; to converse with the Lord in prayer will be a joyful experience. Men are changed and transformed who enter into partnership with God in helping to establish his great cause upon the face of the earth.

GOD'S WORK IS ETERNAL

This work is not an ordinary cause. It is God's cause. It is not a cause for a day. It is a cause for the eternities, both gone and coming. We are working out an eternal project, you and I, all of us. We of today must do as well as those who went before us, a bit better perhaps, for new opportunities have come to us in our day. We should do better in this Church in the cause of righteousness than grandfather or great-grandfather. More light has come, more opportunity is given, more means are at our command. We should do better. And we all, especially the youth of the Church, should dream about the future of the Church, and give our own earnest endeavors to the fulfilment of our commissions.

These are the thoughts that have been running through my mind, and crystalized during President Smith's address this morning.

I want to bear this testimony to you that as I have traveled through the world, and while I have not traveled as much as President Smith, I have traveled far and wide, I have found thousands of people not acquainted with the gospel; good, clean, wholesome people, walking in darkness, who are looking for light, who, misled by untruths, are looking for truth, and unhappy because of the untruths handed to them by tradition. There are a vast congregation of men and women throughout the world, in every country, of every creed and color, waiting for us and our great message. The field is ripe unto harvest.

Now I pray, my brethren and sisters, that we may rise in our strength, the strength of Zion, and fill and fulfil our commission. Let us forget at least a part of the time the daily duties that hold us down, and give ourselves to thoughts and actions, in building actively under our great obligation, the great latter-day kingdom of God, the Almighty Father. May it be so, I pray in the name of the Lord Jesus Christ. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

President Smith, counselors, and my brethren and sisters: It has been my privilege since our return from Europe in the spring of 1940, to visit three of the missions and nearly all the one hundred and fifty-eight stakes in the Church, and participate in their quarterly conferences. This is an opportunity that I have appreciated very much.

COMMENDATION FOR GOOD WORK

It is a fine thing for one to keep busy, at least, it is a fine thing for me. Work is a great blessing. Someone has said that even a mule can't kick while he's pulling. It has been very interesting as well as instructive to get better acquainted with you fine stake and ward leaders, to see you in action, to observe how you do things, and I was going to say, how some of you don't do things, but that wouldn't be fair, because all of you, as far as I have been able to observe, are doing a splendid job. Of course, some of you are doing better than others. For example, in some of the stakes we find but very few young people in the meetings, not only in our conferences, but also in the sacrament meetings, and in other stakes nearly half of the congregations are made up of young people of twenty-one or under; most of them are there because they have been asked and trained to furnish the music; others have been given definite assignments. In some of the quarterly conferences we have had as high as three hundred young people, furnishing very excellent music. An Aaronic Priesthood chorus of two hundred thirty-eight clear-toned young voices gave some very choice selections in the general priesthood session of the conference; one of the numbers was so outstanding they were requested to repeat it in the evening session. A number of the stakes have choruses of from fifty to two hundred fifty voices made up entirely of Aaronic Priesthood members. In one stake, an adult Aaronic Priesthood chorus furnished at least part of the musical program. May I take this opportunity to compliment the Presiding Bishopric of our Church upon the splendid efforts they are putting forth in behalf of both the boys and men in the Aaronic Priesthood. After they had made a survey of the Aaronic Priesthood members, and it was shown that there were nearly as many men (that is, men over twenty-one), as boys under twenty-one, they set about to discover the cause—the source that brought about such a condition, and are now trying to remove the cause. They are fencing the cliff. Many of you know the poem on "The Fence or the Ambulance," that illustrates what I mean by discovering and removing the source of evil.

"THE FENCE OR THE AMBULANCE"

The community was divided into two factions: one favoring

the fence around the cliff; the other, the ambulance down in the valley. And the ambulance, it seemed, had the majority; and so they put the ambulance down in the valley. Then an old sage remarked, "It's a marvel to me that people give more attention to repairing results than to stopping the cause, when they had much better aim at prevention."

"Let us stop at the source, all this mischief," cried he,
 "Come, neighbors and friends, let us rally,
 "If the cliff we will fence, we might almost dispense
 "With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined,
 "Dispense with the ambulance, never!
 "He'd dispense with all charities, too, if he could,
 "No, we'll support them forever."

But the sensible few who are practical, too,
 Will not bear with such nonsense much longer;
 They believe that prevention is better than cure,
 And their party will soon be the stronger.

Better guide well the young than reclaim them when old,
 For the voice of true wisdom is calling,
 To rescue the fallen is good,
 But it is best to prevent other people from falling.

Better close up the source of temptation and crime,
 Than deliver from dungeon and galley;
 Better put a strong fence around the top of the cliff,
 Than an ambulance down in the valley.

PRESIDING BISHOPRIC FENCING THE CLIFF

It is shown by a survey made by the Presiding Bishopric that as a rule the twelve boys in the deacon's quorum remained and were worthy to be ordained teachers, but some of them were lost as teachers, and more of them as priests; thus, the adult Aaronic Priesthood group kept getting larger, and the Church and the State were put to more expense and trouble in furnishing more ambulances. The Presiding Bishopric is doing a splendid job in removing the source—in fencing the cliff. The bishops in the wards are also carrying out a program of definite assignments. The bishop, who is president of the priest's quorum, receives the priests from the teacher's quorum as a body, and this group of boys are made to feel that they belong to the bishop—are his special bodyguard, and they are prepared to be recommended to be ordained elders in a body—not one of them left behind to add to the number of adult Aaronic Priesthood members, and the number of ambulances can be reduced.

PRIVILEGE OF THE BALLOT

It is a fine thing to study causes. Ambulances, so-called, are increasing in so many ways, and they will continue to do so until the sources are discovered and removed. The ballot is a most con-

venient method that we have in this great free country of ours to remove causes or sources that make it necessary to pay thousands of dollars for ambulances (you can name the *nuisances* that ambulances stand for), and may I urge with all the emphasis possible that every person show his appreciation for his citizenship in this land of freedom by voting every time the opportunity presents itself, and thereby help to keep this country free. I feel so keenly about this matter of voting that I wish at times when I see the indifference manifest by so many of our people that some penalty could be imposed upon those who neglect this God-given right. I feel that every person who is entitled to vote and doesn't do so is not a good loyal citizen. And especially is that true of members of the Church. They are not only not good citizens, but I think that they are not good Latter-day Saints, and should be very much ashamed.

It may be wise for me, right here, to get back to the discussion of "The Fence or the Ambulance," as exemplified by the Presiding Bishopric. These brethren are not only getting at the source, taking care of these boys, but they are also trying to offer a remedy for those who have already fallen over the cliff. They have prepared a definite outline—a course of study—a book of songs—have assigned these adult members to see that everyone is made comfortable as far as seating and ventilation are concerned. Many of them are also assigned to welfare projects. In one ward in a southern stake that I visited, every member of the adult Aaronic Priesthood was reported active. In another stake, a ward sent down quite a large group, eight men who had qualified themselves as worthy of having received the Melchizedek Priesthood, and they came to the temple in a body and were sealed to their wives and their children for eternity, and not just "until death do ye part."

RETURNED SERVICEMEN

I am very happy that the Presidency of the Church appointed a servicemen's committee to look after our one hundred thousand servicemen. Prevention again is better than cure. You can't estimate the good that this committee and the coordinators have accomplished, putting their arms around our servicemen, guiding them over dangerous places, talking to them at the crossroads. I am delighted also that President Hugh B. Brown has been appointed to work at Brigham Young University to continue his splendid work with the servicemen and women. It might be well if such a committee were appointed also to look after the hundreds of young people who are scattered throughout the land, some of them away from organized wards, stakes, or branches, many of them occupying very responsible positions in business, politics, education, and various other professions. These are fine young men, intelligent, and I am sure that the mission presidents would welcome men especially qualified to help them in contacting

these very intelligent young men who in the words of the Ancient in *Three Wise Fools*, have reached the age of reason.

PRESIDENT SMITH—AMBASSADOR OF GOOD WILL

These young people are surely worth saving, and I am very delighted that President Smith—our ambassador of good will—is leading the way in this respect; in his kind, tolerant, sweet spirit he has put himself out to speak to many such persons. I know personally of two or three who, because of President Smith's interest in them, are now using the talents with which they are abundantly blessed, for the Church instead of against it. President Smith, like those presidents who have preceded him, is the right man in the right place at the right time. He is the prophet for us in this day.

The Savior also set a very splendid example for all of us to follow. Saul, another brilliant young fellow who had arrived at the age of reason, was so sure of himself that he was persecuting the Christians, even assisting in the stoning of one of the prophets, but that did not deter the Savior from extending his hand, speaking to Saul, and eventually Saul became Paul, one of the greatest of the apostles, the great apostle to the Gentiles. Our Lord also left the ninety and nine and found supreme joy in rescuing the lost one.

May God bless us all, brethren and sisters, with wisdom, especially you stake and ward leaders, in our efforts to discover and remove causes, sources of evil and at the same time keep working diligently to cure and remove the evils that do now exist, I pray in the name of the Lord, Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

JUVENILE DELINQUENCY

A man we shall call Bishop Brown, for the sake of anonymity, sat reading his evening newspaper and came across one item that especially interested him. After reading it he said to his wife who sat near by, "I see that Jones boy has finally gone to jail. It's a wonder he didn't go sooner, considering the record he had." And then he recalled that this Jones boy, when he used to go to Church, was rather rowdy and hard to handle. Later he became a truant at high school, sluffed his classes to go out joy riding with the boys, and then later with a group began to steal automobiles. Then, one night when the boys were short of money, a few of them decided to rob a store. It was for this crime that they were being sent to jail. The bishop, turning to his wife said, "It's certainly terrible, isn't it, how the young people carry on these days?"

This was a favorite theme with the bishop. He would talk about

it quite frequently in his Sunday evening meetings and would quote statistics to prove his point. Among the statistics he would use were some like these:

The F.B.I. reports that the first six months of 1946 show the highest rate of increase in crime in the United States of any period since crime figures have been compiled on a national basis. The increase was fifty percent higher in rural areas than in cities, contrary to the prevailing opinion. More arrests were made among seventeen-year-olds than in any other age group. In 1945, arrests of boys, seventeen years of age or under, increased twenty-nine percent over the three-year average for the period 1939 to 1941. Arrests of girls, seventeen or under, for this same period showed an increase of one hundred and fifteen percent.

What is the picture in Utah? Figures provided by the state child welfare department reveal that from 1936 to 1944, the number of cases referred to the juvenile courts in Utah increased more than three hundred percent. Stealing by juveniles in Utah nearly doubled during this period. Truancy more than doubled. Children listed as ungovernable increased more than four times, and juvenile traffic violations went up twelve times.

Whose children are these? Are they yours or someone else's? In the first six months of 1946, the little town of Layton, Utah, had fifty-one cases of juvenile delinquency, serious enough to be referred to the juvenile courts. Clearfield had thirty-three; Price had fifty-one; Cedar City, thirty-five; Fillmore, twenty-two; Brigham City, thirty-seven; Murray, twenty-seven; Vernal, forty; Provo, one hundred seventy-eight; Ogden, four hundred eighty-one; Salt Lake City, one thousand forty-eight; and many other cases distributed over the remaining parts of the state in proportion.

RESPONSIBILITY OF PARENTS AND BISHOPS

When Bishop Brown would quote these figures to his people, he emphasized the fact that national authorities in child welfare declared that a large part of the responsibility for this condition rested upon the parents, and the bishop made a grand appeal to the parents to improve their home life in order to hold on to their children and avoid as much of this delinquency as possible.

I do not in any way wish to minimize the responsibility of the parents with regard to their children, but if Bishop Brown had read further into the reports of these national experts, he would have discovered that these same authorities declare that a large part of the responsibility for the juvenile delinquency in America must also be borne by the local leaders of various churches; that the religious leaders of our communities must shoulder a good part of the responsibility. Some of the young people who had gone astray came from that bishop's own ward. Did he ever connect their delinquency with his own work as a bishop? Did he connect it at all with the work being done

by his Sunday School, Primary, Mutual Improvement Associations, or Aaronic Priesthood leaders? Did he trace the difficulty in which these young people found themselves to any failure on the part of the leadership of the various organizations in his ward to carry out successfully the youth program of the Church?

The good bishop forgot that his Aaronic Priesthood work was at a low ebb and failed to reach a great number of the boys in his ward. Yet the Aaronic Priesthood program is designed to build character and strength and spirituality in the boys of the ward. When boys are not reached by it, they lose the strength which the program provides and thus weakened, some of them fall into sin when temptation comes along.

The good bishop also forgot that his M.I.A. work was very weak, and like the Aaronic Priesthood activity in the ward, failed to build strength of character among the young people. And he forgot that there was very little enlistment work done in his Sunday School.

He forgot, too, that he had failed to adopt the Latter-day Saint girls' program, because he didn't agree with all of the minor details in it. And he forgot that his ward provided little or no recreation for the young people, and that all last year it had given only two dances for the young people who like to come there. During the remaining fifty weeks of the year, the doors of the recreation hall of that ward were closed against the young people who would have liked to go there for their dances. And yet that same good bishop would stand up on Sunday night and denounce some of these young people because they went to public dance halls.

Did the bishop ever think to ask how often young people like to go out? Did he content himself with two dances a year when he was young and when he went courting?

YOUTH NEEDS RECREATION

Do you know, my brothers and sisters, that all last year the average ward in this Church gave fewer than five dances for the young people and that the average stake gave only a little more than three? If we put them both together, then last year there was an average of only eight dances given under Church sponsorship, to which the young people of any given ward or stake could go, and during the remaining forty-four weeks of the year, our young people had to shift for themselves? And do you know that every summer when the weather gets warm, except for a few canyon or park outings, the wards and stakes of this Church very generally go out of business and close their doors so far as recreation is concerned?

I know that you do not approve your young people going to public dance halls where so often liquor is available and where frequently undesirable elements are present. Yet, like Bishop Brown, we do so little about it. Our young people would far rather dance in good places with good people to good music, but they want to do it

more than eight times a year. Likewise, our young people enjoy their Fireside groups, their M Men and Gleaner work, their Boy Scout and Aaronic Priesthood, their Junior girl and Bee Hive activity when there is an interested leadership present. But put yourselves in their places. Which of you would stay with an organization that was only half alive?

SOULS PRECIOUS IN THE SIGHT OF GOD

The worth of souls is great in the sight of God.

When our young people fall, can you count the cost of it? Remember there is a price tag attached to every evil deed, and that price tag is a big one. The cost of sin is so great that it can hardly be measured by mortal men, but it must be counted in remorse, broken hearts, lost opportunities, and lost souls. Compare that price with the price of well-supervised, Church-sponsored recreation. Compare that price with the expenditure of time and effort required to conduct good M Men and Gleaner activity, or a good Boy Scout, Aaronic Priesthood, Junior girl, or Bee Hive program. Which price would you rather pay?

A wise man said:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

He did not say, neglect the child and let him run the streets. Neither did he say, forget the youth program of the Church, and let the children shift for themselves. The Lord loves the children; it was he who said:

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14.)

Do we ever forbid the children? When we close the doors of our recreation halls most of the year, do we forbid the children? When we fail to adopt the youth program of the Church, which is specially designed to bring the children unto the Lord, do we forbid the children? The Good Shepherd not only said, "Feed my sheep," but he also said with great emphasis, "Feed my lambs." May we do so, I pray in Jesus' name. Amen.

ELDER ANDRE K. ANASTASIOU

Former President of British Mission

I feel it a great honor to stand before the Presidency and general authorities of the Church assembled in this great building, together with the multitude of Saints.

For twenty-eight years I hoped and prayed to be in Zion and to be inside the Tabernacle. This is a great opportunity and I feel very humble, indeed, standing before you, brothers and sisters.

It was my task to be called to preside in an acting position over

the British Mission from January 10, 1940 until May, 1944—for four years and five months.

May I take you back to the year 1937 when the British Mission of the Church of Jesus Christ of Latter-day Saints was celebrating its centennial. It is the oldest mission of the Church, the mission which contributed eighty-four per cent of Church membership, originally. It was our centennial. Our late President, Heber J. Grant, and President J. Reuben Clark, Jr., and Sister Ruth May Fox, and many others, came from Zion to Great Britain to celebrate our centennial. We learned the day and the hour when the train would arrive in London, at the Liverpool Street Station, so a group of about twenty young people of the MIA gathered to meet President Grant. After waiting some time, the train finally pulled into the station, and we eagerly looked into the windows of the carriages to see whether we could find President Grant. We were fortunate enough to be about the middle of the platform and his carriage pulled up just about where we stood waiting for him. As we stood there, irresolute as to what to do, one of the sisters touched my elbow and said, "Go on Brother Anastasiou, start," and we started singing "We Thank Thee O God for a Prophet." We didn't care about the porters and the people pushing by; we were so anxious to meet President Grant. We had never seen him before. We had heard of him, we had read his speeches, we had seen his pictures, but to see him in person was a great moment in our lives. And so as we sang that hymn, he came out of the carriage alone, as I remember it. He came to our group, took his hat off, and began singing with us. Before we finished singing he was crying. We looked upon him: a noble man, so humble in appearance, so simply dressed and we felt he was a servant of the Lord. I shall never forget that occasion.

The great moment of the Mission centennial was culminated in Rochdale, Lancashire, where we hired a town hall and many other places for our various conferences and meetings. And during the three days of jubilee and rejoicing, the President of the Church sounded the voice of warning. He said, "A day will come when every missionary will be removed from the British Isles." That was 1937. In 1939 Great Britain was again at war and every missionary had to be removed from the British Isles, literally every one. In World War No 1 there was a skeleton representation of missionaries from Zion but on this occasion every one had to be removed. President Hugh B. Brown said to me: "My passport has been cancelled and I have to go." He left London on January 10, at 10:00 o'clock in the morning, and we came to London at 2:00 o'clock in the afternoon. My coming to the Mission headquarters, brothers and sisters, and being called to do that work was not unexpected. Almost two years before that we lived in the little village of Bookham in Surrey. It is a picturesque little place. We had two other little villages nearby, Fetcham and Cookham, but we lived in Bookham.

Often we used to bring missionaries from London from our near-

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est Branch, eighteen miles away. We would say to them: "Well, this is Fetcham and the next is Bookham but we'll never take you to Cookham."

One night while I was working on the translation of the Book of Mormon, into the Russian language, my mind was taken away from my work. I looked up into space, and saw in my mind's eye that we were leaving Bookham and going to London and that we were entering the mission home; it seemed a large home, and particularly I noticed a wide stairway, or staircase as we call it. At that time there was no large mission headquarters and no wide stairway. But by the time I was called with my family to take over the responsibility of presiding with two counselors, the war was upon us and the mission office was removed from 5 Gordon Square to the southwest part of London and there we found a large building, known as Ravenslea, and there, as we entered the building, was the wide stairway. We went up that stairway and stayed there for four years and about five months. I am just reminded that President J. Reuben Clark was the one to okeh the purchase of that building. I remember taking him in my car to Lavendar Hill; it was night, and he went and bought a torch, by that I mean a flashlight. I took him in my little car to Ravenslea and we flashed around with the flashlight, and he said finally, "Buy it, Brother Anastasiou." That was the mission headquarters, and it is still there now.

When the war began, Great Britain of course, was unprepared. The "gentleman with the umbrella" strove very valiantly to keep Britain out of the war, but the clouds of war hung very low. His Christian endeavor to keep peace in Europe unfortunately failed, because other forces were too strong for this kind Christian gentleman, Neville Chamberlain. But Great Britain, true to her principles of fair play and justice, kept her word to another small country. In this case it was Poland; in the last war it was little Belgium. In a dramatic moment over the BBC, Neville Chamberlain spoke these words, "Great Britain is again at war with Germany." We were unprepared, there was nothing we could fight with, no planes, no guns, no tanks, nothing at all. The British Navy, of course couldn't be taken ashore. The sense of duty for the protection of small nations, for taking care of the underdog, as we say over there, was the decision of the British people and the British nation. So everybody was called to war. All our Church members, male members, were liable to be called up. The first two or three months while we were in London, we anticipated bombing, but the first great task to face us was that most of our men were being called up for the armed services. However, we felt that we were entitled to some privileges as ministers of religion, or ministers of the Gospel. I went to the Ministry of Labor and National Service and appealed for exemptions. I said that we would like to be considered as other demoninations, who were entitled to their ministers being exempt from military service; not because we do not wish to share in the responsibilities of our country, but we need a

few men to administer the affairs of the Church. Very tactfully a representative of the Ministry with his secretary said to me: "Will you please call again, and we will consider your case."

Within about seven days I was back at the Ministry and was received by the same gentleman. And as we sat he gravely looked at me, and said: "Mr. Anastasiou, it is needless for me to say that the King needs every man." And as he said that I looked up at him and said: "Every man of our Church who has been called to service has responded and has gone, but may I state, very respectfully, that the King of Kings needs a few men to carry out His work."

As I said that he looked up at me and said: "You are right. How many men do you need?"

Within ten minutes the interview was over. Within a week we had a letter, an official document of the Minister of Labor and National Service, granting us exemption for all our men in major Holy Orders, which we knew to be the Melchizedek Priesthood. Those in lesser Holy Orders, the Aaronic Priesthood members, were not exempted. So we were able to keep some of our Elders in charge of the branches.

I am reminded of the fact that Elder Joseph F. Merrill remained in Great Britain during the year 1935, and I believe '36. It was his task to remove all the missionaries from Zion from administering the affairs of the branches. These brethren could see what was coming. When the war was declared the Saints said: "Why, President Grant's prophecy has been fulfilled. Every missionary, for the first time in the history of the British Mission, has been removed from this land."

And so we were not unprepared. Every branch was self-administered, and we began to take care of the 68 branches under our responsibility. While men clung to weapons of war in defending their country, in trying to help Poland and other overrun nations, some of us gave up our work and came and gave our full time to missionary work.

London, particularly, and many other large cities were in danger of destruction. Bombing began and it was very severe. Many people perished by day and by night. Latter-day Saints, I imagine, with the rest of the people prayed harder than ever before to be delivered from destruction. We spent nearly two years in cellars and shelters, hiding from destructive bombs, but I am grateful to say that not one Latter-day Saint perished in the destruction of the cities of Great Britain, not one.

I lay certain stress on "Saints." May I be permitted to say that we have defined some of our Church members as Saints, Aints and Complaints. Among the Saints, we have not lost a single one.

Some people said to me: "Brother Anastasiou, do you mean to tell us that not one member of the Church perished in that terrible bombing of London?"

I said: "Yes, it is true, not one Latter-day Saint." We lost one family whose mother was a member of the church but in name only.

We never knew her. We learned of the destruction of herself, her children, her husband and their home by a bomb, and that was the first time we knew that she was a member of the Church. She never came anywhere near the Church. Her old father, living in Manchester, sent us the word that his daughter and her whole family had perished in one of the bombing raids upon London. But among faithful Latter-day Saints it was a joy to see protection.

In some cases we lost our furniture, our windows, our doors, our ceilings but not a life. In the city of Liverpool, one of our Branch Presidents, Brother Patey told me a story which I shall never forget: One of those five hundred pound bombs fell outside of his little home, but it did not go off. The children immediately said: "Daddy, it is a D.A." A delay action bomb, and he said to me: "We began to pray," five children and the father, no mother. He is a widower. He said they all prayed so earnestly and when they had finished praying, the children said: "Daddy, we will be all right. We will be all right in our home tonight."

And so they went to bed, imagine, with that terrific bomb lying just outside the door half submerged in the ground. If it had gone off it would have destroyed probably forty or fifty houses and killed two or three hundred people, but the faith of that little humble family was so wonderful that I shall never forget it.

The next morning the A.R.P. Squad was on the scene. The whole neighborhood was removed for forty-eight hours and the bomb was finally taken away. When it was successfully removed the people were called back to their homes.

On the way back Brother Patey asked the foreman of the A.R.P. Squad: "Well, what did you find?"

"Mr. Patey, we got at the bomb outside of your door and found it ready to explode at any moment. There was nothing wrong with it. We are puzzled why it did not go off."

Brother Patey knew in his heart that it was not a puzzle, that it was not luck as the man said to him, "Lucky people you still have your homes to go back to." Brother Patey knew deep in his heart that it was the answer to a humble prayer of a good Latter-day Saint and his children.

He said to me: "I was so anxious that our Branch records in my home would not be destroyed." That was his anxiety.

Well, we had regulations by the hundred; we Latter-day Saints, condensed the principles of the Gospel into a kind of pill form. We said to the Saints: "Brothers and Sisters, if you need the protection of the Lord you must be true to the principles of the Gospel." We said: 1. Pray night and morning. 2. Keep the Sabbath Day holy. 3. Go to the house of the Lord and take the sacrament worthily. Don't bear false witness to it. 4. Sustain loyally the Church Authorities. 5. Pay your tithing and fast offerings. 6. Keep the Word of Wisdom, and 7. Do your temple work.

And members adhered to this. We called 101 full time mission-

aries and most of them went into the field without a penny, and yet everyone had the means. We called 425 part-time missionaries and every one gave us five hours a week for nearly two years, apart from their regular work. Our missionaries were asked to preach the Gospel and not to give talks. At testimony meetings we had marvelous inspirational occasions.

The police sometimes would come and say: "Don't you think it unwise that you should hold your services while the air raid is on? Think of the casualties you would sustain if a bomb were to fall upon your church." We said: "Thank you, officer, we recognize the danger but we feel safe in a dedicated building," and we never cancelled a single service. Many of our buildings, of course, had no windows and no ceilings. The government saw that we had roofs over our heads. We had hardly any heat and hardly any light.

I remember one testimony meeting when every Saint took one minute to bear a testimony, and one little old lady got up. She said: "Brothers and sisters, the testimony of the Gospel is burning in my bosom." And as she sat down, she said to her neighbor: "My dear, my feet are freezing."

We went throughout the mission, in accordance with the wishes of the First Presidency, once a year. We called young people to go on missions, saying to them: "Brothers and sisters, if you will answer the call of your brethren it makes no difference whether you have any means or not, the Lord will provide."

I must give way in a moment, but may I bear a testimony that I have seen the hand of the Lord move among those faithful Latter-day Saints in the British Isles. In Glasgow, Scotland, in 1940, was my first conference, and my first visit to Scotland. On the front bench there sat a young lady with her mother who was deaf and dumb and this young daughter used the sign language. She said to her mother: "The President is calling us to go on missions," and her mother said to her: "You go on a mission."

And so she came to me after the conference and said: "President, I am willing to go but—," she dropped her eyes, "but I have no money."

I said: "Sister McDonald, the Lord will open the way."

She was set apart the last thing on Sunday night—and I said: "I will write to you on Tuesday, when I get back." It took a day to get back to London, to my desk, and among the pile of letters there was the answer to the promise given to that sister. One faithful brother from the army wrote to me saying: "President, I would like to take care of a missionary for six months. Here is the check for the first month, and the others will follow." All of that money went to that sister.

Time will not permit me to say much more, but by the time my successor arrived back in Great Britain, President Hugh B. Brown, we had 75 branches in operation, everyone self-sustaining and self-administered, and it has been a testimony to me that "the rights of the priesthood are inseparably connected with the powers of Heaven,

but that the powers of Heaven cannot be controlled nor handled except upon the principles of righteousness," (Doc. & Cov. 121:36.) and such is my testimony to bear to you, brothers and sisters, that we have witnessed the hand of the Lord in our midst, by day and by night, and I rejoice in being with you today in Zion.

There are at least twenty or thirty young people in Great Britain today who were denied the opportunity to go on missions because of the war work. Now they are willing to go on missions anywhere in the world and the means will be found when they are called.

God grant that we may appreciate the blessings of this Gospel, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President George Albert Smith:

Elder Andre K. Anastasiou of the British Mission has just finished speaking.

The Singing Mothers of the Jordan Valley Region will now sing "The Twenty-Third Psalm," by Shubert.

The closing prayer will be offered by President Merrill N. Warnick of the Timpanogos Stake, after which this Conference will stand adjourned until 2:00 this afternoon. The afternoon session will be broadcast over Station KSL, Salt Lake City, and KSUB at Cedar City.

The Singing Mothers sang: "The Twenty-Third Psalm."

President Merrill N. Warnick of the Timpanogos Stake offered the closing prayer.

Conference adjourned until 2 p.m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock P.M., Friday, October 4.

President George Albert Smith:

This is the second session of the 117th 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 filled to overflowing and people standing.

There are present on the stand this afternoon all of the General Authorities of the Church, except Elder Stephen L Richards of the Council of the Twelve, who is detained at home under instruction of his physician; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

We will begin the services this afternoon by the combined chorus

of the Singing Mothers of the Jordan Valley Region Relief Societies singing "In Thy Form." Sister Florence Jepperson Madsen is the director, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President John K. Edmunds of the Chicago Stake.

The Relief Society Singing Mothers of the Jordan Valley Region sang: "In Thy Form."

President John K. Edmunds of the Chicago Stake offered the opening prayer.

Singing by the Singing Mothers: "My Redeemer Lives."

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I may enjoy the Spirit of the Lord during the moment or two that I might stand before you.

I am profoundly grateful to the Lord because in this day and in this dispensation he has raised up a Prophet and prophets who have followed him. Through these prophets he has given his word to us that pertains to all of the phases and activities of life. I am thinking particularly now of that phase of our life that has to do with the law of the land. He made it known unto us through the Prophet Joseph:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; . . . And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101: 77, 80.)

FREE AGENCY VS. FORCE

I have thought many times of the men who were selected by God in Revolutionary days to set up a government, a government predicated upon the great principle of free agency, that principle which was fought for in the councils of heaven when two of the Lord's sons stood before him, one of them advocating a plan whereby he would redeem all of the Lord's children that were to come to the new earth, whether they desired redemption or not; and the other one advocating a plan that he would extend to each man his agency to decide whether or not he would follow the commandments of God or whether he would follow the commandments of the opposite power. As a result of advocating these two plans, a great war took place in the heavens, and Lucifer, the Son of the Morning, was cast out; and from that day until now, these two great forces have been in a gigantic struggle. Jesus Christ came to earth and gave each and every one of us the right and the privilege to follow God's commandments as we saw fit, while, on the other hand, Satan has done all within his power to en-

snare the souls of the Lord's children and have them follow after him.

These two philosophies have been found in government. We find that in the days of George Washington, in the day of these wise men that the Lord raised up to found a republic, founded upon the principle of free agency, that there were those who opposed the idea; there were those who fought against the principles as advocated by Washington, Thomas Jefferson, and the Revolutionary fathers. And from that day until this, the world over, these two philosophies have been struggling with each other. The Lord gave Joseph Smith another revelation, one that should be a warning to all of us, with reference to the principle of force as advocated by Lucifer, for the Lord said:

And again, I say unto you that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. (D. & C. 38:28, 29.)

DAINGEROUS TENDENCIES IN GOVERNMENT

I am sure that this revelation, brothers and sisters, pertains to this day and to this time. While our attention is attracted to foreign countries where there have been wars and where there are still wars, there are within the very borders of this great republic those who would change our form of government and who would force upon us the same type of government that Lucifer advocated in the councils of heaven.

Now these wise men that the Lord raised up during the days of Washington, Jefferson, Franklin, Robert Morris, and Hamilton, provided a pattern of government for us to follow, a pattern of government which has brought to us numerous blessings, a form of government that has made us the strongest, and, may I say, the richest nation in all the world, because it has been founded upon the principle of free agency. Every individual has had the right to do the thing that he has wanted to do in the fields of industry, agriculture, or whatnot. He has had the right to worship God according to the dictates of his own conscience. He has had the right to own property. He has had the right to speak as he sees fit, and he has enjoyed the privilege of a great and free press. But, on the other hand, we find that the philosophy of the evil one would teach us that, after all, our government should be centralized in the hands of one or two men. Some advocate changing the form of our government. They advocate regimentation of industry and labor. They advocate that deficit spending is the sure way to prosperity. They would pervert the Constitution. They have endeavored through the various educational systems of this great country to teach us doctrines that are contrary to the doctrines and the principles upon which this great republic is founded. They would restrict us in our religious worship. They would disrupt family relationships. And so as we compare

these two great systems, we can readily see that they are but a carry-over from that great battle which took place in the spirit world.

When I think of these wise men, George Washington and Jefferson and Franklin, I think of men who were servants of God, raised up for the purpose of establishing the Constitution and establishing this great government. Thomas Jefferson was endowed from on high with prophetic power. If you will study the *Doctrines of Democracy* as advocated by Thomas Jefferson one hundred thirty years ago, you will find that in many respects we have departed from the principles that made us a great and powerful nation.

JEFFERSON'S STATEMENT ON CENTRALIZED GOVERNMENT

Those who would change our form of government would centralize all its powers and functions into the hands of a few. Let us refer to this man of God, Thomas Jefferson, who was raised up by the Lord to help establish this great republic. What did Jefferson say with reference to centralized government?

Our country is too large to have all of its affairs directed by a single government, and I do verily believe that if the principle were to prevail of a common law being in force in the United States, it would become the most corrupt government upon the earth. What an augmentation of the field for jobbing, speculating, plundering, office-building and office-hunting would be produced by an assumption of all of the state powers into the hands of the general government. The true theory of our Constitution is surely the wisest and best, that the states are independent as to everything within themselves, and united as to everything respecting foreign nations.

Over the years that have passed, the states have given up many of their rights to the federal government. As a result, we are becoming a closely supervised nation in many respects. This man of God understood this and warned us and forewarned us to protect our rights as states and as individuals.

Jefferson foresaw the time when, should we be regulated in our businesses, in all our endeavors, there would come a day of famine. I shall read to you one of his statements: "Were we directed from Washington when to sow and when to reap, we should soon want bread."

We are living in that very day. We have seen the need for bread; we have seen the need for meat; we have seen the need for sugar; we have seen the need for many of the necessities of life. I am sure this wise man of God enjoyed the inspiration of the spirit of prophecy when he made the above declaration.

There are those who would change our form of government, would regiment us in all of our endeavors. It would be only a short time when men would be called to perform work whether they were qualified to do it or not. They would be forced into the harness of labor without any opportunity to express their own desires. Serfdom would soon dominate the lives of the people.

And again, this wise man of God saw that if there ever came a time when we were regimented that we would lose our independence, that we would lose all the blessings that have come to us through the Constitution of the United States. He said this, in speaking of regimentation, which is nothing more nor less than nazism, communism, or fascism, which are the forms of government that have shackled the peoples of Germany, Russia, Italy, and other nations. Should we adopt foreign "isms,"

... it will be as in Europe, where every man must be pike or gudgeon, hammer or anvil. Our functionaries and theirs are wares from the same workshop, made of the same materials, and by the same hand. If the states look with apathy on this silent descent of their government into the gulf which is to swallow all, we have only to weep over the human character formed uncontrollable but by a rod of iron, and the blasphemers of man, as incapable of self-government.

DEBT BRINGS SERVITUDE

Then there are those who would change our form of government, these wicked men that the Lord spoke of in a revelation to the Prophet Joseph as scheming and planning to do away with what the Lord had given us; one of their lines of attack is that of perpetual debt. It may be of some interest for you to know, and no doubt you already know it, that one of the greatest advocates of one of these "isms," Lenin, the great Russian revolutionist, said: "As far as America is concerned, we will let America spend and spend herself into bankruptcy, then we will take over."

What did Thomas Jefferson, this wise man of the Lord, say with reference to perpetual debt? He said:

I am not among those who fear the people. They are our dependents for continued freedom. And to preserve their independence, we must not let our rulers load us with perpetual debt. We must make our election between economy and liberty or profusion and servitude.

I hope we have not gone so far in this nation of ours that because of the profusion which we have had we have brought upon ourselves servitude.

Now is the time. Now is the time if we are to preserve our independence and liberty to let those know in whose hands we have given the affairs of government, that we are not going to stand for continued extravagant spending, for as surely as that policy continues we will face bankruptcy and with bankruptcy there will come that inevitable, dreadful thing that we call revolution. And with revolution comes the opportunity for those within the borders of our land who would destroy our government, to step in and take over. They would also change our form of government, and what did this wise man of the Lord, Thomas Jefferson, say with reference to this change?

I said to President Washington that if the equilibrium of the three great bodies, legislative, executive, and judiciary, could be preserved, if the legislature could be kept independent, I should never fear the result of such a government; but that I could not but be uneasy when I saw that the executive had swallowed up the legislative branch. When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we are separated.

Brethren and sisters, these are the words of one of God's inspired servants, one of those whom he told us through revelation he had raised up to help establish the government of the United States.

BENEFITS OF FREEDOM

I ask you to compare the fruits of this great republic with the fruits of those nations where they have accepted or had forced upon them these "isms" of the evil one. For example, in the United States, with roughly six percent of the world's population in six percent of its area, America enjoys forty-four percent of the productive wealth of the world. Thirty million families live in American homes valued at a hundred and two billion dollars. They cultivate six and a half million farms with an estimated value of fifty-eight billion dollars. American families enjoy the use of twenty-five million automobiles, nineteen million telephones, and forty-five million radios.

And so I could go on and point out to you the fruits, the temporal fruits, that have come to us because we have had the privilege of living under a government founded upon the divine principle of free agency. These figures, after all, brethren and sisters, are a tribute to the wisdom of our system of government with its freedom and its individual initiative which have always been the urge to these accomplishments.

Now I ask you to compare these accomplishments and fruits with those nations that have adopted a system where men and women are regimented, where they dare not express their thoughts nor have the right to worship God as their conscience dictates to them. Have they achieved any such results as these? You and I know that they have not, and they never can, because so long as the individual is shackled, there will be no opportunity for individual progress. And one of the grand and glorious things about our republic is the fact that it is the individual that counts, and the state is but to serve him. He does not become a mere pawn of the state and a cog in a great machine; he is the objective of the government. And as long as the individual is the objective of this great government, you can rest well assured that we will continue to make progress and enjoy all of the blessings in the future that we have in the past.

CONSTITUTION SHOULD BE APPRECIATED

It is of vital importance that in our homes we should teach our

children that this great government and its fundamental law were given to us by God, that he inspired men who framed the Constitution of the United States. Oh, I am fearful that in our schools little consideration is given to the Constitution! I am fearful that our young men and our young women are not learning very much about this great republic, and that being the case, it is time that in the home we, as parents, take upon ourselves the responsibility of teaching the youth of the land the very truth that God revealed for the establishment of the Constitution of the United States and the organizing of our republic.

RESPONSIBILITY OF PUBLIC SERVANTS

It is time that public servants should look upon the matter of serving in government capacity as a great and a sacred calling, not one wherein they receive special benefits for themselves, but one wherein they are willing to serve the people to the best advantage.

Whenever I think of the obligation of serving in government capacity, there comes to mind one of those old patriots who lived shortly after the Revolutionary War and prior to the Civil War, Henry Clay. When he was about ready to lay aside the mantle that rested upon him as one of the servants of his great state, he said:

I can with unshaken confidence appeal to the Divine Arbiter for the truth of the declaration that I have been influenced by no impure purpose and no personal motive, have sought no personal aggrandizement, but that in all of my public acts, I have had a full and single eye and a warm and devoted heart directed and dedicated to what, in my best judgment, I believed to be the true interest of my country.

I would to God that every public servant should have that attitude, and I am sure if they had it, we should receive a service at their hands which would perpetuate and preserve the great principles that this republic rests upon. We have been blessed with prophets of God, who from time to time have called our attention to the Constitution of the United States as being a revelation from God.

Brigham Young declared, and I am sure he echoed the sentiments of all of us when he said:

We need to sustain the Constitution of the United States and all righteous laws. We will cling to the Constitution of our country and to the government that reveres that sacred charter of free men's rights and, if necessary, pour out our best blood for the defense of every good and righteous principle.

A Frenchman whom I do not know made this statement:

It has been stated that America is the only country that pretends to listen to the teachings of its founders as if they were still alive.

I humbly pray that we will more than pretend to hearken unto the teachings of the founders of this great nation, that we will make

their teachings a part of our religion to the end that we will become acquainted with these great men of Revolutionary days and revere them and hold them up as servants of God, which I pray we will all do, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters: With the help of the Lord, I hope to present to you one of the most vital principles connected with the gospel of Jesus Christ. And in order that I may get it before us properly, I intend to read statements from President Brigham Young and other Authorities, because their statements will have far greater weight than anything that I might say. What I am going to talk about is marriage.

PRESIDENT BRIGHAM YOUNG'S COUNSEL ON MARRIAGE

President Brigham Young, in giving a counsel to the members of the Church said:

When a man and woman have received their endowments and sealings, and then had children born to them afterwards, those children are legal heirs to the kingdom and to all its blessings and promises, and they are the only ones that are on this earth. There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the gospel and wishes its blessings, that would be married in any other way; they would live unmarried until they . . . were as old as Sarah before she had Isaac born to her. Many of our brethren have married off their children without taking this into consideration, and thinking it a matter of little importance. I wish we all understood this in the light in which heaven understands it. (*Discourses of Brigham Young*, pp. 195, 196, 1934 edition.)

Again:

Be careful, O ye mothers in Israel, and do not teach your daughters in the future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives. (*Ibid.*)

Now, I would hardly dare say that.

Again:

What was the cause of the first, or one of the first, curses that came upon Israel? I will tell you. One of the first transgressions of the family called Israel, was their going to other families or other nations to select partners. This was one of the great mistakes made by the children of Abraham, Isaac and Jacob, for they would go and marry with other families, although the Lord had forbidden them to do so, and had given them a very strict and stringent law on the subject. He commanded them not to marry among the Gentiles, but they did and would do it. Inasmuch as they would not do what he required of them, then he gave them what I call a portion of the law of carnal commandments. This law told them what they might

and whom they might not marry. It was referred to by the Savior and his apostles, and it was a grievous yoke to place on the necks of any people; but as the children of this family would run after Babylon, and after the pride and the vanity and evils of the world, and seek to introduce them into Israel, the Lord saw fit to place this burden upon them. (*Ibid.*, 196, 197.)

Again:

How is it with you, sisters? Do you distinguish between a man of God and a man of the world? It is one of the strangest things that happens in my existence, to think that any man or woman can love a being that will not receive the truth of heaven. The love this gospel produces is far above the love of women; it is the love of God—the the love of eternity—of eternal lives. (*Ibid.*)

ADVICE TO MARRY IN THE CHURCH

Now this from President Joseph F. Smith:

I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside of the Church; but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint men marry Latter-day Saint women; and Methodists marry Methodists, Catholics marry Catholics; and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and church, and marry and intermarry there, and let the Latter-day Saints do the same thing in their Church. Then we will see who comes out best in the end. (*Gospel Doctrine*, p. 380. 1919 edition.)

This from Elder Orson Pratt, which was delivered by appointment and endorsed by President Brigham Young:

We cannot feel justified in closing this article on the subject of marriage without saying a few words to unmarried females in this Church.

(May I pause at this point long enough to say that while he is speaking to females, it is just as true of males, and we could insert that term just as well as to speak of females, so keep that in mind.)

You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favoured with in this life, will not be entrusted to your charge in eternity, but you will be left in that world without a husband, without a family, without a kingdom, without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, provided that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church?

It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation, they cannot save themselves nor their families, and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truth of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring his people to gather together. Do you expect to be saved in direct violation of the command of heaven? (*Millennial Star*, XV: 584.)

ONLY COVENANTS MADE BY GOD ARE ETERNAL

I have some other quotations on another phase, but I want to refer now to what the Lord has said in a revelation to the Church.

Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. (D. & C. 132:9-14.)

Now, I challenge anybody on the face of the earth to disprove this argument. I say it is sound. It is common sense. It is the gospel of Jesus Christ. It cannot be successfully disputed. That being true, then the Lord says:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. (D. & C. 132:15, 16.)

IMPORTANCE OF ETERNAL MARRIAGE

There is much more here, and you are acquainted with it. I do not need to read it, but I want to call your attention to the fact that a great many of our beautiful girls and our fine young men that have been born under the covenant are being married out of the Church and out of the temple of God. Furthermore, I have discovered by reading the newspapers that the parents of many of these young people seem to rejoice in it, and so they put big articles and fine pictures in the papers in regard to the entertainments, the receptions, that are going to be given, and they seem to be very proud

of the fact that their daughters are to be married or their sons are to be married and they are going to be married by some minister of some other church, maybe by a bishop of this Church who can only marry them for time—he cannot marry them for eternity—and they seem to be happy about it. I do not know how they can, in the face of all that the Lord has revealed. For every contract, every bond, every covenant that is made that is not according to the Lord's will and commandment, and enforced by his law will of necessity come to an end. These young people who seem to be so happy now, when they rise in the resurrection, and find themselves in the condition in which they will find themselves, then there will be weeping and wailing and gnashing of teeth, bitterness of soul, and they have brought it upon themselves because of their lack of faith and understanding of the gospel, and from, I am sorry to say, the encouragement they have received many times from their own parents.

I am quite satisfied in my own mind that the parents are not teaching their children in the home the importance of marriage as the Lord has revealed it. Out in the world they have a false notion about marriage, because they have not the guidance of the Holy Ghost, and they cannot understand and properly interpret the scriptures.

The first marriage that was ever performed in this world, that is on this earth, let me say; not in this world, but on this earth—was performed before there was any death. What the Lord said in answering the question of the Jews:

... What therefore God hath joined together, let not man put asunder.
(Matt. 19:6.)

means nothing more nor less than this: that where God joins in marriage, man cannot put it asunder. And the Lord never does anything just for time. Everything is for eternity.

TEMPLE FOR WORTHY MEMBERS

To those who are satisfied with a marriage for time only, I want to raise a warning voice, to both parents and to the children who have that sort of idea. Of course there are people who are not worthy to go to the temple, and therefore should not go to the temple. No one should go to the temple except those who are worthy, as the Lord has said, "who have overcome by faith," and are cleansed and are just and true. Then they can go to the temple. If they are unclean, if they lack the faith, they had better stay out until they get the faith and are clean.

I wanted to say those few things.

LORD'S COMMAND TO MULTIPLY

Now, just for a moment or two in regard to another matter closely connected with this. When young people are married prop-

erly, the Lord commands them to multiply. Now that is not in accord with the teachings of the world, nor the practice of the world, especially the practice, and so I want to read one or two other passages now; this from President Young:

There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can.

To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The same practice existed forty-five years ago, and various devices were used by married persons to prevent the expenses and responsibilities of a family of children, which they must have incurred had they suffered nature's laws to rule pre-eminent. That which was practiced then in fear and against reproving conscience, is now boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity. Infanticide is very prevalent in our nation. It is a crime that comes within the purview of the law, and is therefore not so boldly practised as is the other equally great crime, which, no doubt, to a great extent, prevents the necessity of infanticide. The unnatural style of living, the extensive use of narcotics, the attempt to destroy and dry up the fountains of life, are fast destroying the American element of the nation; it is passing away before the increase of the more healthy, robust, honest, and less sinful class of the people which are pouring into the country daily from the old world. (*Discourses of Brigham Young*, p. 197, 1943 edition.)

Now I think you bishops, you presidents of stakes, and you presidents of the quorums of the priesthood, ought to consider these things most carefully, and be prepared to teach the people that which the Lord would have them taught, and when our teachers go to visit them in their homes, let them teach the revelations of the Living God and magnify their callings. This I pray in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER
Of the First Council of the Seventy

My dear brethren and sisters, it is in deep humility that I stand before you today. I have a prayer in my heart that God will sustain and be with me on this occasion.

AS A MAN THINKETH

The ancient statement, "As [a man] thinketh in his heart, so is he," (Prov. 23:7) is a divine, sublime, and eternal truth. Every act that we have committed and every word that we have spoken have come about as a result of our thoughts. Your character and my character today are the results of the complete sum of all our thoughts. Thus a man is literally what he thinks. Every plant springs forth from its seed. So it is with the deeds of man. Every one of his

acts springs forth from the hidden seeds of thought. Our minds are as fertile gardens. If we plant in these gardens seeds of impure and unholy thoughts, these seeds grow as weeds and crowd out that which is pure and noble. Under these conditions, our lives become filled with filthy, ungodly, and immoral actions. Paul, the ancient Christian apostle to the Gentiles, warned humanity against sowing evil thoughts which always result in wicked deeds.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7, 8.)

In my humble opinion, there is no single passage of scripture that would do more toward saving the world from misery and destruction if the human family would heed its injunction. If all the holy scriptures were suddenly taken from mortal beings but one single passage, and if I were asked to select the passage which I thought would be of most benefit to the human family, I believe I would choose that statement made by Paul. Furthermore, I would print that statement indelibly on a large placard and hold it before the eyes of the people continuously.

Human beings are so prone to flatter each other and to use the art of sophistry that a true measure of character cannot always be accurately ascertained by the words we speak. We adults are not as little children. They are frank and honest in expressing their opinions. Perhaps that is one reason why Jesus declared that except we become as little children we cannot enter into the kingdom of heaven.

CHARACTER SUM TOTAL OF THOUGHTS

The only sure measuring rod of character, therefore, is the sum-total of all our thoughts. The claim has been made that if we could look into the hearts and minds of boys and girls and perceive their thoughts—especially their thoughts when their minds are operating undisciplined away from their daily assigned tasks—we could have a rather safe criterion by which to judge their future happiness and sorrow. It is a well-known fact that as thoughts blossom forth into actions, joy and sorrow are the results. Thus it can be said to a young man or to a young woman: "You tell me your thoughts, and I will tell you your future."

Jesus, the Master of life and salvation, proclaimed that:

... out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. (Matt. 12: 34, 35.)

Since all that is evil and all that is good in human nature comes forth from the heart of man, we shall be held accountable before the judgment seat of God for all that comes from the heart. In fact, the gospel plan of salvation proclaims that every man and every woman

who have their free agency to choose the course that they follow and who are mentally sound and capable of making choices are held responsible for the actions that they commit. God our Eternal Father is both merciful and just. He is very merciful in that he gave to the human family the gospel; and to be completely just, he requires each of us to obey every word that has come from his mouth.

RESPONSIBLE FOR OUR WORDS AND ACTS

Alma the Younger, a great Nephite prophet-teacher, declared that all men, women, and children who come into this mortal world will eventually be "brought before the bar of God, to be judged according to our works." If we have lived wicked lives while in mortality, according to this Nephite prophet, at the judgment day:

... our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us. (Alma 12:14.)

At the judgment day, so great will be the shame of those who have lived wicked lives in mortality that they will cry for the mountains to fall upon them and hide them from the presence of God. But this cannot be the case. Every individual will have to acknowledge that Jesus is the Christ, the Savior of the world, and that his judgments are just and true.

Alma was not the only prophet of God who declared that we shall be held responsible for every act that we commit, for every word that we speak, and for every thought that we think. Jesus who is the great Judge, Law-giver, and Savior of the world, proclaimed that we shall be held accountable for the secret thoughts of our hearts. He also declared:

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. 12:36, 37.)

The Savior also maintained that all of our secrets eventually shall be made public. To quote his exact words:

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke 12:2, 3.)

If it is true that our bad unspoken thoughts are recorded against us, will it not be just as true that all our good thoughts unspoken, the kindness, tenderness, sympathy, pity, love, beauty, and charity that enter the breast and cause the heart to throb with silent good, find remembrance in the presence of God, also? Yes, I firmly believe that all of our good impulses and thoughts will find remembrance with the Lord just as much as will the evil that we have thought, said, or done; and certainly since God is our loving Father, he will remember

the good with a greater degree of satisfaction and joy than he will the evil.

THINK PURE THOUGHTS

My friends, it will pay high dividends for us to guard our lips, as James, the ancient Christian writer, so plainly taught. ". . . If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." . . . for the tongue which is unbridled "is a fire, a world of iniquity." (James 3:2, 6.)

If it pays well to guard our lips, it pays just as well and even better to guard our thoughts, for every word that we speak is preceded by the thought. We, as Saints of the Most High, should accustom ourselves at all times to think such pure thoughts that if our minds and hearts were laid open before the world, nothing would appear which when brought to light would cause us to blush. Since the key to every man is his thoughts, we should thoroughly understand that our habitual thoughts will completely determine our character, for the soul is truly dyed by the thoughts. Therefore, thought and character are one. Our reputation is what men believe us to be, but our character is what God and angels actually know of us. The Lord gave us the key in modern revelation by which we can build lives of righteousness:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45, 46.)

If we would do as the Lord has commanded, we could rest assured of receiving blessings in great abundance. Surely then we could sing with the psalmist of old:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalm 24:3-5.)

God has revealed to us as Latter-day Saints the true plan of salvation; therefore, it is not only our opportunity, but, according to modern revelation, it is the duty of each of us to "serve him with all [his] your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D. & C. 4:2) Let us heed the solemn warning found in Ecclesiastes which is one of the greatest statements in the Old Testament:

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring

every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:13, 14.)

ROOTS OF SIN IN OUR THOUGHTS

Throughout history, men of God have put forth strenuous efforts to reform those individuals who have strayed from the path of truth into the byways of sin. Repentance has been their theme. It is true that repentance is the only pathway back from sin to God; but when one becomes steeped in iniquity, repentance is a long and difficult process. The Master Teacher had a more keen insight into the building of character than did any of the other great teachers of history. He declared:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5:27, 28.)

In this and similar statements Jesus declared that the roots of sin lie in our thoughts. This being true, the proper time to reform people is not after they have formed thought habits but to teach our children while they are in their childhood and youth to think no other than pure and noble thoughts. At that time their minds are clean and pliable, and it is possible for us more easily to implant in their hearts seeds of purity, truth, and righteousness. Surely, as the writer of the proverb aptly stated:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

RESPONSIBILITY TO DEVELOP PROPER HABITS

Parents in Israel, a heavy responsibility rests on each of us to help our children develop proper habits of thinking. The Savior has laid the responsibility on us to be the principal agents in teaching our children the gospel plan of salvation. I tremble when I realize the responsibility that is mine as a father. To quote one of the commandments:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25-28.)

Teachers throughout the Church who are working in the seminaries and institutes of religion, in the Sunday Schools, Primaries, and Priesthood classes, your opportunities and responsibilities are as great as any opportunities and responsibilities that can rest on

the shoulders of men. In your charge is given our most priceless blessing—our sons and daughters. It is your duty and calling to assist the parents in Israel in planting in the hearts of the youth of the Church seeds of thought that will shoot forth into deeds of righteousness. What greater calling could men and women have than to be the molders of character? May God bless you in your noble callings; and may he continuously bless every one of us that we may think pure and holy thoughts, for "as [a man] thinketh in his heart, so is he."

In conclusion, I desire to bear testimony that I know that God lives and is indeed our Eternal Father, that Jesus is the Christ, the Savior of the world, and that Joseph Smith is the Prophet whom God foreordained and sent into the world in the last days to establish the only true Church of Jesus Christ, which Church is endowed with power from on high to bring salvation to the human family. I also bear witness that President George Albert Smith is also a prophet of the Most High and that he holds the keys of the priesthood just as the other holy prophets have done. I humbly pray that God will bless us all in the name of our Lord and Savior, Jesus Christ. Amen.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet," by Norton, (Hymn Book page 152, L.D.S. Hymns page 298.)

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

"I can no more remember the books that I have read than the meals that I have eaten," said Emerson, "but they have made me." To countless thousands, who have basked in the spirit of the Book of Mormon, the truth that Joseph Smith spoke comes home to their souls. He remarked that "a man would get nearer to God by abiding by its [Book of Mormon] precepts, than by any other book."

TEACHINGS OF BOOK OF MORMON

The Nephite record testifies in a heavenly spirit to the truth that the Bible is true. They are one in God's hand to confound false doctrine and to establish peace in the hearts of men. This sacred book tells us that little children are alive in Christ. They need no baptism until they become accountable for their actions. For many years a great many good people believed in the doctrine of "infant damnation." They didn't understand; but the Book of Mormon brought into the world, into the hearts of men and women, the peaceable thought that children, though unbaptized, do not go to Hades.

A few years ago these people met in solemn convention, and

the action they took was a credit to their righteousness and to their sense of the justice of God. They passed a resolution repealing the doctrine of "infant damnation," and what a beautiful thing they did when they made that decision retroactive. President Woodrow Wilson, himself a member of that great body of good people that decided against the doctrine of "infant damnation" and declared "the decision retroactive," laughed and said, "Think of all those dear little babies that have been burning in hell so long; now they will all be released."

The Book of Mormon teaches the nobility of service. What is man without work? Work is known by the angels of God. They are immersed in its atmosphere, and that service is eternal. He is a poor "Mormon" elder, hardly worth his salt, who believes that when he goes to heaven, he will sit in inactive, endless bliss. Centuries before he was born in the flesh, according to the Book of Mormon, Jesus said:

... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (II Nephi 29:9.)

And in another place he said:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

Think of it, brethren and sisters, our work is immortal. As Brigham Young said, "This life is a part of eternity."

I think the spirit of the Book of Mormon with respect to the character of Christ's work is wonderful. It entrances the soul. One of the prophets said of him:

... for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. (II Nephi 9:5.)

My brethren and sisters, we do become subject to men in the flesh by the work of the ministry, but in God's own due time the people will look upon us as saviors upon Mount Zion, and they will become subject in a heavenly way unto those who taught them the gospel.

NOBLE CALLING OF WIVES AND MOTHERS

I think that the most wonderful being on the earth is a wife and a mother. To be a wife and a mother transcends in glory and in service all the missions she can perform, that is, preaching missions. And a mother, uncrowned by any visible diadem, is crowned with a diadem of affection; she becomes subject unto her children, and by and by they become subject unto her. Joaquín Miller, the poet, said:

Beneath our forty stars is she
The purest woman, sweetest, best,

Who loves her spouse most ardently
 And rocks the cradle oftenest:
 Whose home is filled, whose heart is fed
 With halo of a baby's head.

ECONOMIC SYSTEM OF ANCIENT AMERICA

The Book of Mormon teaches us a glorious economic system. For nearly two centuries after the ascension of Christ, the people were covered with a mantle of the prosperity of Christ. There were no poor, no rich, no one in bonds, and I think that meant the bondage of debt, for debt is a grievous bondage, and we should steer clear of it. For two centuries they lived in peace; they had no strikes; industrial disturbances were not known; but by living the spirit of industry by the golden precepts of the Son of God they prospered and grew in the prosperity of Jesus Christ. God hasten the day when we shall work—the rich and the poor in the kingdom of peace—submitting our troubles to arbitration, for I know that deep down in the hearts of the captains of industry and also of the laboring men, there is an inherent desire to do unto others as they would have others do unto them. We let selfishness repress this feeling that God has placed in our hearts.

IMMORTALITY TAUGHT IN BOOK OF MORMON

In the Book of Mormon we read of the great intermediate state, the great principle of immortality. Horace Greeley lost a boy five years old, and he said to a friend (I haven't time to quote it all):

Now all that concerns me is the evidence . . . that we shall live with and know those we loved here. . . . If I felt sure of the point of identifying and being with our loved ones in the world to come, I would prefer not to live long.

In our hearts, inspired by the Book of Mormon, by its holy and matchless spirit, and it is the spirit of Christ which runs through the Book of Mormon like a golden thread, we know that we shall meet our loved ones, be recognized by them, and we shall recognize them, and throughout eternity, believing that God is a God of work, we shall work with him as co-laborers.

A Presbyterian minister caught this flash of glory in service, and in a hymn which he composed, he said:

We serve no God whose power is spent,
 Who rests amid his firmament.
 Our God his labors but begun
 Toils ever more with powers unspent.

God be praised for the glory of the resurrection, the beauty of eternal life, the knowledge that we shall live with each other, with our wives and our children, with our friends, and live with them in perfect understanding. Did not Paul speak of the whole family in heaven and on earth? These great sections are going to

be joined by the eternity and glory and power of the gospel which is the power of God unto salvation.

The Book of Mormon prophets give great comfort to this nation. They declared that this nation was set up by the Almighty and should be pre-eminent among the people of the world. It is pre-eminent in glory and in power, but alas, there are corroding and corrupting influences that are trying to sap the strength of this great republic. This republic is the house of our fathers, our fellow citizens, our friends, and our brothers, and with them we shall stand, by the grace of God, to contest the supremacy of any communist or foreign-born element who seeks to destroy the Constitution.

NEW WITNESS THAT JESUS IS THE CHRIST

The testimony that the Book of Mormon gives us last of all—no, not last of all—from the first page to the last page, is that Jesus is the Christ. If we serve God, this nation will survive, but listen to this solemn warning: Moroni told the people of his day that this was a land of promise, and that God would not suffer any nation to dwell on this earth except they serve him, for if they departed from him they should be swept into the oblivion which lawlessness always provides.

Listen to Moroni's warning:

. . . this cometh unto you, O ye Gentiles, [this is of our day he is speaking] that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. (Ether 2:11.)

Here is the warning of a prophet of God. He gives a glorious promise with this solemn warning attached.

Fellow citizens, shall we heed this voice of warning? Shall we bend our necks no more to the bondage, to the yoke of sin, but rising in the full fruition of righteousness, in the strength of God, may we stand before him, acceptable as a nation, correct in government, lenient to the poor, righteous in the sight of God; and, oh, how happy we shall be, and then, as Webster said, it shall not be written that this nation had a "decline and fall," for God is our strength.

The spirit and the main purpose of the Book of Mormon is

. . . to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. (Book of Mormon, Title Page.)

May I humbly answer to this glorious declaration by testifying that I know that Jesus is the Christ, the Son of the Living God. He is the resurrection and the life, the author and the finisher of our faith, and if we will obey his commandments, this nation shall prosper and with him all of us shall go into eternal glory, is my testimony, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

President Smith, in his opening address this morning, spoke about the present confused floundering of the world consequent upon a waning devotion to fundamental principles. Dr. Widtsoe adverted to the same theme and particularly as evidenced by the frustrations of men in their gropings after a longed-for peace without adherence to the principles upon which peace depends. There is one exemplification of the drift away from peace and a powerful contributing factor to the prevailing instability about which I desire to speak. I hope I may do so without offense.

HISTORY OF REDRESS OF WRONGS

You all remember the accounts of earlier times when men took upon themselves the redress of their own grievances. If, for example, one killed a member of my family, I promptly went out and killed him or some member of his family. Then that family sought revenge against me or my family and so the course of reprisal and counter-reprisal ran, growing into family and clan feuds. In like manner, if one took or damaged the property of another, the injured one sought, through his own means, to recover his goods or their equivalent or to visit punishment on his despoiler. It is easy to see that there could be neither stability nor security under such a system. An orderly, stable society of individuals could not exist under such conditions. It was intolerable. The remedy, perhaps the only remedy, was to enact public laws applicable to all alike which defined the rights of individuals and provided remedies for the protection of those rights. A law defined murder and prescribed a penalty for him who committed it. Now if a murder were committed, it became not a private wrong against the murdered person to be avenged by his kindred, but rather an offense against the state which assumed the exclusive right to execute against the offender, the retribution of the law. The injured family may not always have been satisfied with results, but they had to learn to accept them. They no longer had a right to take punishment into their own hands and would themselves be subject to penalty if they did so. Similarly the law forbade theft and fixed the consequences for its violation. So if one's property were stolen, he did not seek by violence to recover it or to punish the offender. The state took care of that through its own processes. These more serious wrongs were called crimes punishable by the state, not for restitution to the injured person, but for the preservation of public order. Other less serious trespasses were still recognized as offenses for the commission of which the injured one might seek recompense to himself. But his remedy was through the processes established by law and not by physical force or violence administered by himself. Thus, for example, if one wrongfully entered upon or occupied the

land or dwelling of another, the owner would file his complaint with the court. In orderly manner the cause would be heard and determined, and then the officers of the law would remove the trespasser, instead of the owner's seeking by violence to do that for himself.

JUSTICE UNDER LAW

The finding of the judicial tribunal set up by the law ultimately became final, and the parties in dispute had to abide by it. Thus punishment of grievances, or protection of person and property, was taken out of the realm of private feuding and reprisals by physical might and put over into the realm of impartial judicial determination by reason and the application of principles of justice. This achievement marked a great day in the progress of civilization. Anarchy gave place to order, and it became possible for human beings to live together with a large degree of stability and freedom from haunting fears. Without such an accomplishment, large numbers of people could not have lived together.

INDUSTRIAL DISPUTES

By now, someone will surely be asking what all this has to do with the purpose of a worshiping assembly such as is convened here today. I will tell you. I have presumed to present this sketchy background for the express purpose of drawing a parallel between that and the barbaric methods we now employ in our handling of industrial disputes. I have no hesitancy in saying that the strike is a totally uncivilized way of dealing with them. Strikes arise out of disagreements. Sometimes the dispute is between the employer and his employees; sometimes the employer has nothing to do with it, but it is between two different organized groups of employees, each claiming the right to negotiate with the employer. Sometimes workers are compelled to go on strike when they have no grievance at all and would prefer to go on working, but are compelled to walk off the job by the orders of the organization to which they belong. Sometimes they are voluntary members of such organizations, but often they are forced into membership against their will by violence or threats of violence. Often they are coerced into membership because otherwise they will not be permitted to work at all or to earn their daily bread.

Employees claim that they have long suffered injustices and are now balancing accounts, while employers assert that the demands of the workers are unreasonable and impossible of granting. Obviously, neither party to the dispute is in a condition to make an unbiased appraisal of the merits of these conflicting positions.

I am not here trying to fix the blame or to say who is in the right or to what extent. But I do say that such a situation breeds lawlessness, eventuates in anarchy, and will destroy any govern-

ment or society that does not find an effective way of dealing with it.

There is no more excuse for permitting those with an industrial complaint, real or fancied, sincerely entertained or shammed, to cover up a sinister purpose, to take into their own hands the redressing of their own grievances, than there is for permitting any private individual to take upon himself the satisfaction of his own wrongs of whatsoever nature without regard to the good order and welfare of the whole society.

There is no more justification for permitting an organized group to stop a farmer carrying his own produce, the fruits of his own toil, to market and tip over and break his truck and destroy his foodstuffs unless he will take on and pay another driver whom he neither wants nor needs, than there is for permitting a man whose son has been killed, perhaps in a brawl, to go out and without investigation kill the perpetrator of the death.

There is no greater right in an organized body to obstruct public streets or to throw picket lines in front of entrances to places of work and hold others out by violence, intimidation, threat, and injury than there is in any person whose property has been stolen to retrieve it by force of arms, killing or maiming if need be in the process.

Neither does it help the cause any to say, even though true, that workers have in the past suffered gross wrongs. An evil is never cured by transferring the power to perpetrate it from one set of hands over into the hands of those on the opposite side. Wrong is just as sinister and just as fatal to orderly living when perpetrated by one side to a controversy as if perpetrated by the other. Former wrongs are not righted by the commission of new ones by the other party.

DEFIANCE OF LAW DECRIED

Our method of handling these industrial disputes belongs to the age of barbarism and is a national disgrace. So long as we tolerate law defiance, disorder, private usurpation of the right to redress wrongs, we have no right to be castigating other nations for their delinquencies or to assume the role of instructor to them. If we cannot maintain domestic order, how may we hope to achieve international order, or to have persuasive influence in establishing it?

The crying need of this age is for men of stature and character in the seats of power—men who have the intelligence to discern the right and the courage to pursue it without regard to personal consequences to themselves or their ambitions, men who will not succumb to the lure of expediency, but who dare to stand on principle though they stand alone. There are too many favor-currying little men sloshing around in positions requiring big men of unswerving integrity to fill them.

Why should great cities be thrown into darkness and their citizens exposed to the marauder because two contending parties

choose to be belligerent? Why should water shipping and land transportation be stopped and whole innocent populations be reduced to hunger and cold and privation because two private parties, or perhaps only one of them, sets up its imperious will regardless of the good of the law-abiding public?

If laws are needed to define the rights, privileges, and obligations of the respective contenders, let such laws be passed, but let them be fair, impartial, and unbiased laws. You will never cure the evil with laws that shackle one of the disputants while leaving the other to roam at large with unrestrained license to do evil. If tribunals be needed to administer and enforce the laws, let them be impartially constituted, not packed with personnel so biased that their decision may with certainty be predicted before the cause is heard. And when a judgment has been rendered by a duly constituted tribunal, let that body not be dissolved and its judgment vacated under pressure and another tribunal set up to render the kind of decision the dissatisfied party wants. That practice only brings the whole system into disrepute and the government itself into contempt.

The authority of law must be preserved, orderly procedure maintained, the rights of the unoffending but suffering public made secure regardless of the wishes of the contending parties or the pressures they may bring to bear.

FUTURE FREEDOM OF RELIGION AT STAKE

Another reason for the appropriateness of this discussion here is that the whole future of freedom of religion is at stake. There is war between the concept of a free people under a free government and totalitarian government with its inevitable stifling of individual freedom. That warfare involves religion. If the insufferable and inexcusable condition now prevailing is not corrected, then free government will give way to some form of totalitarianism, whether the despotism of one man or of a class or group or even of the state will not much matter. And totalitarianism must always destroy religious liberty. Free government as we have known it, what commonly is spoken of as our democracy, is foundationed in the great spiritual principle of the supreme importance of the individual and the divine derivation of the human soul. This concept finds its highest political exposition in the Declaration of Independence which proclaims in words of fire that men at birth, by the creative's decree that gave them being—from the mere circumstance that they are men—are God-endowed with certain rights which are "unalienable" and which of right and by force of our basic law are inviolable and which no power on earth, not even the government itself, may properly infringe. Among these inalienable and inviolable rights are the right to life and to liberty. The right of man to liberty—to be free—is thus made coordinate with the right to life itself. The history of human struggle loudly proclaims that life without liberty is intoler-

able. For a fulness, the two must go together. These conceptions incorporated in the immortal Declaration are the product of more than a century and a half of the teachings of the Christian religion out of which they must draw their nourishment. If this wellspring is suffered to dry up, then individual freedom will wither and die.

CHRISTIAN RELIGION AND DEMOCRACY

For it is out of that religion that the whole concept of the common brotherhood of men as the children of the same God derives, each equal before the law. So intimately are the two intertwined that democracy and the Christian religion must survive or perish together. Neither has worked perfectly in human hands. But the failure of the perfect working of the principles of free government probably is fairly in proportion to the failure of men to live the Christian religion. The perfect working of the latter would insure the perfect working of the former. We may not, except at our peril, discard either of them. Together they have provided an atmosphere in which, in spite of imperfections, we have lived and flourished as has no other nation in recorded history. It is important to note that in those countries where freedom has perished, there has gone side by side with its decline, a breaking down and denial of the Christian religion, and in that country where the breakdown has been most complete, there has been accomplished the most thorough regimentation of the bodies and spirits of men. But a superficial, unbelieving profession of the Christian faith will not withstand the disintegrating forces at play in the world today. Only a genuine, deep-seated religious conviction carried over into practice can do that. The disciples who established the Ancient Church were not men who rationalized Jesus and his doctrines away, nor were satisfied with proclaiming him merely a great ethical teacher. When Jesus asked his disciples, "Whom do men say that I am?" (Mark 8:27.) Peter gave him the various conjectures that men had ventured concerning him. Jesus then put it to him directly, "But whom say ye that I am?" Peter answered without equivocation or hesitancy, "Thou art the Christ, the son of the living God." (Matt. 16:13-16.) That is the kind of living faith which carried the Christian religion into ascendancy in the western world and ultimately gave to the world our democracy. It is the only kind of faith that can save the world from the unchristian doctrine of regimentation and authoritarian dominance over the lives of men.

It is that faith which it is the mission of the Church of Jesus Christ of Latter-day Saints to keep alive in the hearts of men and to perpetuate in this land.

President George Albert Smith

I hope it will not interfere with what you are thinking about for me to say it is written by one of old "choose you this day whom

ye will serve; * * * but as for me and my house, we will serve the Lord." To members of the congregation of the Church of Jesus Christ of Latter-day Saints there can be no middle ground. We must either serve God or mammon, and this Conference today has enjoyed the influence of the Spirit of the Lord because we have not come here to have our palates tickled or our fancies smoothed over, but we have come here in the spirit of prayer and of thanksgiving and gratitude to God. I am grateful that we have had this delightful experience today.

The combined chorus of the Singing Mothers of the Jordan Valley Relief Societies will sing, "Peace I Leave With You," by Roberts.

The closing prayer will be offered by President Howard S. Bennion of the New York Stake, after which this Conference will stand adjourned until 10:00 tomorrow morning, Saturday, October 5. The proceedings of that session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KID at Idaho Falls.

The Presiding Bishopric will meet the bishoprics of the Church in this building at 7:00 this evening. Presidencies of stakes and the General Authorities are invited to attend.

Tomorrow, Saturday morning, at 8:00 a.m. the General Welfare Committee will hold a meeting in the Tabernacle, to which all regional, stake, and ward Welfare officers and also all presidencies of priesthood quorums and teachers of Gospel Doctrine classes are requested to be present, and all others are invited who wish to attend.

The Relief Society Singing Mothers sang: "Peace I Leave With You."

Elder Howard S. Bennion, President of the New York Stake, offered the closing prayer.

Conference adjourned until Saturday morning, October 5, at 10 o'clock.

SECOND DAY

MORNING MEETING

The third session of the Conference convened Saturday morning, October 5, and commenced promptly at 10 o'clock.

President George Albert Smith

It is delightful to see this great auditorium filled to overflowing again. I may say for those who may not be able to find seats or standing room that the Assembly Hall is prepared to receive the overflow, with amplifiers, heat and everything comfortable. It is lovely to be here this morning in this great house that has become

sacred to us as a result of those who have worked here and served here and who have passed to the other side. I am sure that if they can see us this morning they will be happy that there are so many people coming to Conference when the world is in such distress.

President J. Reuben Clark, Jr., will conduct the services of the morning session.

President J. Reuben Clark, Jr.

This is the third session of the 117th 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.

There are on the stand this morning all of the General Authorities of the Church, except Elder Stephen L Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City and KID at Idaho Falls.

We will begin the morning services by the Richfield Combined Choruses singing: "How Excellent is Thy Name." Elder Arden Peterson is the director and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Edgar B. Brossard of the Washington Stake.

The Richfield Combined Choruses sang: "How Excellent Is Thy Name."

Elder Edgar B. Brossard, President of the Washington Stake, offered the invocation.

The Richfield Combined Choruses sang: "Beside Still Waters," by Hamblen.

PRESIDENT LEVI EDGAR YOUNG

Of the First Council of the Seventy

In connection with the voices of the servants of the Lord at this conference, the fundamental to be established in the hearts of humanity for the return of the world to God is the fact that the gospel of Jesus Christ is not a system of thought but a true revelation of God. God makes one man the channel of communication to other men. This channel is never closed.

Three things have the servants of God emphasized in this day: the immortal appeal to fortitude and faith; the returning to God through repentance; and holy baptism by immersion in the name of the Father, the Son, and the Holy Ghost.

... Go ye into all the world, [said Jesus our Redeemer] and preach the gospel to every creature. (Mark 16: 15.)

A century ago, the most majestic character of history gave us with other scriptures, the Doctrine and Covenants. In that book, man is carried to his high destiny. Man is divine. He is in the image of God. He has endless spiritual power and grace. Herein is the Prophet Joseph Smith's masterful idea. The soul's relationship to God. His was a sorrowful life, but he nurtured through all hazards the divine truths God revealed to him, and finally came triumphant when he left us these immortal words:

And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. (D. & C. 10:70.)

His teachings lead us to the dominion of joy, as witnessed here today.

And so my brethren of the Holy Priesthood, go forth and remember:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters: To preface my remarks may I quote Paul:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. (I Cor. 2:1-2.)

Today I wish to bear witness of Jesus the Christ and to quote the word of the Lord.

I read recently in a local paper of a pastor of a church in Illinois, who said that he felt the same reverence for Santa Claus that he did for Jesus Christ. He said:

I consider both of them to be folk tales, but in different categories.

He finds one difference, however; he does not question the fact that "a man named Jesus" did exist, and he regards Santa Claus as a "figure of the imagination."

In the magazine, *Time*, in a recent issue, a noted professor emeritus in one of our largest universities, was quoted at length on his rationalizing. To Jesus of Nazareth he gives human warmth; a great capacity for love; unusual understanding. He calls him a great humanist, a great teacher, a great dramatist. As a typical rationalization, he explains that Lazarus was not dead, but was merely

... brought "back to health" by Jesus, the power of mind and learning, and by the "therapy of his own abundant vitality!"

JESUS LIVES ETERNALLY

I want to bear testimony today that Jesus is not only a great teacher, a great humanist, and a great dramatist, but is in very deed, the Son of the Living God, the Creator, the Redeemer of the world, the Savior of mankind. I want to testify further that he not only lived in the Meridian of Time for approximately thirty-three years, but that he lived eternities before this, and will live eternities beyond it.

He first comes into our knowledge in the pre-existent state, when with a host of spirits, he stood before his Father in solemn assembly.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. (John 1:1, 2.)

PRIMEVAL GATHERING

The vision of this primeval gathering is recorded as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Pearl of Great Price, Abraham 3:22-25.)

And one of the number proffered to go down to the earth and by compulsion, save all men, but another "like unto God" came forward with a plan of free agency by which the plan of redemption and exaltation would be offered by him to the people of the earth. And this latter plan, proposed by Jehovah, or Jesus Christ, was accepted.

. . . and the Word was God. . . All things were made by him; and without him was not any thing made that was made. (John 1: 1, 3.)

JESUS THE CREATOR

The time finally came when the earth was to be created.

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 4:1.)

And Jesus the Christ created the earth and gave it light and established upon it the plant and animal life, and finally man, created in his image.

In confirmation, he says long centuries later to the Nephites:

. . . I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. (III Nephi 9:15.)

After the creation, the Redeemer bears witness again to Adam:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. (Pearl of Great Price, Moses 5:9.)

REDEEMER'S VISIT TO ENOCH

Generations later the Redeemer came again to the earth to visit his choice servant and mighty leader, Enoch, who because of his righteousness, was permitted to hear the voice of Jehovah. Enoch bowed himself to the earth before the Lord, and spake:

. . . Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant? (Moses 6:31.)

And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. (*Ibid.*, verse 35.)

And he beheld the spirit world and all creations not visible to the natural eye. From hills and high places, Enoch warned them, and

. . . no man laid hands on him; . . . for he walked with god. (*Ibid.*, verse 39.)

In concluding his preaching to his people, he bore this testimony:

. . . I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory; And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face. (Moses 7:3, 4.)

The transgressions of the people of Enoch's generation continued unabated, for Noah comes forth to continue throughout the long years of his ministry, a vigorous warning and preachment against the sins of the world, which had become ripe in iniquity.

And thus Noah found grace in the eyes of the Lord: for Noah was a just man, and perfect in his generation; and he walked with God. (Moses 8:27.)

EXPERIENCE OF BROTHER OF JARED

Again at the time of the tower of Babel, the Lord Jesus came to earth when the Jaredites prepared to cross the ocean for the promised land, now known as America, and they went into the mountains and "did molten out of a rock sixteen small stones" (Ether 3:1), and the prophet entreated the Lord to touch these stones that they might shine forth in the darkness of the enclosed vessels to give light while they crossed the sea. And as the Lord touched each stone

. . . the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood. (Ether 3:6.)

The prophet fell to the earth with fear lest he should be smitten,

... for I knew not that the Lord had flesh and blood. And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. . . . And when he had said these words, behold, the Lord showed himself unto him, and said: . . . Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . Seest thou that ye are created after mine own image? . . . Behold, this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:8, 9, 13-16.)

JEHOVAH SPEAKS TO NEPHI

Again Jehovah speaks. Some centuries later in what is known as the first year of the Christian era, the people on the American continent were watching for fulfillment of prophecy and for the signs of the coming of the Messiah. The wicked ones figured that the day had passed, but Nephi, being greatly concerned, prayed devoutly unto the Lord all day, at the end of which there came to him the voice of the Lord, saying:

Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. (III Nephi 1:13.)

And that night the darkness did not come, and two days and a night were as one day, and the righteous people knew that that day would see the birth of the Savior of the world. A new star appeared as further evidence that the Christ was born.

And the Word was made flesh, and dwelt among us. . . . (John 1:14.)

BIRTH OF JESUS

And far across the ocean in the land of Judea that same star shone forth and led the wise men from the East to a stable out of Bethlehem. Here they found a babe wrapped in swaddling clothes and lying in a manger. Mary had become the mother of the Son of God. The shepherds called and paid homage, the angels sang hosannas and the Savior was born into mortality, into his flesh and blood tabernacle. And "his name was called Jesus." (Luke 2:21.)

And the child Jesus was presented in the temple and blessed by the righteous Simeon.

Little is known of the childhood of Jesus, but it is related:

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (Luke 2:40.)

Again we hear of him in the temple at Jerusalem at twelve years of age:

And all that heard him were astonished at his understanding and answers. (Luke 2:47.)

He said to his concerned mother:

... wist-ye not that I must be about my Father's business? (Luke 2:49.)

Of his days of preparation we are informed:

And Jesus increased in wisdom and stature, and in favour with God and man. (Luke 2:52.)

HIGHLIGHTS OF MORTAL LIFE OF JESUS

The mortal life of Jesus Christ is well known to us so we mention only a few highlights at this time.

John the Baptist, come from the wilderness and preached repentance.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. (Matt. 3:13.)

And when Jesus came up out of the water

... the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16, 17.)

We follow our Savior down the dusty roads of Judea over the rocky paths of the highlands and the sandy beaches of the seas, into the synagogues to reprove and rebuke, in the byways to call to repentance.

We find the Redeemer at the marriage at Cana turning water into wine; at the temple at Jerusalem where with his handmade scourge of small cords, he drove from the temple the desecrating traders and money-changers, saying to the cowards:

... make not my Father's house an house of merchandise. (John 2:16.)

The mortal life of the Lord was a hard one. He said:

... Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. (Luke 9:58.)

He was followed by great multitudes of interested disciples, curious sign-seekers, and critical annoyers with always the vicious lurking in the group, seeking his very life.

He came unto his own, and his own received him not. (John 1:11.)

Even in his old home town he was not appreciated, but was thrust out of the synagogue, out of the city, and led to the brow of the hill to be killed, but he escaped.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. (Matt. 4:18-20.)

And he saw James and John mending their nets and likewise called them and subsequently called other eight from all walks of life to lead his Church, and he "named them apostles."

MIRACLES PERFORMED

The numerous miracles of the Redeemer brought him early attention. The curious followed with wonder; the believers looked on with awe, and because of his increasing popularity, his enemies followed to catch him in lawbreaking, that they might dispose of him.

He blessed loaves and fishes and fed thousands of hungry people. He placed his fingers in the ears of a deaf person, saying "be opened," and the man heard clearly. He "spit and touched" the tongue of one with an impediment in his speech, "and he spake plain." He touched the eyes of the blind saying, "According to your faith be it unto you, and their eyes were opened."

The multitudes marveled saying, "It was never so seen in Israel," as he cast out the devil. His enemies found him healing on the Sabbath and accused him when they heard him say to the man with a withered hand:

. . . Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (Matt. 12:13.)

"We never saw it on this fashion," the people said as they saw the roof opened, a sick man let down at the foot of Jesus and saw him carry away his bed at the command: "—take up thy bed and go thy way—" and "Son, thy sins be forgiven thee."

He stopped a funeral procession and touching the bier of the son of the widow of Nain said, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak.

He astounded the people when he said to the dead daughter of Jairus, "Damsel, I say unto thee arise." They had laughed him to scorn, but now they were shocked when the damsel arose and walked.

The woman who for twelve years of affliction had "spent all her living on physicians, neither could be healed by any" . . . "came behind him and touched the border of his garment"—and immediately was healed.

Again he forgave the sinner, stilled the tempest, cleansed the lepers, stirred souls, and raised the dead; even his friend Lazarus who was four days dead, and "by this time stinketh"—when the voice of Jehovah commanded: "Lazarus come forth."

CLOSING EVENTS OF MASTER'S LIFE

And toward the end of his ministry:

. . . Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. . . . While he yet spake, behold, a bright cloud overshadowed them; and be-

hold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him. (Matt. 17:1, 2, 5.)

Knowing that his hour had come he repaired to the room which had been prepared, and there he gave to his disciples the Last Supper, after which he retired into the Garden of Gethsemane, where he poured out his soul unto his Father:

... O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (Matt. 26:42.)

Then mobsters came, headed by the betrayer.

They stripped him and put on a scarlet robe; they pushed down upon his head a crown of thorns, and placed a reed in his right hand and bowed the knee and mocked and spit upon him, and smote him on the head, and led him to Calvary to be crucified.

Between thieves he was nailed to the cross, and they parted his garments.

Those that loved him crouched about his feet and wept in their helplessness. As his life ebbed, he called:

... Father, forgive them: for they know not what they do. (Luke 23:34.)

... Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost. (Luke 23:46.)

They took his body carefully down, and wrapped it in linen and laid it in a sepulchre.

The three days ended, and Jesus came forth as he had promised. His disciples, both women and men, had been to the tomb and found it empty and were surprised, still not comprehending the fact of the resurrection.

The same day he appeared in the locked room with his apostles and revealed himself to them, convincing them that he lived again. Many hundreds were similarly convinced.

Now his Church was organized, the program clarified, and leaders developed into whose hands he could leave his kingdom. And when his followers were gathered together in Jerusalem:

... he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:9-11.)

CHRIST'S VISITATION TO WESTERN HEMISPHERE

On the western hemisphere, also, was darkness and destruction, cities burned, mountains leveled, and plains raised, and in the suffering and lamentations of the people a voice was heard among the inhabitants, explaining the disasters and saying:

Behold, I am Jesus Christ the Son of God. I created the heavens

and the earth, and all things that in them are. . . . I came unto my own, and my own received me not. . . . I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. . . . Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. (III Nephi 9:15, 16, 18, 21.)

Again the Nephites were conversing about Jesus Christ, the sign of whose death had been given to them, and a small, penetrating voice came out of heaven, which pierced them to the very soul and caused their hearts to burn, and the voice again uttered these memorable words:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (III Nephi 11:7.)

And as they looked toward heaven:

. . . they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and . . . he stretched forth his hand and spake unto the people saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . . I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, . . . the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them . . . saying . . . thrust your hands into my side . . . feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. (III Nephi 11:8-12, 14.)

And all the people felt the prints of the nails and of the sword and

. . . did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. (III Nephi 11:15.)

And they worshipped him.

And he organized his Church here, and called his twelve apostles and taught them the doctrines and blessed their children. He restored sight to the blind, strength to the infirm, and wholeness to those who were ill, and after his impressive and continued appearances among them,

. . . there came a cloud and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them, and ascended into heaven. (III Nephi 18:38, 39.)

Another day he returned, and when he blessed them, they were transfigured and became

. . . white as the countenance and also the garments of Jesus. . . . (III Nephi 19:25.)

A third time he retired to pray

And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. . . . he came again to the disciples, and said unto them: So great faith have I never seen among the Jews; wherefore I could not show unto them so great miracles, because of their unbelief. (III Nephi 19:32, 35.)

Such great faith was manifest by his apostles that he touched with his finger the nine who were not to tarry. Again he departed from the earth.

VISION GIVEN TO JOSEPH SMITH

And time passed and the darkness of ages was beginning to be dissipated; the new world of America had been discovered, and honorable God-fearing people had settled upon it. The war had been waged and freedom gained, and religious liberty granted, and the Lord Jesus Christ appeared on earth again to restore and re-establish his kingdom upon the earth, and a young boy with an open and unbiased mind, knelt one beautiful spring morning in a grove, and prayed for light, and though the evil power attempted to destroy him, he was relieved by the appearance of a pillar of light above the brightness of the sun.

Joseph Smith continues story:

... It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—pointing to the other—"This is my beloved Son, hear him." (*History of the Church*, Vol. I, p. 5.)

There followed warnings, instructions, and commandments and finally, as Joseph says:

When I came to myself again, I found myself lying on my back, looking up into heaven. (*Ibid.*, p. 6.)

Following this vision came numerous other visitations from heavenly beings, in the restoration of the gospel and the establishing of his kingdom upon the earth.

The work went forward, the Church was organized, the Book of Mormon was printed, the revelations were given, twelve apostles were called, the temple in Kirtland was built, and during the dedication of it in 1836:

... Joseph Smith and Oliver Cowdery retired to the pulpit, the veils being dropped, and there bowed in silent prayer. After rising from their knees the Savior appeared to them standing on the breast-work of the pulpit and blessed them, accepting the building in his name. (*Essentials in Church History*, pp. 191-192.)

TESTIMONIES OF CHRIST'S DIVINITY

And so, having traced the appearances of the Redeemer from pre-existence to date, we look forward now to his second coming as he promised. This promise will be literally fulfilled as were his many other promises, and in the meantime, we praise his holy name and serve him, and bear testimony of the divinity of his mission, with the prophets through the generations!

We testify with John the Baptist, who, as he saw the Lord approaching to him, saith:

... Behold the Lamb of God, which taketh away the sin of the world. (John 1:29.)

Not just a man of human warmth, but the Lamb of God.

We bear witness with Nathanael, an Israelite in whom was no guile:

... Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:49.)

Not merely a great teacher, but the very Son of God.

We testify again with John the Beloved, who seeing Jesus on the shore, said with conviction, "It is the Lord!" not only a great humanist, but the Lord God of heaven.

And with Simon Peter, who, when asked by the Lord, "But whom say ye that I am?" said, "Thou art the Christ, the Son of the living God," (Matt. 16:15, 16), and received this statement from the Savior:

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

And finally, we bear witness with the Prophet Joseph Smith who was willing to give his life for his testimony, which comes to us in his own words as follows:

I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; . . . I have actually seen a vision, and who am I that I can . . . deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation. (*History of the Church, Vol. I, pp. 7, 8.*)

I repeat my testimony:

I know that Jesus, through eternities past and future, is the Creator, the Redeemer, the Savior, the Son of God. I bear it in his holy name. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

It is a thrilling sight, my brothers and sisters, to stand before you on this occasion, and I trust that you will give me your faith and prayers, that the short time I occupy, my words may be directed by the Spirit of God.

It is two weeks today since Sister Ivins and I finished a tour of the East Central States Mission which was the third mission that I had inspected during this season. I have met the sons and daughters of many of you, and I bring you, from them, a good word. I want to tell you that they are interested in their work, they are devoted to

it, and they are striving to the best of their ability and their utmost power to teach and preach the gospel of Jesus Christ. I pray that you will have faith in them, that you will have no misgivings as to their future, for they are in the hands of God and are striving to do his work. It was interesting to study with them their problems, and to strive to help them in the solution of these problems. One of the questions that they confront most often, is the statement of many people, "We could accept your teachings and the principles which you advocate, if it were not for the supernatural conditions that you allege surrounded the birth of your organization."

WORLD'S RELUCTANCE TO ACCEPT MODERN REVELATION

Brother Kimball has told us in the address which he has just finished, of the mission of Jesus Christ, of his appearance to the Prophet Joseph Smith. That seems the hardest thing for Christian people to accept when they think of us, for we allege in that statement that Christ is actually the Son of God, that God is a separate and distinct personage from Christ, and that man is made in their image. That statement topples the Christian idea which prevailed at the time of the Prophet Joseph Smith; it had prevailed for ages before him, and it still prevails. It is the most difficult thing for them to accept. It is miraculous that God and Christ should appear to a human being. At the same time, they will tell you that they accept without reservation the statements of the Bible, and some of them will go so far as to tell you they believe every word that is in it. When we read it, we find that one great prophet of God, Jacob, wrestled during the night with an angel from heaven. That doesn't seem difficult to them. We come down through history, and we find the Israelites in bondage in Egypt, their liberation necessary. We find that God, through the faith of those people, turned back the waters of the Red Sea, so that they walked through on dry ground, and the hosts of Egypt which followed were overcome by the returning waves, and the people were thus liberated. They accept that; it doesn't seem beyond their powers of belief. Those people wander on into the desert, and they find themselves thirsty. They want water, and Moses strikes a stone with his rod, the water gushing forth to quench the thirst of that unhappy people. They accept that. Then they find themselves hungry, and God causes them to be fed from heaven with divine food; and they accept that. Again we find a prophet who is able to call down from heaven fire to consume those who are obstructing the work of God. And thus it goes. We find the Savior himself, praying to his Heavenly Father in Gethsemane. These are all miraculous things, and people accept them more or less as in the ordinary events of the work of God, but they say, "Now why should there be a miracle in our day?" I can't bring myself to believe that those people were in any greater need of divine help than are people in our day. I can't bring myself to believe, either,

that they were any more dear to God their Heavenly Father, as his children, than we and our fathers and grandfathers. And I can't bring myself to believe that we are any more unworthy of the aid of God than they were. So to me, it seems a more or less proper thing and a natural thing, that God should so manifest himself.

PERSONALITY OF DEITY AGAIN REVEALED

To me that is the great and underlying reason for the restoration of the gospel in the latter days—the fact that people had come to misunderstand the personality of God; they had come to question his power of intervention in the affairs of men, and it was necessary that they should be taught again the things which they were taught in the testimony that was given at the baptism of Christ, and in the testimony that was given in the appearance of Christ to the Nephites. They were again to be taught that Christ is the Son of God. It is one of the most difficult things for sectarian peoples to accept because of the indoctrination that they have received over these many generations. That is one of the problems that your boys and your girls, young and old, have to present to the people in the mission fields.

Many of them have gone out, not knowing too well these things, sometimes because we at home have failed to do our full duty in explaining these truths to them. Some of us perchance depend upon our Sunday Schools, our Mutuals, and our priesthood quorums entirely for such instruction. But I feel that it is the duty of every father and every mother in Israel to see that their son and their daughter know these things, and to qualify them to testify to the world that it is true, that God came back and visited the Prophet Joseph Smith, and spoke to him thus bringing back to the world the testimony as to the true personality of God. I believe that they should further teach them the various and sundry teachings of the Church, regarding these things; baptism, repentance, faith in God, charity in their lives, chastity, and all the virtues that go to make fine men and women, so that those who may be called for missionary service shall go into the world fully convinced in their hearts that God lives; that he is the Father of their spirits; that he is the guardian of them all; that he actually has personal interest in our welfare; and that he can be sought in prayer for aid and assistance. If they go into the world understanding these things, they will be effective and efficient missionaries for the Church.

SPECIAL CALLING OF THE SEVENTIES

I represent the great body of the priesthood, whose purpose by ordination is to disseminate these truths. Many of those men have family obligations which prevent them from actually going into the world themselves to do this preaching, but they frequently have sons and daughters who can represent them, and I feel it is their duty,

after preparing those boys and girls, young men and young women for that work, to present them, even at a sacrifice, if you want to call it such, to the Church for the short period of time that is required in the mission field. That is the work of the seventy, to testify to the restoration of the gospel; and if they can't do it personally, why can they not do it through their sons and their daughters?

It is a pleasing thing to me that there is an increasing percentage of men in the missions of the world. It has been our experience in the stake missions, that as the percentage of men decreased, the hours required for baptism increased. It seems that there is a power in the priesthood of God that is necessary to the ultimate conversion of men. And I would like to see this percentage increase beyond its present status, both in the foreign missions and in the stake missions. When our stake missions began, we had a percentage of sixty from the seventies quorum, whose special duty it is to teach, and today that percentage is as low as thirty-five. I personally would like to see that restored to its original percentage, or better, so that the seventies of the Church will actually be doing the work for which they are set aside by ordination.

Now, that is our duty; it is the duty of the Church to break down the unfounded traditions of the past and to teach the restoration of the gospel. Every man who is warned should warn his neighbor. We are doing a valiant work, but we are likely not doing all we could and all we ought to do in this capacity.

I pray that God may give us a proper appreciation of our obligations to each other and to the world, that he may give us a proper understanding of the principles of the gospel, that may enable us to teach our young men and young women, our boys and our girls, our sons and daughters, the doctrines upon which they should rest their faith, in such a way as to build up in their hearts an undying faith regarding this great work in which we are engaged; so that at such time, when the Presidency of the Church sees fit to ask them for a service, they may be ready for it. May he bless us all, that we may live more near to him, that we ourselves may understand better our obligations to each other, that we may be able to purify our thoughts and our emotions and our actions so as to be worthy recipients of the Spirit of God, I pray in Jesus' name. Amen.

The Combined Choruses and the congregation sang the hymn, "Redeemer of Israel," by Phelps, (Hymn Book, page 194; L.D.S. Hymns, No. 231.)

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

My dear brethren and sisters: In the few minutes allotted me, I shall not deliver a sermon or make an address or a speech. I propose to make a few remarks relative to a few current matters that I be-

lieve to be important. These remarks are made to Latter-day Saints only, and on my own responsibility. Others may listen if they care to. But since other people do not believe our religious teachings, it is hopeless to expect that they will be influenced by anything I say at this time.

THE PRESENT SINFUL CONDITION OF THE WORLD

But to continue: We live in a sinful world. Much wickedness abounds. Crime is rampant and much of it goes unpunished, for many criminals are never even apprehended. Lawlessness is everywhere. There is also an immense amount of wrongdoing going on all the time that can hardly be classed as wickedness or crime. Selfishness, greed, smoking, drinking, profanity, Sabbath breaking, are examples. It is needless to say that any Latter-day Saint who indulges in any of these things, or in many others not mentioned, is violating his covenants. But since many Latter-day Saints do indulge, to a greater or less extent in these things, the need of repentance is ever present among us, and the obligation to repent is much greater with us than it is with other sinners who have not covenanted to keep the commandments of the Lord.

For of him unto whom much is given much is required. (D. & C. 82:3.)

NEED FOR REPENTANCE AMONG LATTER-DAY SAINTS

Regrettable as it may be, sinful indulgences among Latter-day Saint people are often a real handicap to our stake missionary work because non-members see so much bad in many of us that they feel we should first convert ourselves. In other words, they cannot hear what we say because what we are rings so loudly in their ears. They would rather see a sermon any day than hear one. Our principles are lofty, but our indulgences often seem to belie our sincerity, "for a tree is judged by its fruit." For example, we teach total abstinence from the use of narcotics, and Utah is rightly regarded as a "Mormon" state—a state wherein our people are in the majority. Yet, reputedly reliable statistics show that Utah's people consume as much alcoholic beverage per capita as is consumed on an average per capita in the United States. According to official figures, during the fiscal year 1946, there was paid in Utah for liquor and tobacco, two hundred eighty percent more than was paid in the fiscal year 1941.

Yes, frankness compels us to admit that the sins of the world exist among us to a greater or less extent. For this reason, responsible leaders in the Church, the stakes, and the wards are continually calling our people, as well as the people of the world, to real, sincere repentance. Repentance from what, does someone ask? The answer is obvious: Turn away from and do no more those things that are out of harmony with the teachings of the Master, Jesus Christ. These are summarized in two great commandments—to

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. (Luke 10:27.)

MAN GIVEN POWER TO CHOOSE GOOD OR EVIL

Why love God, I was once asked. Because he is our Father who loves his children dearly and is the giver of every good we have. It is his work and his glory to bring to pass the immortality and eternal life of man, as he told Moses. Due to these facts, he has given us a way of life to follow, which, if we do, will bring us great joy both here and hereafter. But he does not compel us to pursue the way indicated. He has given us our free agency which we may exercise without severe condemnation only so long as we do not infringe upon the rights of our fellow men, and I repeat, only so long as we do not infringe upon the rights of others. But because of an evil power in the world during the life of the human family, many of the Father's children have yielded to temptation and departed more or less widely from the ways of the Lord. In consequence, sin, wickedness, and crime have developed among men, resulting in misery and suffering in various degrees, depending upon the extent of the departure from the divine path. The Apostle Paul's description of the last days certainly fits these times. He wrote:

... perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ... incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God. (II Tim. 3:1-4.)

These deplorable conditions in the world are now even worse in some respects than Paul described them. Because of man's increasing power to control the forces of nature, he has multiplied the ways of injury both to himself and to his fellow men. As an example, we now have the atomic bomb.

PEACE CAN COME THROUGH FOLLOWING THE GOLDEN RULE

Up to this point, I have spoken only in general terms and have said nothing new. Let me now specify a little. The world at the moment is in a critical and very unsettled condition. Notwithstanding the fact that we have just emerged from the most widespread and destructive war the world has ever seen, there is little or no evidence that men have repented from the sins that brought on the war. The inhabitants long for peace, but there is yet no peace, because selfishness and greed are still dominant, and too many people are determined to get what they want, using to this end, any and every means within their power.

Some keen and wise observers in this country have recently asserted that the United States now faces the most critical period in its history. Various groups of men are striving to agree on terms of

peace, but success has not yet been sighted. The spirit of the Golden Rule does not yet dominate the hearts and minds of the negotiators, and so another war may be imminent; it is being talked of in hushed terms. Apparently it can be avoided only if certain great powers will recede from positions they have taken. During the recent war, ideals were set up and efforts to implement them are now meeting with determined opposition, just as was the case following World War I. This country fought then, as it did in the recent conflict, that war should be no more.

Why can't the same rules govern nations as govern individuals? In civilized countries, no two men can go at each other with their fists or guns without subjecting themselves to prosecution in a court. Why can't a similar rule apply to nations? Why is it legal to slay in masses and not in singles? Shall we not continue to hope and pray that efforts to outlaw war will soon succeed? God grant that this may be so, and that we shall not have to await the millennium for this great boon!

THE REPEAL OF CERTAIN LAWS URGED

But international war is not the only danger we face. The outlook internally is very dark. The struggle to get more and more for less and less seems to be growing in intensity and is spreading to more groups and individuals. In all of this, the idea of universal brotherhood and the Golden rule seems to be forgotten. Furthermore, the fundamental principle of the Declaration of Independence from England giving the right to the individual of life, liberty, and the pursuit of happiness is currently violated in the case of millions of people, not only by organizations, but in certain cases, I very much regret to say, apparently by the federal government itself. The right to labor is denied except through membership in organizations, exempt from rules and regulations that govern individuals and industrial organizations engaged in business. Equality before the law does not exist in the relationship of employers and labor unions. Why is this so? One reason is because too many politicians are so deeply afflicted with the itch for office that they will do nothing that is opposed by officers of labor unions. These organizations could be of great benefit to their members and still function within the letter and spirit of the divinely inspired Constitution as it was made by the Fathers of our Republic. The "closed-shop" and so-called jurisdictional and sympathetic strikes should be outlawed at once by the federal government and every state in the American Union. Shall America be as the founder-fathers planned—the land of the free and the home of the brave? If so, the repeal of some laws and the making of better ones is the need of the hour. Who can deny it?

LABOR STRIKES IN AMERICA

Let us glance for the moment at some recent events. Some

months ago, a great labor strike was called which directly involved hundreds of thousands of people and indirectly the entire country. An increase of thirty percent in wages was demanded in order that the same take-home pay, enjoyed during the war should continue. But it was requested that there should be no increase in the cost of living—a request impossible to implement. Those making these demands seemed to have forgotten that in order to hasten war production, war workers were given their wage demands and were thus placed in a highly favored class in comparison with all other civilians who received no wage increases. When these workers returned to civilian production, was it fair, right, and just to continue this discrimination? Remember that these discriminated-against civilians greatly outnumbered the war workers. But even so, the politicians know that the majority of the people are unorganized and that labor unions hold the balance of power in elections; hence their subservience to labor unions.

What have the great strikes of the last several months accomplished? Among other things, they have impoverished many of the members of labor unions and it will take years to recover all the wages lost during the prolonged strikes; they have increased the cost of living for everybody; they have brought labor unions into disrepute; they have delayed the production of much needed civilian goods; they have brought unrest, suffering, and uncertainty into millions of homes, and have thrown great multitudes on to public relief; they have brought indecision and trouble to the government, both federal and state, and have weakened the influence of America abroad. The method of the strike has been the mass-picket and the closed shop. What difference, in principle, is there between this method of holdup and that of a gun? In both, force is applied. Then are not both methods forms of robbery? And is not robbery intolerable to our American way of life? Does not freedom demand that all forms of robbery shall be outlawed? Shall not the cries of a suffering people be heard and relief be granted? Do we not need statesmen and fewer weak-kneed politicians in public office? Shall the selfish interests of a few continue to prevail over the interests of the many? Are not the interests of the public always involved in strikes and lockouts? Hence, does it not appear that a means of bringing peace to management and labor is an imperative need of the hour, if we are to revert to the way of life given us by the founders of our Republic—a way that made our country great? Various means to this end have been proposed by both writers and speakers; but as I see it, no means of bringing permanent peace can succeed unless they are characterized by the spirit of the Golden Rule. I discussed this phase in a radio address given last November, showing that fairness, right, and justice must be the basis of settlement to attain permanent peace. To this end arbitration courts seem necessary.

A WARNING AGAINST COMMUNISM

I would like to call attention to what appears evident to me—the similarity of the spirit seen in some phases of certain labor troubles with that of communism as it exists in some parts of Europe. I again remind you that I am speaking to Latter-day Saint people. I ask your attention while I read a circular given to the people of the Church by the First Presidency ten years ago and published in *The Improvement Era* of August 1936. It is as follows:

WARNING TO CHURCH MEMBERS

With great regret we learn from credible sources, governmental and others, that a few Church members are joining, directly or indirectly, the communists and are taking part in their activities.

The Church does not interfere, and has no intention of trying to interfere, with the fullest and freest exercise of the political franchise of its members, under and within our Constitution which the Lord declared: "I established . . . by the hands of wise men whom I raised up unto this very purpose," (D. & C. 101:80) and which, as to the principles thereof, the Prophet dedicating the Kirtland Temple, prayed should be "established forever."

But communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government, and it would be necessary to destroy our government before communism could be set up in the United States.

Since communism, established, would destroy our American Constitutional government, to support communism is treasonable to our free institutions, and no patriotic American citizen may become either a communist or supporter of communism.

To our Church members we say: Communism is not the United Order, and bears only the most superficial resemblance thereto; communism is based upon intolerance and force, the United Order upon love and freedom of conscience and action; communism involves forceful despoliation and confiscation, the United Order voluntary consecration and sacrifice.

Communists cannot establish the United Order, nor will communism bring it about. The United Order will be established by the Lord in his own due time and in accordance with the regular prescribed order of the Church.

Furthermore, it is charged by universal report, which is not successfully contradicted or disproved, that communism undertakes to control, if not indeed to proscribe the religious life of the people living within its jurisdiction, and that it even reaches its hand into the sanctity of the family circle itself, disrupting the normal relationship of parent and child, all in a manner unknown and unsanctioned under the Constitutional guarantees under which we in America live. Such interference would be contrary to the fundamental precepts of the gospel and to the teachings and order of the Church.

Communism being thus hostile to loyal American citizenship and incompatible with true Church membership, of necessity no loyal American citizen and no faithful Church member can be a communist.

We call upon all Church members completely to eschew communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America.

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay

I have read this letter because I feel the need for it is more evident today than it was ten years ago. The spirit of communism is unquestionably wholly foreign to the spirit of true Americanism. As seen in the country where it has long been dominant, it is wholly atheistic; it denies the existence of God; as frequently manifested, it is extremely cruel and inhuman. Confiscation and murder have been employed to reach its end. It should be impossible to get any Latter-day Saint to give the least degree of sympathy to communism as it is manifested in Europe.

Brethren and sisters, there is but one safe course for us—which is to be steadfast, loyal, and true to the Church and its leadership. May the Lord help us to be so, I pray in the name of Jesus Christ, our Lord. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

My brethren and sisters: This is a tremendous experience for me. I know that the importance of this occasion is far above personalities, but I never get up to address you in general conference but what something happens to my voice, and my spirit, and my body.

RESPONSIBILITY OF ADDRESSING A GENERAL CONFERENCE

I know the gospel is true. I doubt if I shall know it better, that is, with more certainty, when I stand before my Maker and give an account of the deeds done in the flesh. So I am not frightened on that account. But somehow it seems that the enemy of all righteousness keeps suggesting to me, "You can't do it; you can't address this great congregation in conference assembled."

I suppose the reason why the responsibility seems so great is that I accept, without any reservation whatever, the truth that this is a general conference of the citizens of the literal kingdom of God. I know that the Redeemer is here in spirit today, and I know that the men through whom he speaks to all the rest of his brothers and sisters now on the earth, all of God's children, are right behind me on my right. I know that if the Savior should come to earth today, he would come here. I know that you know that, and I know that you have come here to get spiritual food and to be built up in your faith.

And since I am called to speak, I know that I have the responsibility of giving a message worthy of this occasion, and so I pray that while I stand here, you will support me with your prayers. I want to say something that will be worth your while and that will help to build up God's kingdom in the earth. The thing I have had in mind to say has been referred to in almost every sermon given in this great conference. President George Albert Smith mentioned it. He said, speaking of world conditions, that there is no way to improve them

other than by obedience to the plan the Lord has outlined. Brother Widtsoe talked about the way to peace, and as I understood him, he said there is no way to peace except through obedience to those principles upon which peace is founded.

THE PRINCIPLE OF OBEDIENCE

I want to say a word about the principle of obedience, and I pray that the Lord will bring the thoughts to my mind in organized fashion. We who are here have great hopes for peace in this world and exaltation in the presence of God in the world to come. That is our objective. We hope for something more than the rest of the world hopes for in this respect. We are no better than the rest of the world, let me say, except to the degree to which we accept the commandments of the Lord and obey them. But we have great hopes that we can gain an exaltation in the presence of our Heavenly Father.

It is my firm conviction, however, that the only saving hope we have in this matter, is that hope which is based upon a faith strong enough to impel obedience to the things which we know are right. I don't have very much respect for a man who testifies that he has faith in the principle of tithing, unless he lives it. Neither do I think his faith will do him any good unless he does pay his tithing. And I almost have contempt for the men who say they have faith in the leadership of this Church, who do not follow in their living the things which the leadership of the Church teach them. I refer, of course, to the men whom we sustain as prophets, seers, and revelators.

The principle of obedience to the laws of the gospel is fundamental. It lies at the base. The Prophet Joseph Smith learned it very early in his ministry. He learned it when he went that first morning, after the visits of Moroni, to the Hill Cumorah. He had gone there under the direction of the angel, who had told him that he should have no thought in mind other than to bring to pass the righteousness of God and the accomplishment of his purposes in the earth. Joseph's family was very poor, and as he walked toward the hill, he thought about the intrinsic value of the things that the angel had told him were buried there. He wondered if the plates, or something else to be found with them, could not be used to relieve the poverty of his parents and their family. When he uncovered the box and saw the gold plates, he reached to take them out and received a shock that set him back. He reached again and received a more severe shock. Then the third time, thinking all he needed was physical strength, he reached with all his might to take the plates and received still another shock which sapped his strength, and he cried out, "Why can I not obtain this book?" And unexpectedly to him, the angel said, "Because you have not kept the commandments of the Lord." And then Joseph received a great manifestation that I have not time here to tell you about, but it kept him reminded all the days of his life that he had to obey in order to receive the prom-

ised blessings. The angel told him that he could not get the plates then, and that he would not be able to get them until he was not only willing to obey the laws of God but also was able to do so.

OBEDIENCE BRINGS BLESSINGS

That is a great lesson we all must learn. The Prophet, later, through the inspiration of the Lord, stated the principle thus:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

Our obedience, brothers and sisters, must be self-impelled. We should not render obedience because we are forced to do it, or because the bishop is looking, or because the General Authorities are present. We must render obedience because we love righteousness and have a testimony of the truth in our hearts, and because we want to go back to our Father in heaven and help take all his children with us.

Furthermore, we ought to obey his commandments as they are given. We ought not to twist and turn and bend them to our will; we ought to obey them as they come from the mouths of these men who sit here on this stand, because they speak for God. If we do not, our faith is vain.

SAUL AND THE AMALEKITES

Now, I want to take an example from the Old Testament scripture to illustrate what I have in mind and to help drive this principle home. There was a very wicked clan of people, a nation, who lived in the days of Saul, known as the Amalekites. They had been wicked for a long time. Even back in the days of Father Abraham, they had persecuted the people of God, and he had said, through his prophets, on numerous occasions, that when they became ripened in iniquity, they should be destroyed.

That time came in the days of Saul. Through the Prophet Samuel, the Lord told Saul to go and destroy the Amalekites, every one of them and all their livestock. Saul went with his army and destroyed all the people except their king, Agag, whom he spared in violation of the commandment of the Lord. He likewise destroyed all the ordinary livestock, but when he came to the choice sheep, and the cattle, and the fatlings, and the lambs, the pressure of the people, who desired to possess them, was so great on Saul that he yielded and took them with him as he returned.

The Lord told Samuel what had happened, and Samuel went out to meet Saul, who greeted him with the salutation:

... Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the

sheep in mine ears, and the lowing of the oxen which I hear? (1 Sam. 15: 13, 14.)

Then Saul began to justify himself. He argued that his partial performance was a complete performance, and that he had done what the Lord had asked him to do. Samuel called to his attention that when he was humble, "When thou wast little in thine own sight," he said, the Lord took you out of obscurity, and raised you up, and magnified you, and made you king over Israel, and now you have chosen to disobey the commandment of the Lord. (See 1 Samuel 15:17-19.) Saul hit on the best excuse he could find when he said that they had brought the cattle and sheep and lambs and fatlings back to offer as sacrifices unto the Lord. He thus claimed to be relying on the commandment to offer sacrifices.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (1 Sam. 15:22, 23.)

That brought something home to Saul. He was being told by the prophet who had anointed him king, that he had been rejected because he had not obeyed the Lord. He then showed some regrets. But he did not exhibit that godly sorrow which worketh repentance, but rather the sorrow of the world which worketh death. He asked Samuel to pray with him that he might again prevail with the Lord. Samuel said he could not do that, but at Saul's persistent urging he did so without success, for the Lord did not again accept Saul. You know the sequel. Saul lost his kingdom, and David was chosen to take his place.

FULL OBEDIENCE REQUIRED

Now, there are a number of things in this incident which can be applied in our lives today. First, Saul received his directions through the prophet living in his day. We come to conference to receive directions from the living prophets in our day. Second, Saul used his own judgment as to whether he would perform the commandment given to him, and decided that he would not do it exactly as he was commanded. And third, when he was called to account, he prevaricated about it. He said, "I have done it."

There is another very interesting thing about this incident. When Samuel confronted Saul with what he had done, Saul said, "Because I feared the people, . . . [I] obeyed their voice." That reminded me of the statement of the Lord in the third section of the Doctrine and Covenants, where he told the Prophet Joseph that he should not have yielded to the persuasions of men. This revelation was given, you will remember, after Martin Harris had lost the one hundred and sixteen manuscript pages of the Book of Mormon

translation. With Saul, it was the fear of the people, and with the Prophet it was the persuasions of men. The Prophet learned never to yield again.

That is where our temptations come from, my brothers and sisters. The people around us do not believe what the prophets say, and we yield to their arguments. I know, of course, that there is great faith in Israel, and I suppose you do not need this talk, but there are many people who do need it.

The other day I was at a conference not far from here, and a man stood up to talk, a humble middle-aged man who had a house full of children to rear with only a limited amount of means with which to do it. He said, "I want to tell you about a letter I received from my mother." And this is about what she had written in that letter: "My son, for many years I have been looking forward to the time when I would reach my present age, in order that I might receive an old age pension so that I would not need to call upon you for support out of your limited income. And now, just as I reach it, the Church says, don't take it. I don't know that I understand all the reasons why the Church says don't take it, but I do know that the Church has always been right. Therefore, please continue to remit each month." And the man said, "I am glad to remit."

ADAM'S IMPLICIT OBEDIENCE

I liked that. I like that spirit and that action. It reminded me of the obedience evidenced by our great progenitor Adam, the first man. He was commanded by the Lord, you remember, after he and Eve had left the Garden, that they were to build an altar and offer sacrifice, and he did it. He built an altar and offered sacrifices, and after many days an angel of the Lord stood by Adam and said,

... Why dost thou offer sacrifice unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Pearl of Great Price, Moses 5:6.)

What a lesson! Here was a man, a great man. In our understanding, he stands next to the Redeemer of the world. He built an altar and killed the offering and offered it on the altar without knowing why he did it. How men have changed! Had Adam been a modern, he would not have offered that sacrifice until someone had presented to him a human argument which to his mind justified sacrificing the animal rather than putting it in his cold-storage locker.

But, thank goodness, Adam was not a modern. He had faith, a faith which impelled him to obey the commandment of the Lord, and after he had obeyed he learned why the commandment was given. The angel told him that the sacrifice was in the similitude of the sacrifice of the Only Begotten of the Father, and he taught him the principles of the gospel, which Adam accepted and obeyed, thereby receiving all the blessings thereof which he never could have received without that obedience.

As Adam had to obey, so must we. God help us to listen to his living propets and get their messages and obey them as they are given, that we may gain the great rewards which the Lord holds out to us, I humbly pray in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

We shall now hear from Elder Joseph Anderson, the Clerk of the Conference, one of the most loyal, devoted servants who work in the cause of the Lord.

ELDER JOSEPH ANDERSON

Clerk of the Conference and Secretary to the First Presidency

My brethren and sisters, this is truly a great honor; it is also a great shock. I have sat here in these conferences for now many years, in fact I think this is the fiftieth conference that I have helped to report. Many wonderful messages have been given to the people during that time. I have been inspired by them as you good brethren and sisters have been. However, this morning, I cannot think of a single word of any of those messages that I heard. I do feel sure that the spirit of the messages has continued with me]

It is a great privilege to serve in the Church of Jesus Christ of Latter-day Saints. It is a wonderful blessing to have a testimony that this is the true Gospel of Christ. It is marvelous to me, when I look back over the history of the Church, to realize the great progress and accomplishments that have been made. This Church which was started a hundred and sixteen years ago, with only six members of an average age of perhaps twenty-four years, just young men, today has nearly a million members on the rolls. During that time the Lord has inspired the leadership of the Church. The Prophet Joseph Smith gave to us the foundation of this Church, the fundamental doctrines, none of which we have had to change. While he, himself, was not an educated man in the sense that the world looks upon education, yet he drew to himself, to his aid, men of great education, men of great ability and men who had faith in his leadership.

Brigham Young, who succeeded him, was raised up by the Lord to perform the great work that he performed. He was truly a man of God. There were those who were willing to follow the Prophet Joseph who were not willing to follow Brigham Young. One man said of the Prophet Joseph, "I could follow that man to the ends of the world, but I cannot follow Brigham Young." He and some others led away groups from the Church, expecting to establish other churches, but they failed. The true and faithful and devoted members of the Church followed Brigham Young into these valleys of the Rocky Mountains. They were willing to lay down their lives for the Gospel and for the testimony that they had, for they knew that God had again spoken from the heavens. Many of them did lay

down their lives as they crossed the Plains. These men, the Prophet Joseph Smith, Brigham Young, and their successors, have been truly men of God, and they have accomplished the work that the Lord required at their hands.

It has been my good fortune to have the privilege of becoming well acquainted, intimately acquainted, with the leaders of this Church in our day, and I am very grateful for that opportunity. I can say to you, of them, as I have said of their predecessors, that they are truly men of God. When I first came into the office of the First Presidency, President Heber J. Grant was the President, and Charles W. Penrose and Anthony W. Ivins were the Counselors. It was a glorious privilege to be with those men, to hear their counsels and advice. Since that time they have passed away and others have come.

With President Grant, I have travelled from one end of this country to the other many, many times, and in Europe, in Canada, and in the Hawaiian Islands and other places. I think I knew President Grant as well as any man knew him. I have heard his testimonies borne in this tabernacle many times. I have heard his testimony borne in Europe, and in all these places I have mentioned. I have even heard him bear testimony to me alone, and I think that one of the things that will stand out in my memory regarding President Grant, as much as anything else, is the strong, vigorous testimony that he bore. He knew that the Gospel is true, and what I say of President Grant I can say of President Smith. President Smith is one of the most kindly, generous, lovable men that I have ever known. In fact, I do not see how one could be greater in those respects.

President Smith recently visited the Mexican Mission, and I had the opportunity of going there with him. I think he accomplished a wonderful work in meeting with the Saints in that mission. He impressed those who had drifted away from the Church, with the truth of the Gospel, and I am sure that a marvelous work was accomplished by him at that time. These men who are associated with him, his Counselors, the brethren of the Twelve and the other Authorities, I bear testimony to you are truly servants of the Lord Jesus Christ. Their only desire is the welfare and blessing of this people, and the progress of the Church of God upon the earth.

For me, it is difficult to understand how anyone who claims to be a member of the Church, especially one who holds the Priesthood of God, can question the counsel and inspiration that come from these men. As I say, I have been with them now over quite a period of time; I have heard their counsel, their advice, their instruction to the people; I have recognized the inspiration of the Lord to them. I have yet the first occasion to know of when they have been wrong, when they have deliberated upon a matter and then given instruction or counsel to this people. I know that the Lord is with them and I am grateful for the privilege of serving them.

Brethren and sisters, we have in the Church inspired leadership, the servants of the living God. My humble pleading to you

today is, that you will listen to their counsels, and that you will follow their advice. I doubt that they would have called on me to speak today had they known that I would speak along the line that I have spoken. I feel, however, that I should be remiss in my duty if I did not mention these things. The Lord bless us and help us to carry on the great work in which we are engaged, help us to sustain these brethren who stand at the head of the Church, not only by our uplifted hand but by our every act, I humbly pray, in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

The Richfield Combined Choruses will now sing, "O Death, Where is Thy Sting?"

The closing prayer will be offered by President Elton L. Taylor of the Carbon Stake, after which this Conference will stand adjourned until 2:00 this afternoon.

The proceedings of the afternoon session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

The Richfield Combined Choruses sang, "O Lord, Have Mercy," after which the closing prayer was offered by Elder Elton L. Taylor, President of Carbon Stake.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock Saturday afternoon, October 5th.

President George Albert Smith:

The time has arrived for the beginning of our meeting this afternoon. The house is filled to overflowing and people standing in the gallery and in the doorways in the lower part of the house. I would like to suggest, brethren and sisters, that those of you who can squeeze up just one inch on a bench will give quite a number of people an opportunity to be seated. The Assembly Hall is open and is also warmed, and the radio is working over there.

President David O. McKay will conduct the services this afternoon.

President David O. McKay:

This is the fourth session of the 117th 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.

There are on the stand this afternoon all the General Authorities of the Church, except Elder Stephen L Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL of Salt Lake City.

We will begin the afternoon services by the Richfield Combined Choruses singing: "Sun of My Soul." Elder Arden Peterson is the director. Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Henry H. Rawlings of the Franklin Stake.

The Richfield Combined Choruses sang: "Sun of My Soul."

President Henry H. Rawlings of the Franklin Stake offered the opening prayer.

The Richfield Combined Choruses sang: "O Lord Have Mercy."

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

First of all I should like to express my deep appreciation for my membership in this Church, and for my fellowship with you, my brethren and sisters.

A TRIBUTE TO JOHN H. TAYLOR

I should like to say, too, with what acute feelings I miss at this conference, the presence of my beloved associate, Brother John H. Taylor. We cannot be so closely or so long associated with such men, sitting in council in a common cause, with understanding and brotherly kindness, without feeling that someone as near as our own kin has gone from us. He was a gentleman and a servant of God, in every noble meaning of these two terms.

QUESTIONS TO BE ASKED OF OURSELVES

My thoughts have been directed by the remarks of several of my brethren, into channels somewhat different from those which I at first anticipated following, and I earnestly hope that I may be given utterance in talking my way through some of the things that have come to me during these last three sessions.

I recall a sentence from a magazine editorial of not so long ago, in which the writer asked the question, after addressing himself to the world in general and to the men and women of America in particular: "Are there any principles for which you would stand unflinchingly?" Before asking this clinching question, he invited at-

tention to the many acts of expediency and of compromise, and to the many motives which have prompted many actions and many decisions on the national and international scene. "Are there any principles for which we would stand unflinchingly?" This suggests a series of questions which we might well ask ourselves:

Is there any principle for which we would give up our comfort, our convenience?

Is there any principle for which we would give up some of our appetites and habits?

Is there any principle for which we would give up popularity?

Is there any principle for which we would give up our time, or our property?

Is there any principle for which we would give up being elected to public office?

Is there any principle for which we would give up life itself?

Fortunately generations of patriotic Americans and generations of members of this Church have answered these questions affirmatively many times over, and would again, I have no doubt. But so rapid have been the changes of the years in which we live, and so confusing have they been at times, that I am sure principles have been confused with some other things. And I am afraid we have sometimes let ourselves be over-impressed by the appeal of the word "change," without discriminating as between good changes and bad changes. We have sometimes let "change" come to be synonymous with "progress," which it is not. It may be, but is not necessarily.

CHANGE NOT ALWAYS PROGRESS

As parents and as advisers of youth, we often feel our young people strain at the reins that wisely hold them back in some things, and one of the perennial remarks with which we are confronted, one which is supposed to be an unanswerable dictum, is the reminder that "times have changed."

Well, there is no argument about it, *times* have changed, but there are a good many things which have not changed, and it is our responsibility to distinguish between what may change without loss, and what may change in the name of progress—what changes are not good and do not constitute progress, but rather retrogression. Times may have changed, but human nature has not. Times may have changed, but the commandments of God have not, and neither have the consequences of disregarding them.

SAFETY IN STRONG FOUNDATION

I recall having read some time ago an item, to me astounding and almost unbelievable, from an engineer's report as to the physical characteristics of the Empire State Building—an item to the effect that in a wind of high velocity, into the upper reaches of that structure—perhaps in the topmost tower—there has been built such flexi-

bility that it will sway in an arc as much as eight inches. As I recall, it would require about an eighty-mile wind to sway it to that extent, and it would move about six and a quarter inches downwind and back to about an inch and three quarters upwind—an almost unbelievable fact in a great and massive structure so seemingly solid. And up there it doesn't matter. It was built to take it. But I have often thought, and have sometimes given utterance to the thought, what would happen to the Empire State Building if some earth movement or some super force of some kind should shift its foundations eight inches. It would be but the prelude to destruction.

Our lives are lived, if we are to follow the path of safety and if we are to realize those things of which we are capable, on the foundational structure of the principles of the gospel of Jesus Christ, and by this test and standard all things must be proved. Now, up in the upper reaches, up in the superficial structure of our lives, there are many changes that can occur without any hazard whatsoever. It really doesn't matter whether we wear double-breasted or single-breasted suits, or whether ladies' shoes have holes in the toes when they buy them or after they wear them for awhile. These are the superficial changes which can sway in the wind without any damage to the structure. But any change which would shift the basic principles of our lives, must be resisted with every legitimate means of resistance. And it is up to us to teach our youth these basic principles, so that they will be able to discriminate and judge for themselves as to what changes are good, as to what changes conform to the standards of the gospel of Jesus Christ and are on the road toward eternal progress and what changes are actually retrogressive. Those who would advocate taking men back to days of serfdom and regimentation, to days before they had won their freedom, and the rights of free men, are the real reactionaries of the world, and they must be known for what they are.

THE UNCHANGEABLENESS OF TRUTH

I am grateful that I belong to a Church which will accept all the change of progress and which is committed to the principle of eternal progress. I am grateful that I belong to a Church which will accept all truth, no matter who discovers it, or where, or when. And I am also grateful for my membership in a Church which has within it the basic principles whereby we may judge the desirability or the undesirability, the truth or the falsity, of the changes, the theories, and all of the other passing things that come and go. Change may be progress or it may be disintegration. It isn't a word to be accepted without question, and it is not synonymous with either of these other two terms. May we help our young people to weigh, and may we ourselves weigh all things by these standards.

A number of references have been made in this conference, either by direct word or implication, to those who would change the

principles of government under which we live. As I see them, roughly they divide themselves into at least three groups. There are those who have chronic "changeitis." Perhaps they were born with it. It does not matter what it is, they're "agin" it. They are for changing whatever is; and if we should change to meet their present views, they would have some other views tomorrow. There is another group who are sincerely deceived, comparatively few in number, I would think, and there is a third group, who have their own motives, and who would use freedom to destroy freedom. And as they advocate the regimentation of men and the loss of liberties, they see themselves as the leaders of new movements, and not as the regimented. In their thinking, they are leading the parade; they are not in the rank and file. But seemingly they have very little to lose in a free country, because if they fail, they will claim the prerogatives and protection of free men, and will not expect to be punished in any manner. But if they win, they shall gain power, so they think or suppose, over other men's lives and properties and all that pertains to them.

BASIC PRINCIPLES

But the basic structure of the gospel of Jesus Christ, which accepts all progress, and which accepts all truth is still founded on two cardinal principles, among others: the free agency of men, and the eternal permanence of the individual; and anything which is contrary to the operation or the belief or the free exercise of these two basic principles is change for the worse and not for the better.

May our lives be flexible enough to adjust ourselves to the changes of our time which are necessary or which are not destructive of basic principles; but may we be solid enough in our convictions, in our beliefs, and in our defense of them, to withstand all attempt to shift the foundations and bring the destruction that inevitably would follow.

Times have changed, but many things have not. May God help us to discriminate, and help us to help our youth to do likewise, that we may accept all progress and resist all disintegration and reversion to things from which we have emerged and which were bought at great cost, I ask in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters: In humility I ask for your help that what I may say today may be in that same sweet spirit which has been with us during this conference until the present time.

As the Savior and the apostles were on the shores of the Sea of Galilee on that early morning, Jesus asked Peter:

... lovest thou me more than these? ... Yea, Lord; thou knowest that I love thee. ... Feed my sheep. (John 21:15, 16.)

And the only excuse and likewise the only reason that any of us have for standing before you in this conference is that we shall feed you.

Brother Widtsoe yesterday made allusion to a principle, spoke somewhat about it, to which I wish now to refer. He spoke of our duties and our obligations as those who held the truth. It is a very great blessing, not only, to have the truth, but it imposes likewise a great responsibility. We of this Church are possessors of the truth in so far as it has been revealed, the ultimate truth, and we are the possessors and custodians of the power of the Holy Priesthood.

MORE BLESSED TO GIVE THAN TO RECEIVE

We speak often, and properly, of the great blessings which we have, the blessings that are given to us by the Lord. But sometimes I wonder if our thought may not be mostly concerned with what we get instead of what we give. In that great sermon of Paul to the elders of Ephesus, he said Jesus had declared:

... It is more blessed to give than to receive. (Acts 20:35.)

There is something very remarkable about what we have to give under the gospel plan. No matter how much we give of truth, of good example, of righteous living, our stores, our blessings increase, not decrease, by that which we give away. There are two or three miracles in the Bible that impress me in this connection. One was the barrel of meal which Elijah blessed after the good woman who owned it said that if she gave it to him it would take all she had. That barrel of meal, blessed by Elijah, did not thereafter fail. The more she took from it, the more she had to give. Elisha blessed that cruse of oil for the widow who was in dire debt and about to lose her sons as bondmen, so that she filled from that cruse not alone the utensils which she herself had, but those which, pursuant to the prophet's orders, she went out and borrowed. All were filled that she could obtain. The Savior on the banks of the Sea of Galilee fed five thousand with five loaves and two little fishes, yet when they had finished they gathered up twelve baskets full of what was left. So when on the plain he fed the four thousand, from seven loaves and a few little fishes.

And so it is with God's spiritual blessings to us. We have the truth; we possess the priesthood; both are given into our care. We are responsible for the use we make of them. We are expected to give out of our store all that we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves. "It is more blessed to give than to receive." I repeat, as possessors of truth, our mission is to minister therefrom to others. And the more of truth we give away, the more we shall have. The more we righteously use the priesthood, the greater its powers will grow in us.

PRINCIPLES GOVERNING IN TIMES OF WAR

As all of you were, I am sure, I, too, was much impressed yesterday by the talk which Brother Bowen gave. As he proceeded, I thought perhaps it might be useful (and if I did not think it would, I would not proceed) if I were to trace out very briefly and imperfectly some of the principles governing the intercourse of nations in times of war. We have fallen just as far in our concepts there, as in the respects to which Brother Bowen referred. Brother Romney this morning referred to one of the terrible incidents in the Old Testament history where the Lord, not man, commanded the imposition by Israel of a penalty of the extermination of a people. In the early history of the world, wars of extermination or enslavement were more or less the rule. However, when the Roman Empire became all powerful, it adopted more temperate rules; it had more humane feelings about war, its deceptions, stratagems, and artifices. A certain honor was observed towards enemies, so much so, indeed, that it is said that on one occasion the Romans declined to recognize one of their generals in a victory he had won by using bribery. On another occasion they declined to take advantage of an offer made to them that by the use of poison they could accomplish the destruction of certain of their enemies.

HUGO GROTIUS' WORK ON INTERNATIONAL LAW

However, after the fall of the Roman Empire, the world fell into the Dark Ages, and then apparently every excess that could be invented by man was practised as nations went to war. Things became so bad that finally at about the period of the Reformation, men's consciences became shocked at man's inhumanity to man, and they began to try to see if something could not be done to bring more humanity into the conduct of war. Along in the late fifteen hundreds a very great Dutchman was born, Hugo Grotius, who, in the course of his life, prepared the first great work on international law. In the preface to that monumental work which has stood as the great classic from that time until this (and you cannot reach much farther back when you go into international law of the modern time, than Grotius), as I say, in his preface, he made this statement of the reasons why he wrote this treatise:

I saw prevailing throughout the Christian world a license in making war of which even barbarous nations would have been ashamed; recourse being had to arms for slight reasons or no reasons; and when arms were once taken up, all reverence for divine and human law was thrown away, just as if men were thenceforth authorized to commit all crimes without restraint.

Because of this condition Grotius wrote his work *De Jure Belli et Pacis*, which was the beginning of the bringing into war of something of humanity, if humanity may be properly spoken of in connection with war.

First, an effort was made to draw the distinction between combatants and non-combatants. War was to be waged between armies and not between civilian peoples. Statesmen and nations sought to relieve non-combatants from the woes, cruelties, and horrors of war. Old men, women, children, the decrepit and infirm were to be protected, not slaughtered. Many other humanizing elements came in, relating to prisoners of war and the treatment of wounded.

PRINCIPLE OF NEUTRALITY

When our nation was formed, we contributed to the world some great principles, among the greatest being that of neutrality, the intent thereof being to confine the war conflagration in as narrow a space as possible with the purpose of providing that the peoples of the nations that were not fighting might conduct their intercourse as usual. The miseries and woes of war were not to be inflicted upon innocent, disinterested peoples. We came to the brink of war in the last years of the eighteenth century to maintain this principle as applied to ourselves. The effort was to make it impossible to have what we have now come to glorify as "global war" and "total war." We then knew such a war was a curse.

RULES GOVERNING CIVIL WAR

Then came our own Civil War. Up until that time there never had been a written code of rules governing war between nations; and up until that time civil war was a war by traitors; those who were taken as prisoners of war were treated as traitors. But Francis Lieber, a political refugee from Germany, drew up for Lincoln what were known as "General Orders 100," which went out to the Federal armies in the field, and thereafter governed the conduct of our armies in the Civil War. These rules went further than any practice of nations up until that time in international war. These rules forbade the bombardment, without notice, of places where there were civilian peoples. It provided for the protection of museums, of libraries, of scientific institutions. These were to be saved from the ravages and destruction of war. undefended towns were not to be attacked. Civilians were to be spared. Old men, women, and children, the wounded, all were to receive the maximum possible protection. As time went on and as a result of that code, other codes were framed by various international conferences, notably The Hague conferences of 1899 and 1907. Furthermore, they provided certain inhibitions on the waging of war which I think you might be interested in hearing me name. They adopted a declaration prohibiting the dropping of projectiles from balloons; they provided that poison gases should not be used; that poison itself should not be used. They repeated the prohibitions that undefended towns should not be bombarded. Family honor was to be respected; pillage and

rape and arson and the whole train of like crimes that we read so much about today were forbidden.

WORLD WARS I AND II

Then came World War I, and we began to sag back into barbarism. World War II followed. All distinctions between combatants and non-combatants disappeared. This was inevitably so, if they used the kind of weapons they employed. So we had destroyed in England many towns, some of those suffering most being Sheffield, Hull, Manchester, Coventry, and London. There were many towns in Germany equally destroyed, including Berlin, and particularly Dresden, and as to this last city, some of our people, Americans, are affirming that the bombardment of Dresden (where it is said we killed in two nights more than two hundred fifty thousand people, men, women and children, including wounded who had been collected there) was in violation of a tacit understanding that if Germany would leave Oxford and Cambridge alone, we would not touch Dresden. I do not know how true this report is; but we know the result.

TRAGEDY OF USE OF ATOM BOMB

Now do not forget that all of the nations had prepared before World War II to use aircraft; they had already used submarines in World War I; and we in this area know we were prepared to use poison gases. Then as the crowning savagery of the war, we Americans wiped out hundreds of thousands of civilian population with the atom bomb in Japan, few if any of the ordinary civilians being any more responsible for the war than were we, and perhaps most of them no more aiding Japan in the war than we were aiding America. Military men are now saying that the atom bomb was a mistake. It was more than that: it was a world tragedy. Thus we have lost all that we gained during the years from Grotius (1625) to 1912. And the worst of this atomic bomb tragedy is not that not only did the people of the United States not rise up in protest against this savagery, not only did it not shock us to read of this wholesale destruction of men, women, and children, and cripples, but that it actually drew from the nation at large a general approval of this fiendish butchery.

The other day there appeared in the *New York Times*, it may have appeared here, too, but I have it from the *New York Times*, an article which I shall read to you.

A new super-deadly poison, the most potent known to man, has been developed by the special projects division of the United States Chemical Warfare Service. [That is, it is officially developed.]

An innocent-looking crystalline toxin, the poison is so powerful that an inch-cube size of it, roughly an ounce, could kill every person living in the United States and Canada, silently and swiftly.

"If World War III comes, which we pray will never happen, it will be a

war in which most people may die from silent, insidious, anti-human weapons that make no sound, give no warning, destroy no forts or ships or cities, but can wipe out human beings by the millions," Dr. Gerald Wendt of New York City, editorial director of *Science Illustrated* magazine, declared in a General Electric Science Forum address.

Dr. Wendt said: "The United States has already spent \$50,000,000 in research on it, a small sum compared with the cost of radar and the atomic bomb. Most startling are two facts: These killers are invisible, microscopic in size, capable of spreading to reach every living enemy"; [I wonder how we are going to direct these killers so that they will work only on the enemy.] "and they can be easily and cheaply prepared by any belligerent who has as much as a brewery and the skill to operate it.

"If any small nation is competent in biological warfare, a large nation, even with atomic bombs, may be helpless against it."

There are other new biological weapons, Dr. Wendt asserted, that "operate through the slow agony of starvation. It is the attack on plants and animals."

PROTEST AGAINST SAVAGE METHODS

Thus we in America are now deliberately searching out and developing the most savage, murderous means of exterminating peoples that Satan can plant in our minds. We do it not only shamelessly, but with a boast. God will not forgive us for this.

If we are to avoid extermination, if the world is not to be wiped out, we must find some way to curb the fiendish ingenuity of men who have apparently no fear of God, man, or the devil, and who are willing to plot and plan and invent instrumentalities that will wipe out all the flesh of the earth. And, as one American citizen of one hundred thirty millions, as one in one billion population of the world, I protest with all of the energy I possess against this fiendish activity, and as an American citizen, I call upon our government and its agencies to see that these unholy experimentations are stopped, and that somehow we get into the minds of our war-minded general staff and its satellites, and into the general staffs of all the world, a proper respect for human life.

May God give us the strength to stand in these times of stress and trial and crisis. May he give us the wisdom and the inspiration to put hate out of our hearts, a hate that is consuming us. May he give us the power as a people so to bring our influence to bear that men, mankind, may be saved, I humbly pray in the name of Jesus. Amen.

President David O. McKay:

We have in the congregation today several returned mission presidents, some of whom have returned from their fields of labor as long ago as 1943, and others since that time. We have not had an opportunity heretofore to hear from them, but we shall have an opportunity to hear from a few this afternoon.

Elder John F. Bowman will please come to the rostrum after the Richfield Combined Choruses and congregation sing "Come, O Thou King of Kings."

The Richfield Combined Choruses and the congregation, sang: "Come, O Thou King of Kings."

ELDER JOHN F. BOWMAN

Former President of the Central States Mission

It is a thrilling experience, my brothers and sisters, to see this great congregation from this point. I had just about forgotten many things about my mission and concluded probably I would never be called upon to report my activities in the mission field. I want to say now, however, that that experience for a little over four years in the Central States Mission was the most thrilling experience in about fifty or fifty-five years of active service in the Church. It was a great thing to labor with your sons and daughters in the ministry and to learn of their faith and their ability to bring this great message of righteousness and salvation to those who sit in darkness. Through their humble efforts, while Sister Bowman and I presided over that mission, the membership of the mission increased from a few over six thousand to about eighty-two or eighty-three hundred. Over two thousand of that number were converts to the faith as a result of the humble, inspired efforts of the fine young men and women who labored in that mission.

It was a thrilling experience for us to live and to labor in that particular mission, one of the most interesting places in all the world and one of the most important. There are many things concerning that part of the United States that many of us, especially the younger generations probably have forgotten all about, or never knew. We lived in Independence, Jackson County, Missouri, which was on the western borders of civilization, at the time our Saints first went there. It is east of the Missouri River, which was the borderland of the Lamanites who lived beyond that river to the west. In those parts we have learned, through the inspiration of God to his servant, the Prophet Joseph Smith, that the Lord God Almighty planted His Garden, the Garden of Eden. That always thrilled us while we lived there. That was a sacred, hallowed, holy spot to us because the great beginnings of the world were there, and not on the eastern hemisphere, where it is commonly thought that they were. Of course we undoubtedly have in mind that in that day the earth had not been divided, that the earth was divided in the days of Peleg and as I remember it, that probably was a hundred fifty or two hundred years, after the flood. But the Garden of Eden was planted in what is known now as Jackson County, and the Lord God Almighty placed his great servant, Adam, in that garden and later gave him his wife, Eve, with the commandment that they should multiply and replenish the earth, that of all of the trees of that garden they might freely partake, but of the tree of the knowledge of good and evil they should not partake, but in the event that they

did partake of it, in the day that they should eat thereof, they should surely die.

It was an interesting thing to us to know that that happened there, that they did partake of the forbidden fruit, and as a result they were driven out of the garden, and there was brought about what we commonly know as the fall of man. After they were driven out of that beautiful place, Eve found that she was about to become the mother of a child, and they rejoiced before the Lord, that now they evidently were in a condition to fulfill that great commandment for which they were sent upon the earth, to multiply and replenish the earth, and they rejoiced before the Lord because of that blessing which was now to come to them. They went out of the garden, and it is interesting to know, as we understood it there and as I understand it now, that they went not far away. They traveled north-easterly, for about seventy-five miles, and there they lived in Adam-ondi-Ahman of which you read in the revelations of the Church, and that was the land where Adam and Eve dwelt. They may have traveled far, and possibly lived at times in the country that is now looked upon as the place where the race started, in the Orient, but in the valley of Adam-ondi-Ahman is where Adam dwelt, and when he was nine hundred twenty-seven years old, stooped with age, he called his faithful followers together in that valley to receive an accounting of their stewardships and to bless them, and on that occasion, certainly the most important gathering that had been held in the history of the world up to that time, Our Lord and Savior, Jesus Christ, appeared at that point upon this land, to bless Adam and comfort him in his old age, and Adam told his people what would happen, down to the end of the world. Those things are written, and in the future, probably not the far-distant future, we will have the history of the world, written in advance by Adam which will undoubtedly be a great blessing to us. There, three years later, Adam died, probably at Adam-ondi-Ahman, and was buried there. That makes that a very sacred place and one of tremendous interest. There, we understand from the prophecies of the ancient prophets and the modern prophets and revelators of our Church, Adam will sit as the Ancient of days upon his throne, and a thousand times a thousand will come there to pay homage to him and ten thousand times ten thousand will come there to receive judgment at his hand. Our Lord and Savior, Jesus Christ, will appear at that point and through the great conclave of Priesthood leadership that will be called into conference at that point in the next few years, we are inclined to think, our Lord and Savior, Jesus Christ, will appear and there he will be crowned King of Kings and Lord of Lords, the reign of Satan will be terminated and the kingdoms of this earth shall become the kingdoms of our God and His Christ, and He shall reign with his people forever and forever. Those are things of tremendous importance to us, and in that land you are reminded of them. I was glad to learn on a trip there about two months ago, shortly after

President Smith had been there, that he reminded the people of the tremendous things that are to happen there, the great things that have happened there and that the great Temple of the Lord, the new Jerusalem is to be established in that part. One of the greatest buildings that has ever been erected in the history of the world will be established in Independence, Jackson County, Missouri, and the glory of God will rest upon it as a pillar of cloud by day and a pillar of fire by night, and from that center will reign our Lord and Savior, Jesus Christ, and the law will go forth from Zion as the word of the Lord will go forth from Jerusalem.

We are thankful that we had the opportunity to labor there in that holy land, in that sacred place, because of the tremendous things that happened there and because of the tremendous things that are to take place. These things will happen there, my brothers and sisters you will find them written in the revelations. We haven't been excused from the great responsibility of building up the center place of Zion. Many of us think that we have the center place of Zion here. It is the center place now; these stakes will never be disrupted, but that is the center place of Zion, under the revelations, and that is where the great Temple will be built and people will be called there in the due time of the Lord to build up that place, preparatory to the coming of our Lord and Savior, Jesus Christ.

Now let me remind you of one thing in closing. From this pulpit, in 1898, President Snow, the Prophet, Seer and Revelator of the Church at that time, in answering some of the questions that were arising in the minds of the people as to whether they had been discharged from their responsibility pertaining to the building up of the center place of Zion, told the people: "We are not going back to Jackson County today, nor next week, nor next month, but I testify to you in the name of the Lord that we will go back there, and there are many, there are hundreds," and then he repeated it, "yes, hundreds sitting in this congregation who will live in the flesh to go back to Jackson County to assist in building the Temple." "This is important to us in that it indicates to us the nearness of the coming of our Lord, and the best council that I can think of to give to myself, to my family, and to you, my brethren and sisters, is the council that our Lord and Savior gave to his apostles, when they asked him when these things would be, that Christ was speaking of that would happen at the end of the world, and he stated, to watch and pray that ye be not taken as a thief in the night.

May the Lord help us to measure up to our responsibilities of carrying forward this great work, to preach this Gospel in all the world as a witness unto all nations as we are undertaking to do it now, with the realization that when we have filled our responsibility, then the end will come and our Lord and Savior, Jesus Christ, will come to reign personally upon the earth for a thousand years. May the Lord help us to do it, I humbly pray in the name of Jesus. Amen.

ELDER WILLIAM P. WHITAKER

Former President of Southern States Mission

I am truly grateful for this day, my brethren and sisters. For about six years, since I was appointed President of the Southern States Mission, I have squirmed on my seat down there, expecting I might be called to this position. Now I have in mind, the opportunity of sitting in the audience and listening to these wonderful conferences, as you brothers and sisters now sit.

I have enjoyed greatly everything which has been said and done in this conference, as I do always in the conferences when I am privileged to attend. It was a great blessing which came to Sister Whitaker and me to be called into the Southern States Mission for a second time. Thirty years ago, we filled our first mission in the Southern States, soon after having been married, and were met there by President and Sister Callis, who opened their arms and welcomed us, at a time in our lives when we needed just such a welcome as they gave to us. We learned to love those dear people as we have learned to love few people in our lives. We see the great blessings which have come to the Southern States Mission because of their services. It was a great privilege to follow such men as President Callis, President LeGrand Richards, President Merrill D. Clayson, and others who had been there.

During the last three years we were there, that great mission grew from about twenty-two thousand members to more than twenty-five thousand. A little in excess of eleven hundred baptisms each year. Only you who have been in the Southern States can realize the kind of converts which are made in that mission. We have many of them here today. Many of them are among the leaders of this Church. Many of them are there on the old battlegrounds, spending their entire lives in preaching the Gospel to those whom they meet from day to day. I have often said it would be very difficult to go many blocks in that great mission without finding some person who would be willing and ready to hand you a tract and bear his testimony to you.

There were 92 branches in that mission when I left, several hundred Sunday Schools and several hundred Primary Associations. Many of these Sunday Schools and Primaries are out in remote sections where only a few families may participate, but our members are active in inviting their neighbors and their neighbors' children to attend. In that way the Gospel is being preached in a way that would astonish most of you.

It was a great blessing to us to receive some 450 of your boys and girls as missionaries, every one a splendid young man or woman, young men and women whose only desire was to serve God and do the thing which they were called to do. A great blessing came into our lives when we became personally acquainted with each one of the General Authorities of this Church. I have often said that if no

reward came to us other than just becoming personally acquainted with the General Authorities of this Church we should be amply rewarded for the time we spent as missionaries.

May God bless these great men who have been called, ordained and sustained to lead, guide and direct His Church here upon the earth in this, the last dispensation. I bear testimony to you that they are indeed prophets and apostles; they are indeed chosen servants of our Father in heaven, that they hold the power and the priesthood that was held by the ancient apostles and prophets, and that they have been truly and divinely commissioned to perform their great mission.

May God continue to bless President Meeks and those missionaries who continue to serve in the South. May He bless that wonderful people there, who open their homes and their hearts to the missionaries as they come to them, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The speaker to whom you have just listened is President William P. Whitaker, who served in the Southern States. We will now hear from Elder George F. Richards, Jr., who served a few years ago in the North Central States.

We see in the audience Emile C. Dunn who has but recently been released, but who by appointment antedates any of these brethren. Brother Dunn will follow Brother Richards.

ELDER GEORGE F. RICHARDS, JR.

Former President of North Central States Mission

It would be difficult for anyone to occupy this position, before such a vast audience and on such a glorious occasion, without sensing deeply the responsibility of the few moments which might be used. In humility I appear before you at this time, and express sincere gratitude for the great experiences, privileges and blessings that Sister Richards and I enjoyed with your missionaries and the Latter-day Saints in the mission field, and for the special privilege which is incident to a mission abroad.

My brethren and sisters, the mission to which we were sent was in a splendid condition when we inherited it. Sister Richards and I always wondered if we might, through our faith and prayers and work, carry it on as well as the former President, Brother David A. Broadbent and his good wife had done; and we have lived to see the work progressing further since we left the mission field, under the leadership of President William L. Killpack.

I often said in the field, and also since returning home, that the authorities of this Church sent to us the very cream of the young men and women of the Church to serve as missionaries, and we shall

always feel that way about it. Their faith, their devotion, their wisdom and the knowledge they acquired, together with the Spirit of the Lord that gave them power to preach the Gospel and administer the ordinances, have been a very great inspiration to us. We had about two hundred and fifty-five missionaries during our experience. Our territory was large. The membership of the Church was about three thousand when we were appointed and did not change materially during the time we were there, but we accomplished some fine things. The Lord was with us, and I want to say to you, my brethren and sisters, as President McKay said in instructing us before we went out, that no one can accomplish anything in this work, the Master's work, without His help, without enjoying the Spirit of the Lord and the sustaining influence of him who restored this Gospel in this dispensation of the fulness of times.

The Lord sometimes lets us wait a long time for the answer to our prayers. He has let me wait a long time, but in every instance when I needed Him—and I need Him all the time and on special occasions—He has waited until I almost despaired but then came through with a full measure of support. I thank God for this in our missionary experience.

There could be no choicer people in the world than those good Latter-day Saints of the North Central States Mission. I thought while I was there and I still feel that if some of us at home could see the way the Saints live in the missions they would be ashamed that they do not take better advantage of the opportunities which are theirs here with the body of the Church. The members who served locally as missionaries, and all who helped the work of the Lord there, were wonderful people of whom we are very, very proud indeed.

My brothers and sisters, I have been deeply impressed by the words spoken in this conference session. When President Bowman referred to the location where he presided, I thought, too, of the instance of record in scripture of our Father Adam who was offering sacrifice. The scripture says: "After many days an angel of the Lord appeared unto him and asked why he offered sacrifice, and Adam answered and said unto him, I know not save God hath commanded me."

I wish every Latter-day Saint could get the import of that answer. Then the angel went on to say: "And this thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth; wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore."

That is the message given to Adam; it is a message we bear to the world; it is a message we should give unto ourselves and live by it. If we order our lives so that we will have the blessings of the Lord and the Savior's approval upon our actions we shall not need to worry as to whether or not there will be a place for us in the

mansions of our Heavenly Father when we have completed our work here; nor shall we need to be concerned about whether or not life will be sweet and joyful as long as we are permitted to live and serve in mortality.

I know the Gospel is true, my brethren and sisters. I know that God lives and I have borne testimony to the Prophet's experience, that glorious revelation of the Father and the Son, and also to the vitality of the Church brought down through the various leaders to the present time. God bless our leaders and may we be willing always to listen to their counsel and to live accordingly, that thus we may expect an eternal reward worthy of those who are good and true. May this be our desert, justifiably, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The speaker to whom you have just listened is President George F. Richards, Jr., formerly President of the North Central States Mission. We shall now go with Elder Emile C. Dunn to one of our Polynesian Missions, the Tongan Mission, where Brother Dunn and his faithful wife have served ten successive years.

ELDER EMILE C. DUNN

Former President of Tongan Mission

Your faces look almost too white. If they were brown I would feel more at ease in talking to you.

I have spent the last ten years trying to teach people who are honest in heart those things which our Father in Heaven desires that they should be taught. It was in 1936, March 12th, that we arrived in the Tongan Mission. Brother Wiberg was there. He had been there for two years alone.

We were happy to arrive in Tonga, and the Saints were ready with a feast, as the Saints of the Pacific Islands often do, a feast as a farewell for the mission president who was leaving and a feast for the new comers. They accepted us with open arms. They seemed happy to see us, and Sister Dunn and I were happy to see them.

In going to an island mission there is the problem of learning the language. All missionaries have to learn the language before they are of much value to the people there and to the Church. Sister Dunn did all she could while learning the language, helped me in writing and other things, and became acquainted with the Saints.

I wish to tell you a few things about the physical aspects of the Tongan Mission. It covers a space of six hundred miles and none of the islands is so large but what you could walk the length of the island in a day. Tongatapu is 35 miles long and 5 miles wide, and in the Hapai group there are over a hundred islands. In the Vava'u group there is one large island that is so cut up with water that it

is much quicker to get from one part of the island to another with a boat than it is to go around. Then we have two other islands which are new to the Church. In 1939 I felt impressed to send a missionary to Kepples Island Niuatoputapu. It was during a conference. I called two men, one young man and one older man, to go to this island, and I said, "Gather all the genealogy you can from that island and try and convert some of the people."

They went over there and two months later we received a wireless that four people had been baptized. The next February, I got on a boat and went over there, not thinking of how I was going to get back. I went over on a large steamer and went ashore. After I got ashore there were two sailboats there. I found that they were going around by Niuafu'ou and I concluded I had better stay there rather than go to Niuafu'ou which was another 200 miles west and then it would be 220 miles back to Vava'u. I thought I would rather wait and go back 160 miles straight south. So I stayed there. It was not until April that I was able to get off the island again, but during that time I visited every home on the island and copied all of the dates of birth, all of the marriage dates and the dates of death from 1888 on that island, and those were the first records I could find because they had had a hurricane and water had destroyed all of their previous records.

We have found since that my time spent there, through the providence of the Lord in keeping me there, was most profitable. Those records have been more valuable to the people in the Tongan Mission than any we have had, because many of the people go back to this island of Niuatoputapu where they stop. Then Niuatoputapu was the collecting place of the people from 'Uvea Samoa and Ni'ua and Niuafu'ou. They seemed to collect on this island, as it was in the center, and we found that from there a lot of our genealogy to these other countries could be traced.

In 1938 we were favored with a visit from Brother, now President, George Albert Smith. He arrived in Tongatapu early in the morning. A three-day conference was scheduled. Before we started the first meeting Brother Smith said to me: "Brother Dunn, what is our program?"

I said: "We are going to try and visit every person in the Tongan Mission."

He said: "Are they all here in Nuku'alofa?"

I said: "Not any of the other islands are here."

He said, "It will be difficult to go out from this island. I thought you would have all of the people here in Tongatapu."

I asked President Smith, "Did you come to see those who are wealthy, those who are strong in body, those who are able to travel around, or did you come to see everyone who is a member of the Church, and to contact all those who are not so fortunate, who are not able to go so far in sailboats?"

He said: "I want to see them all."

We had our conference in Nuku'alofa, then we got on a boat—I imagine it looked rather small to Brother Smith; the length of it was about half the width of this building. It rocked back and forth when it got out on the sea. We gave Brother Smith the bunk that was crosswise in the boat and he lay there and the waves rocked him to sleep. The next morning he awoke and said: "Why, we have soon made the trip up here to Ha'apai."

Then we went on to Vava'u and the Saints came to conference. Those who could not walk were hauled on trucks; those who could not see could get there and hear. Those who were weak in the faith, too weak to have travelled two hundred miles on a little sailboat, were able to get there, and the house, the Peter Pan Theatre, was filled to capacity.

If any person wants to feel the Spirit of the Lord he just needs to stand by the side of the pulpit and translate word for word the message of a prophet of the Lord, when he stands before the Saints and proclaims the Gospel to them through the inspiration of God. If you do not soften before the Lord in that situation, then you cannot be softened. I never felt the Spirit of the Lord so much in my life as when I was translating for Brother Smith, and saw those Saints just drink it in.

I feel greatly privileged through my missionary experiences. President McKay came to Tonga in 1921. I had the privilege of listening to him talk to the Saints there for almost a week. I listened to these two brethren talk about the Southern States Mission. I have always had a little feeling in my heart that I would like to go to the Southern States, simply because I was called there. My first missionary call was to the Southern States, but my father, who was called to Samoa in 1894, was unable to go. I always felt from the sorrow that was in his heart that he was not able to fill that mission, that he would like me to go there, so when the call came to the Southern States I asked President Grant if I might be privileged to go to Tonga or some of the South Sea Islands. I told him why, and he gave me that privilege.

I have not regretted my missions in Tonga. I spent four years there from 1920 to 1924. This time it has been ten short years, and the longer you stay the shorter they get. It seems like we would just get one yearly report out, send it to Zion, visit the mission a couple of times, teach the school for a little while, and there was another report on your hands. I could have stayed there for another ten years and I am sure that each year would have been shorter. I have not, as the Tongans say "fiu." That means, had enough. I have not had enough of missionary work. I can see too many situations in this world that need missionaries.

In those islands, there are Tonga, and Samoa, right out there in the middle of thousands of islands that have never been touched. I am very grateful that the missionaries were sent from New Zealand over to Rara-Tonga, because President Grant wrote me at one

time and said: "Brother Dunn, we would like to have you go over to Rara-Tonga and open up the work over there."

Rara-Tonga is an isolated place from Tonga. The two names go together but if you hear the names, Rara-Tonga is not Tonga. It is Maori because they have the "r" and we have the "l." In Tonga we call it Lalo-Tonga. In Maori they say Raro-Tonga. So, take the "r" from New Zealand and they speak nearer the same language.

It would have taken me on a trip to Samoa, New Zealand, back to Rara-Tonga, and then back to New Zealand and back to Samoa to return to Tonga. That would make about two thousand miles, or a little more, to get there and four thousand miles to get back, so I wrote and told them the situation, that I could only go over there once in six months, and I felt that if it could be worked from New Zealand, it would be easier to take care of. They did change and send missionaries from New Zealand and I understand now that there are 29 Saints in Rara-Tonga. It is quite a relief to me because I felt that there was a load on me, that I had not completed a job that had been given to me.

While I was in New Zealand I tried to fix it up for them. I went to New Zealand looking for a missionary for Tonga. The young man had married a Canadian girl and had gone through the Temple seven times in Canada before going back to New Zealand, and this young man was so desirous of going on a mission before they went back to Canada that he said: "I would certainly like to go to Tonga or some place on a mission."

I said: "Well, I am not the mission president any longer, but I can certainly speak to the mission president, and they need missionaries in Tonga very much."

So I spoke to the mission president and he asked: "Are you speaking for a missionary for Tonga or for Rara-Tonga?"

I said: "I don't care, Brother. I have interest in Rara-Tonga. If you will send those people over there I will be very happy." I hope that some day they will go over there.

I am grateful for the opportunities that have come to me to be in Tonga, in the Pacific Islands, and I am sure that any missionary who might go into the islands would be happy to have the opportunity of being there. There is one island near Samoa and near Tonga that has not been opened up yet. That is the Niue Island and they should have missionaries. Then we have planned on opening Rara-Tonga up. That is one out of about nine islands there. Then in the Savage group there are several islands; we have never had missionaries on Fiji and the people on the islands all through the Solomons have never had the Gospel preached to them.

We say that we have two thousand missionaries. Two thousand missionaries will never take care of the work when we start to work in Asia. Asia is a big country. We have not been in China lately; we have not been in Japan lately. And when were we in Russia? There is missionary work to be done. The Gospel of the

Kingdom shall be preached to "every nation, kindred, tongue and people, and then the end shall come."

We have heard about Jackson County, but Jackson County cannot be settled and the work finished until we have preached the Gospel to every kindred, tongue and people upon this earth. Who is going to do that? You and I, our sons and our daughters, and those who are honest in heart who will go out in the world, and spend their time, who will take their money and will devote their life unto God.

May the Lord bless us and help us that our testimonies will grow. I wish to bear my testimony to you, brethren and sisters, that the Lord will bless those who are honest in heart, especially those who are humble and prayerful, those who pay unto Him one tenth of that which He gives us.

When I went into the mission field the good Saints of Tonga were struggling along, trying to run their mission. The mission presidents had done all they could. Since that time prosperity has come to the country and they have been able to get out of debt. Now they support themselves. During the time we were there, tithing was preached to the Saints and many paid an honest tithing. I am sure that they were blessed because of paying their tithes and their offerings unto the Lord. I am a staunch believer in being honest in paying our tithes and offerings and I am sure the Lord will take care of us if we do that.

President Smith has asked me to mention one thing. While President Smith was in Tonga we asked him to help us to get the Book of Mormon translated into the Tongan language. He has given us a lot of assistance. While he was there he said: "I will try and do my best to get the sanction of the Church Authorities to let you translate the Book of Mormon, Brother Dunn."

Of course I could have translated the Book of Mormon, and there has been a lot of credit given me for translating of the Book of Mormon. I am not due all the credit that is written on the front page of the Book of Mormon in Tongan. I am not due all that credit. There is one young man to whom is due that credit. He is Brother Ermel J. Morton. I found I had so many duties that my translation was going very slowly and so in one conference I gave Brother Morton the assignment to translate the Book of Mormon. After his translations and my translations were completed, we would compare the two and put them together. Brother Morton was through so quickly that my translations did not amount to much.

Of course I worked with Brother Morton and we corrected it and sent it to Zion and we thought that it should be printed at that time. Our translation, no doubt, was not just what it should have been so it was changed a bit and sent back to me, and then was returned again. It seemed as if there were a lot of stalling, that there were a lot of things being done that could have been avoided, but I know now it was not that. It was not the will of our Father that

those things should be printed as they were, because since that time the Tongan language has taken a radical change. They have put in all of the glottal stops, they have put in "ng" instead of a "g," they have thrown out the "B" and put all "p's" and several other things have been changed in the language. After all those changes were made, then Brother Morton copied the Book of Mormon into the proper language and today we have it. I was very happy to receive the Book of Mormon in Tongan before I left, to present to the Queen and some of the people there, and a shipment of the Book of Mormon no doubt has arrived there before now.

When those Saints receive that they will have a testimony to bear to other people and they will have something that the people can see, something they can read, and I am sure that the Book of Mormon will convert a lot of those fine people.

The Tongan people, as a whole, and the Samoan people, are not against the Church. Some of the leaders and others are agitating some things among them, but, really, if you talk to the Tongans they are interested in knowing the history of their ancestors; they are interested in the Gospel; they are interested in knowing the truth, and if we were to say that they are a fine people, every word of it is true.

The Sabbath day is the Sabbath day in Tonga. If any man would work he would be shunned by all the people. There is no work done. The entire nation is at rest on the Sabbath day. I am very thankful to the Lord that they are not as wealthy as some other people and they have to live on the land that the Lord has given them and they are humble.

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

President David O. McKay:

We shall ask Brother Dunn to bear his testimony for two minutes in the Tongan language.

(Brother Dunn bore his testimony in the Tongan language.)

President David O. McKay:

I dare say there are not a few Polynesian missionaries in this audience who could understand what President Dunn has said. There is a kinship among those nations called the Polynesian nations, the Hawaiian, Samoan, Maori, Tahitian, and those of our elders who have been down to these other missions undoubtedly understood some of what Brother Dunn said.

After the singing, President Leon H. Swenson of the Nampa Stake will offer the closing prayer, after which the Conference will stand adjourned until 10:00 tomorrow morning. However, in accordance with the practice of the Church, the general meeting of the

Saturday, October 5

Second Day

Priesthood of the Church will be held tonight in this Tabernacle beginning at 7:00.

Tomorrow, Sunday morning, at 8:30, Elder Matthew Cowley of the Council of the Twelve will speak on the Columbia Church of the Air Service. Those desiring to attend this service should be in their seats by 8:15 a.m. The doors will be closed during this broadcast.

The Tabernacle Choir broadcast will begin at 9:30 and continue until 10:00 a.m. Those attending this broadcast should be in their seats by 9:15 a.m. The doors will be closed during this broadcast also. The regular session of the Conference will begin at 10:00 tomorrow morning, immediately following the Tabernacle Choir broadcast.

We thank these choice young men and young women who have furnished the music this afternoon and who have rendered such excellent service in this impressive hour.

The Richfield Combined Choruses will now sing, "Send Forth Thy Spirit."

The Richfield Combined Choruses sang: "Send Forth Thy Spirit."

President David O. McKay:

May we caution everyone to walk cautiously, drive carefully, and watch the lights.

President Leon H. Swenson of the Nampa Stake will offer the benediction.

Elder Leon H. Swenson, President of the Nampa Stake, offered the closing prayer.

Conference adjourned until Sunday morning, October 6th.

CHURCH OF THE AIR

The *Church of the Air* program was presented Sunday morning, October 6, at 8:30, over Radio Station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, provided the music for the service. Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

The Choir sang as an opening number: "Come Thou Glorious Day of Promise"—Smyth.

As a second number the Choir sang a hymn by Roger Quilter: "Lead Us, Heavenly Father."

The speaker was Elder Matthew Cowley, who delivered the following address:

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

As one reads the signs of the times there comes a certain conviction that the redemption of man comes not from the kingdoms of the earth; that if the race is to ascend from the valley of darkness into which it has been cast by "man's inhumanity to man," it will do so only by seeking a power outside and beyond the limitations and wisdom of the world.

MANKIND RESPONSIBLE FOR THE EVILS OF THE WORLD

Granting that the kingdoms of the earth are sincere in their present efforts to seek deliverance from the forces which persist in striking at the very existence of humanity, if proof may be found in precedents, then it may not be presumptuous to say that their efforts are doomed to failure. The outlook, to say the least, is not encouraging.

The perverted use of man's free agency, arising as it does from a false sense of values, has brought down upon all earthly kingdoms, with crushing impact, the fears and frustrations which now beset them. The God of the universe, who "ordereth all things well," did not design, neither did he desire, that the destiny of man should be so fearful and awesome.

The evils that men do are of their own making. God always proposes that the divine impulses implanted within man be released to reach out to the divine beyond; but man, much to his own sorrow, too often disposes otherwise.

During the tragic days of the recent war, when men's hearts were failing them, and the road to victory seemed so long and hazardous, rulers of nations and kings of the earth appointed days of prayer, when their subjects and citizenry were enjoined to cry unto the Almighty for mercy and help.

From desperation and anxiety came these spontaneous expressions of the nobler impulses which are inherent within the human heart. When men, however, thus seek divine assistance, from necessity rather than from practice, they may but seek in vain. At such times the will of God may be identical with the desires of men, but this, more often than not, is coincidental rather than the result of infrequent prayers. But notwithstanding his intermittent prayers, the fact that man prays at all is to some, convincing evidence that there is a power beyond himself which brings him to his knees in his hour of despair.

SEEKING THE KINGDOM OF GOD

The most urgent need of our time is for that same power to govern in the affairs of nations, to the end that peace will dwell reg-

nant in the hearts of all men. Without some manifestation of the divine power,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

With it, "the kingdom of God is at hand."

In that memorable Sermon on the Mount, the Master set forth in the Beatitudes, some of the conditions upon which citizenship in the kingdom of God is predicated. And in continuing he said:

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

The promise here is that those who seek the kingdom of God, will find righteousness, and that all things should be added unto them.

The kingdoms of this earth are not, in and of themselves, righteous kingdoms. Within them, however, there are many righteous souls who have found, by earnest seeking, the kingdom of God in the midst of evil.

In teaching his disciples to pray, Jesus said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:9, 10.)

This prayer suggests the coming of a kingdom which was not to be set up during Christ's mortal existence; for while Jesus sojourned among men the will of God was not done in the earth as it is in heaven. And this is not the same kingdom as the one referred to when he said: "The kingdom of God is at hand. Repent ye and believe the gospel," as this kingdom of God he did establish during his earthly ministry.

THE INTERPRETATION OF NEBUCHADNEZZAR'S DREAM

In the interpretation of the human image dream of Nebuchadnezzar, king of Babylon, the Prophet Daniel foretold the establishment of four great kingdoms, each of which would be of empire proportions. Also he divined the breaking up of the last of these world powers into many kingdoms. And then he prophesied as follows:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel 2:44.)

This, no doubt, is the kingdom for the coming of which, Jesus taught his listeners to pray; and when God's will would be done in the earth as it is in heaven. This then would be a kingdom of heaven.

As a matter of historical record, the Meridian of Time was not in the days of these kings when the God of heaven shall set up a kingdom, never to be destroyed. (See Daniel 2:44.)

Instead, Christ's life and ministry were during that period when the fourth of the great kingdoms of Nebuchadnezzar's monarchy vision was a world empire. Indeed it was by order of a tribunal of that empire that the Son of God was crucified. Had the heavenly kingdom of Daniel's prophecy been established in the Meridian of Time, Christ would have reigned over it as King of kings and Lord of lords; and certainly his crown would not have been one of thorns.

So that Jesus in teaching his followers to pray: "Thy kingdom come. Thy will be done in earth, as in heaven," foresaw, as did Daniel, the coming of a kingdom which would stand forever and whose king would not be crucified.

CHRIST'S TEACHINGS REGARDING THE KINGDOM OF GOD

The kingdom about which the Master spoke when he said:

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, (Mark 1:15.)

is a kingdom of God which is at hand whenever the priesthood of God is upon the earth, as it was in the Meridian of Time. Of this kingdom it has been said:

... strait is the gate, and narrow is the way, . . . and few there be that find it. (Matt. 7:14.)

The Pharisees demanding of Jesus when the kingdom of God should come were answered as follows:

... The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20, 21.)

Strange words these: the kingdom of God is within you, yet it cometh not with observation!

In one of his epistles to the Corinthians, the Apostle Paul wrote that:

... the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4:18.)

The universe holds within it many forces or kingdoms of power, which come not with observation, and yet man converts these hidden forces to his own use and purpose, and he knows, without questioning, that these forces are eternal. The elements, for instance, which are transmitting the sound of my voice to many distant points do not come within my observation, neither does the power which sets them in motion come with observation, yet no one questions the existence of that power.

Christ went about healing the sick, restoring vision to the blind and hearing to the deaf; making the lame to walk and cleansing the leper. These gifts of the spirit and powers of his priesthood were made manifest throughout his ministry. These powers, like the air

waves in the kingdom of the radio, were powers that could not be seen, but they could be set in motion for the good of mankind.

In the baptism by John to which Jesus submitted himself, because, as he said:

... for thus it becometh us to fulfil all righteousness, (Matt. 3:15)

whatever agency or force the water set in motion to the end that righteousness would be fulfilled, could not be seen, but the Father's voice of approval came down from the heavens, saying:

... This is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

Of those who sought the kingdom of God, Christ required complete conversion, or the second birth as explained by him to Nicodemus: "The kingdom of God is within you"; therefore, conversion must needs come from within. And by conversion the kingdom of God within man impels him to reach out for the guidance and tuition of the organized kingdom of God with which he will seek affiliation.

If the kingdom within man does not impel him to an earnest quest for the established kingdom among men, then the kingdom within has not attained unto its fullest expression.

"Seek, and ye shall find," said the Master.

THE POWER WITHIN THE KINGDOM OF GOD

The kingdom of God would be a New Order, and yet it would not be elusive. It would become known to all who would reach down within themselves and discover that other kingdom which "cometh not with observation."

It would be both corporate and spiritual, and be endowed with power and gifts which would be available to all members. It would be the body of Christ. It would be his Church. And it would provide a design for living that would make for righteousness in the earth. Both its principles of faith and form of organization would be eternal, unchangeable, and indispensable to God's purposes in the regeneration of men.

In the redemption of souls, efficacy would obtain only in "One Lord, one faith, one baptism," and the gospel of the kingdom would be the power of God unto salvation. In the corporate organization of his Church, he would give

... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. (Eph. 4:11-14.)

God would not withhold his will from the priesthood of the kingdom, because, as the Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Divine revelation would be the foundation rock of the Church, for hath it not been said that:

Where there is no vision, the people perish. (Prov. 29:18.)

And did not Christ promise to be with his organized kingdom even unto the end, if men would but "believe and be baptized" and "all nations be taught to observe whatsoever he commanded."

God would call men to the ministry in his kingdom. They would not if they could and could not if they would, arrogate the authority unto themselves.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (Hebrews 5:4.)

The works that Christ did, his authorized ministry would do also. And greater works would they do because he must go to his Father.

After his departure, the Father would send the Comforter, which is the Holy Ghost, to all those who would seek the kingdom. It would come as a gift to the repentant and the baptized—just as Peter had promised on the day of Pentecost in these words:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

ADMONITION TO SEEK FIRST THE KINGDOM OF GOD

So, in brief, these are some of the principles of faith and distinguishing marks of God's kingdom among men.

To seek this kingdom should be man's first concern. As someone has said: "We have tried Christianity for two thousand years, now let us try the religion of Christ."

Peace cannot come in our time; nor in any time, if, as the foundation thereof the kingdom of God is ignored. Neither will men nor nations be lifted from the "Serbonian Bog" of a sordid and selfish world, until they "seek . . . first the kingdom of God and his righteousness." This is the only way out.

The old Hawaiians knew whereof they spoke when they adopted as a motto of government these words: "*Ua mau keea o ka aina i ka pono.*" "The strength of the land is in righteousness." In other words, it is "righteousness that exalteth a nation."

The world cannot be set right unless man becomes right. Confucius understood this procedure when he said:

Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated then states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

Without starting with the individual, peace could never become international. As with Confucius, so with Christ: "Ye must be born again." This is the way, and there is none other. It is irrefragable and eternal; and the call still rings down from the Mount as it did nearly two thousand years ago:

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

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15.)

The Choir sang the hymn, "God Be With You."

THIRD DAY MORNING MEETING

Preliminary to the commencement of the fifth session of the General Conference, which convened at 10 o'clock a.m., Sunday, October 6, the regular Sunday morning nation-wide Tabernacle Choir and Organ Broadcast was presented from 9:30 to 10 a.m. The large Tabernacle was crowded to capacity long before the hour arrived for the presentation of the broadcast, people from all over the Church having assembled to listen to this radio program and the session of the General Conference which was to follow. In addition, the Assembly Hall was crowded to capacity, and hundreds of others assembled on the Tabernacle grounds, loud-speaking equipment having been installed in the Assembly Hall and on the grounds, that those who were unable to find accomodation in the Tabernacle could listen to the services as they were broadcast from the Tabernacle.

TABERNACLE CHOIR AND ORGAN BROADCAST

From 9:30 to 10:00 a.m. the regular Sunday morning nation-wide broadcast of choral and organ music and brief spoken comment was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City and was as follows:

(Organ began playing "As the Dew," and then 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: Again with music and the spoken word, we welcome you to the crossroads of the West, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you another presentation in the 18th year of this broadcast from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle choir, Alexander Schreiner at the Tabernacle organ, and the spoken word by Richard Evans.

We begin with "Les Preludes" by Franz Liszt, with choral arrangement by Bruno Reibold. The words by Peter W. Dykema are based upon Lamartine's Meditations Poetiques—words that ponder ageless questions: Whence is our life? What stills all strife? Why, then, comes pain? Whence peace with its blessings? We hear "Preludes to Eternity!"

(Choir sang "Preludes to Eternity"—Liszt)

Announcer: As we present Alexander Schreiner, Tabernacle organist, from Temple Square today, we turn to the moving and melodic phrases of the "Finale from the First Symphony" by Louis Vierne.)

(Organ presents "Finale from the First Symphony.")

Announcer: This hour from Temple Square continues with a hymn by Thomas McIntyre with words written by Eliza R. Snow, sung by the Tabernacle choir, "How Great the Wisdom and the Love."

(Choir sang "How Great the Wisdom"—McIntyre)

Announcer: There is an old and simple truth so commonplace as to be frequently ignored, but so vital that it never should be. It is the truth that knowledge alone won't save us. There are infinite examples of this, some of which we mention merely to indicate the inexhaustibility of those we do not mention: A man may know how to take nourishment, but if he doesn't, he will starve. A man may know how to breathe, but if he doesn't he will die. These simplest of illustrations are basic to life itself, and in principle, to most of our troubles, for it is probable that there is not one among us who does not know better than he sometimes does. It is probable, for example, that there are few doctors who live as well as they are capable of telling their patients how to live. It is probable that there are few teachers but who can expound what to do better than they sometimes make a practice of doing. It is probable that there are few private or public advisers but who can tell the world how to get out of its difficulties better than they can keep their own affairs out of difficulties. It is probable that no people, no generation ever found themselves in serious trouble without some knowledge, some intuition, some warning voice as to the consequences of the course they were pursuing. Of course there are times when men do perish for lack of knowledge, but more often it isn't what we don't know that gets us into trouble, but what we do know and ignore. There are many seemingly "smart people" who seem to know all the "answers." But "smartness" so-called may be of the kind that is akin to wisdom or it may be merely the brilliant stupidity of those who think that "knowing the answers" gives them immunity from the rules of life and from the consequences of breaking the rules. But again, merely "knowing the answers" won't save anyone. It has been scripturally recorded and long since accepted

that "Where there is no vision, the people perish." (Proverbs 29:18.) But where there is vision, and it is disregarded, they perish also—and with greater condemnation. What good is vision, what good is all the experience of mankind, and all the word of God, and all the record of the ages, if knowing it all, we leave it out of our living lives? What this world needs is not merely more men who know the "answers," but also more men who have the good sense to practice what they know.

(Without announcement organ presented "Behold the Great Redeemer Die—Careless.)

Announcer: We have heard from the Tabernacle organ one of the hymns of George Careless: "Behold the Great Redeemer Die."

And now in closing this day from Temple Square, we turn to another of the hymn arrangements of J. Spencer Cornwall, with the music of Haydn, and the words of Robert Grant: "To Nations long dark Thy light shall be shown; Their worship and vows shall come to Thy throne, Thy truth and Thy judgment shall spread all abroad, 'Till earth's every people confess Thee their God."—"O Worship the King."

(Choir sang "O Worship the King"—Haydn)

Announcer: Until we beckon your thoughts again unto the hills, may peace be with you, this day—and always.

This concludes the 898th presentation of this 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, at the Crossroads of the West.

J. Spencer Cornwall conducted the singing of the Tabernacle choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

Immediately following the conclusion of the Choir and Organ Broadcast, the Conference session commenced.

President George Albert Smith:

We will commence the Conference session this morning. This is the fifth session of the 117th 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 usual broadcast has just been finished. The house is packed to suffocation. People are standing all around in the aisles and doorways. The Assembly Hall is occupied by a large audience, equipped with amplifiers and every other convenience.

There are present on the stand this morning all the General Authorities of the Church, except Elder Stephen L Richards, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, acting as President of the European Mission; and the Patriarch of the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID at Idaho Falls.

We will begin this morning's session by the Tabernacle Choir and congregation singing "Come, Come Ye Saints," Hymn book page 47, L.D.S. Hymns 194.

I think this a fine opportunity for the people who are here to help the Choir and let us sing this great hymn that has been sung so many times in all parts of the world. Elder J. Spencer Cornwall will be in charge of the Choir as director, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President Carl A. Patten of the Santaquin-Tintic Stake of Zion.

The Choir and congregation sang the hymn: "Come, Come, Ye Saints," (Hymn Book, page 47, L.D.S. Hymns No. 194.)

Elder Carl A. Patten, President of the Santaquin-Tintic Stake, offered the invocation.

President George Albert Smith:

We have a message from President Selvoy J. Boyer of the British Mission:

"Sparkhill, Birmingham, England

50 Elders and 600 Saints send greetings from British Mission Conference, Birmingham, England to loved ones and friends assembled in Zion. All is well.

Pres. Selvoy J. Boyer."

I am sure many of those in this audience are familiar with the place from which this message comes and remember with love many of those who are sending it.

The Tabernacle Choir will now sing, "Holiness Becometh the House of the Lord," by Stephens, after which President David O. McKay of the First Presidency will address us.

The Tabernacle Choir sang: "Holiness Becometh the House of the Lord," by Stephens.

President George Albert Smith:

I want to have you folks see this boy here, 87 years young—George Margetts. He has attended every Conference that has been held here for 64 years, as the chief usher most of the time, and he is always on hand smiling, with some kind of flower for some of the Brethren.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

"I charge thee," wrote Paul to Timothy, "before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of

season; reprove, rebuke, exhort with all longsuffering." (II Tim. 4: 1,2.)

In the same letter he prophetically declared "that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof. (II Tim. 3:1, 2, 4, 5.)

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think as with the gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish, with all long-suffering as we contemplate the rising crime wave and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question that we are living in perilous times, that many people have lost their moorings and are being

. . . tossed to and fro . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4:14.)

A short time ago, a commission on evangelism, appointed by the archbishops of Canterbury and York, made a report revealing some astounding facts on the present-day status of "Christian" England. The report said:

The present irrelevance of the Church in the life and thought of the community in general is apparent from two symptoms which admit of no dispute. These are (1) the widespread decline in Church going; and (2) the collapse of Christian moral standards.

Associated with this was the statement that only from ten to fifteen percent of the population are closely linked to any Christian church.

Commenting upon this report, one of the daily papers in England said, among other things:

Youth is largely indifferent to Christianity—finding in religion no relevance to life, and in life itself no meaning. If we inquire what it is that has caused these alarming symptoms of national decline and fall, the answer is that our generation has succumbed to the age-long delusion of a self-sufficient humanism which puts man (not God) in the center of his world, and regards man (not God) as the standard of reference. The worst, however, is not yet told, for the Church itself has become infected with the spirit of the age, and has thereby lost its vision, its vitality and its spiritual authority. The real problem is not the ninety percent which stand outside the churches, but the ten percent inside the churches, so many of whom are only half converted and ill-instructed.

Truly it would seem that men and women are either groping blindly for the truth or have become lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

Among the glaring evil products of the war and postwar periods

are two which seem to me to be most portentous and which should be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and, second, the upswing in juvenile delinquency. Careful research would undoubtedly disclose a close relationship between these two unwholesome social conditions.

MARRIAGE LOOSENESS AND INFIDELITY

As evidence of the first, we need only to glance at the number of divorces even among temple marriages, mentioned impressively in his appeal last evening by President George Albert Smith. In the country at large, one out of every five marriages are separated by the ever-grinding divorce mill. Recent statistics disclose that we now have one out of three.

Bearing tragic witness to the lessening regard for purity in marriage is the large number of so-called war brides whose husbands have returned to face broken promises and tragic instances of infidelity.

JUVENILE DELINQUENCY

But it is to the ever-increasing crime wave that I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool, and are being contaminated overwhelmingly by it. According to the director of the Federal Bureau of Investigation,

. . . it is mounting in intensity. It is growing in severity. It is not isolated. It is nationwide.

Referring to conditions during the war, he comments:

There was the spirit of wartime abandon, for example, with its last-fling philosophy which provided justification to less resolute wills to violate the conventions of society. Lessons in school became secondary. Girls sacrificed virtue on a false shrine of patriotism. Arrests for prostitution increased three hundred seventy-five percent, disorderly conduct three hundred fifty-seven percent, and drunkenness and driving while intoxicated one hundred seventy-four percent among girls under eighteen in the wartime years. To those who were not grounded in fundamentals, established values disappeared, and an attitude of impermanence superseded individual responsibility. Conflicts between liberty and license manifested themselves in wrongdoing. Personal responsibility in too many homes has become archaic and old fashioned.

The passing parade of crime presents a sordid spectacle.

Out of each one thousand marching in this endless parade, five hundred twenty-one have marched before to a prior arrest, and two hundred ten are under twenty-one years of age. More persons aged seventeen are arrested than in any other age group. Of each one thousand murderers, one hundred forty are under twenty-one years of age; of every one thousand robbers, three hundred sixty are under twenty-one; of burglars, five hundred ten; of thieves, three hundred forty; of arsonists, two hun-

dred fifty; of one thousand car thieves, six hundred thirty are under twenty-one; and of one thousand rapists, three hundred twenty are under twenty-one years of age.

In calling attention to these conditions, and in my comments later, I would not have you think that young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the bad lands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

THE HOME THE FIRST SAFEGUARD

One cause of the increase in child delinquency is a letdown in home ideals. The exigencies of war induced many mothers to take up war work, and to leave their children in the care of others, or, too often, to let them shift for themselves. A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced some mothers to neglect the greatest of all responsibilities—the rearing of a family. The national director of the Federal Bureau of Investigation makes the definite statement that

... in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and fathers because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligation. More often than not, God was unknown, or, more important, was unwelcome in their homes.

On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance.

If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community.

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his martial obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency. A President of the United States once said:

Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers!

Fathers may and should exercise a helpful, restraining influence, where a mother's tenderness and love might lead to indulgence on the part of the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need in the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested if not in outward forms in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers. "Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits, if we want to succeed in solving the family problem."

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents.

THE CHURCH

Next to the home as a safeguard to delinquency, the church should be a dominant force. In the Church of Jesus Christ every child should be more or less safeguarded; first, by the ward teacher, whose duty it is to ". . . watch over the church always (the "church" meaning members), to be with and to strengthen them." (D. & C. 20:53.) Today the perfunctory obligations of the ward teacher are

fairly well performed, but the looking after of individuals is woefully neglected. If every teacher, as an appointed representative of the bishopric of his ward, were properly and fully to perform his duty, he would be aware of the activity or inactivity of every child, and of every youth in the Church, each teacher watching over the assigned families.

In more direct contact with individuals are the quorum officers and instructors. It is the duty of these officers and instructors to know the status of every youth from twelve years to twenty, and to take personal interest in each. I pause to let you comprehend the significance of this divine organization.

A third dominant force is the auxiliary associations, comprehending in their enrollment every child and youth from six years of age and upward.

Indifference manifest in the world generally towards church should tend only to spur men of the priesthood and teachers in the auxiliaries in the Church of Christ to more earnest and diligent activity.

THE SCHOOLS

If the reports be true, with reference to the indifference of the country as a whole toward Christian churches, we shall have to place next to the home, not the church, but the public school, as the most influential factor in lessening delinquency.

Present-day conditions emphasize the fact (and I believe it with all my heart) that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three "R's," of the arts and the sciences, even the delving into research work, should be but a means to the development of true manhood and noble womanhood. Education for loyal citizenship! Ralph Waldo Emerson (sometimes referred to as the wisest American) truly said:

Character is higher than intellect; a great soul will be fit to live as well as to think.

A few years ago inquiry made into the school status of juvenile delinquents in one of our Utah school districts, revealed the fact that eighty-one percent of the offenses were found committed by five percent of school pupils. A committee appointed to deal with this situation made the following report:

1. Since the school offers one of the best resources in the state to prevent and treat delinquency, every effort should be made by both school and court to help the delinquent make a satisfactory school adjustment. In order to accomplish this result, cases which come to the court should be immediately referred to the school coordinator or attendance department of the school district in which the juvenile resides in order to determine whether or not the delinquent has a satisfactory school or work record. If he has not, the court and schools should not cease their efforts until the de-

linquent is either in school full time on a satisfactory program, or is employed and under proper supervision.

2. That immediately after the juvenile court has disposed of a case, the school coordinator should be notified of the disposition made.

3. That the industrial school notify the proper school authority when it releases a boy or girl to his or her own home.

THE COMMUNITY ATMOSPHERE

A fourth and final safeguard against delinquency of youth is the moral atmosphere of the town or community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law. The following from one of our leading columnists (Miss Dorothy Thompson) referring to the "pervasive example of the behavior of adult civilization," is pertinent:

As long as we publicize and condone violence; reward profiteering; intensify civil strife; glorify personalities with the sexual morals of rabbits; teach in our high schools and colleges a cheap relativism which denies personal responsibility and places all our sins upon the "economic system" or "infantile conditioning," so long will we have juvenile criminals. Our children are reflections of ourselves, or of the things in our communal life that we tolerate. England, now, is making special films to be shown in special theatres for teen-agers—films which are partly educational and partly pure entertainment, made by first rate artists, and frankly designed to magnify and make attractive virtue.

The writer then quotes Thomas Jefferson who "did not believe that you can get a good society except through good, honest, well-mannered, considerate, law-abiding, clean-living citizens. He thought, in fact, that if education concentrated in the first line on creating these, society and the state would take care of themselves."

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

They are fundamentals in the Church of Jesus Christ.

God bless the workers in the priesthood and auxiliary organizations that they may search out the young, be constant in season and out of season, guarding well those boys and girls who are not bad but who lack proper guarding. Victor Hugo was not far from the truth when he said:

There are no bad boys, and there are no bad men, there are only bad cultivators.

God give us power to be good cultivators of youth, I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

We have just listened to President David O. McKay of the First Presidency, who will now be followed by Elder Alma Sonne, one of the Assistants to the Twelve. Elder Sonne will leave immediately after the conclusion of our Conference work here to go to England to preside over the European Mission. I suggest, my brethren and sisters, that he will carry a message from this Conference to many of your loved ones on the other side of the great ocean.

ELDER ALMA SONNE*Assistant to the Council of the Twelve Apostles*

Brothers and sisters: We have just listened to a great sermon, a sermon of precious truths. I hope and pray that during the few moments I stand here I may be prompted and directed by the good Spirit, for I desire to bear my testimony and to make acknowledgment of the rich spiritual heritage which is mine, and which I know is yours, because of our membership in the Church.

CONVICTION NECESSARY TO ACTION

The other day there came to my office a man to dissuade me, and to discourage me from accepting the call to the mission field. It was the same line of argument which I had heard thirty-five years ago. "Why must you go?" he asked. "Isn't the soul at home as precious to save as the soul in Europe?" he asked. I answered him very briefly. "I suppose," I said, "it's a matter of conviction." And then he replied, "It is very important what we believe."

I knew this man; I knew his background; I knew his family. I remember that from his youth he had walked in a road that led away from the Church. I recall his old grandfather, a pioneer. As a boy I had heard his testimony. He had seen the Prophet. He had heard him speak. This veteran came to Nauvoo when mobocracy and persecution were rampant. He later left his home and his little farm and cast his lot with the persecuted and driven people, driven across the prairie to the Rocky Mountains. Why did he do it? Because he had conviction!

A TESTIMONY OF THE TRUTHFULNESS OF THE BOOK OF MORMON

When I was a young man, feeling my way cautiously and thoughtfully, and I hope, prayerfully, I asked my father, "Why did you join the Church?" The question came to him as a challenge. He hesitated for a moment and then replied, "Because I read the Book of Mormon." He had come to America, not for the gospel's sake, but because he believed America was a land of opportunity, in which a person could make headway if he worked and saved and struggled toward an end. And then someone handed him a Book of Mormon. "Read it," he was

urged. He read a chapter or two every night, before retiring, until the book was read from cover to cover. He put it aside, not particularly impressed. Then one day as he was working in the field a thought came to him: "That book is God-given. Joseph Smith never wrote that book." And then he came to a logical conclusion: "If that book is a revelation, then 'Mormonism' is true, and the gospel and the priesthood are upon the earth." Then he sought out the bishop of the ward in which he was residing, and asked to be baptized a member of the Church.

A MOTHER'S FAITHFULNESS

I recall now that my mother, when she was not yet in her 'teens, walked across the prairie from Council Bluffs, Iowa, to Cache valley, Utah, behind a yoke of oxen and a covered wagon; she, and her parents, trudged along over the dusty and sun-baked plains, until they reached the "valleys of the mountains." The first year was spent in a dugout; they endured hardships and privations. Why? Because a humble missionary had brought the gospel to their home and explained it to them in such a way that they could understand it. So it seems to me that we all have such a heritage. I am thankful for it.

PREPARATION FOR THE RESTORATION OF THE GOSPEL

We have been talking about America, the land of the free. There is an old American motto which is inscribed on our coins. It reads, "In God we trust." I am convinced if freedom in America, and elsewhere, is to be preserved, we must return to God. Indeed, I believe that years before the gospel was restored, preparations were made for its restoration. It was no accident that Christopher Columbus reached the shores of San Salvador in three flimsy vessels. It was no accident that the invincible armada of King Phillip of Spain was scattered by a storm which arose at an opportune moment on the high seas. It was no accident that a few drops of water, more or less, as Victor Hugo said, fell on the battlefield of Waterloo and brought about the defeat of Napoleon Bonaparte. It was no accident that thirteen loose, unorganized colonies on the Atlantic seaboard, without money, without credit, without a navy, without an army, were victorious in the Revolutionary War. It was no accident that the profound and great political truth set forth in the Declaration of Independence found expression through the pen of Thomas Jefferson. Why? Because he was inspired, and freedom of worship was an essential part of the gospel of Jesus Christ.

May God help us to appreciate the blessings which are ours. May he preserve our land and our nation in these crucial days, that America may live and freedom may go out to all the world, so the gospel of the kingdom can be preached without fear or favor to the nations everywhere, I pray humbly, in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "O Ye Mountains High," by Penrose.

President George Albert Smith:

I would like to say to those who do not know it, that the glorious hymn which we have just sung was composed by a man who had never seen the Rocky Mountains, never been here, but wrote it under the inspiration of the Lord.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I never was more conscious, my brothers and sisters, of the truthfulness of the statement that "A speech, to be immortal, should not be eternal." I recognize the value of time here this morning. May I just say in passing, with reference to President Penrose, to whom President Smith has alluded, in harmony with what President Dunn related to us yesterday of his experience in the Islands in translating for one of the brethren, that it was my good fortune to travel with President Penrose in the northern part of the German Mission and to translate for him. I can bear witness to you that if there was any doubt in my mind as to the gift of tongues, that doubt vanished as I stood by the side of that great leader and prophet and endeavored to convey to the Saints in German what he said in English. President Dunn bore witness of this yesterday, and I can testify to that truth.

IMPORTANCE OF LISTENING TO SERVANTS OF GOD

I desire to call attention to a matter or two that I think need to give us concern, and may I preface it by relating to you the circumstance of the Savior as he went into the wilderness after his baptism. You recall that he fasted for forty days and forty nights and then was hungered, and Satan came to him and tempted him, saying:

... If thou be the Son of God, command that these stones be made bread. (Matt. 4:3.)

Of course, the implication was that by bread, hunger may be appeased. And then Jesus said:

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

Supplementing this, is the statement of the Lord where he says:

... whether by mine own voice or by the voice of my servants, it is the same. (D. & C. 1:38.)

We have had brought to our attention during this conference many of the problems confronting us, but it seems to me that if we could burn in our hearts the truthfulness of that statement that we

should live by every word that proceedeth forth from the mouth of God, we would go a long way in solving these problems. These brethren whom God has called to preside and give us direction, when they speak they do not speak flippantly, they officially declare to us what we should do. "It is the same," the Lord says. "It is my word," and we should recognize it as such.

GET OUT OF DEBT

Now in harmony with that thought may I call attention to a matter about which I have considerable concern, and I am sure you do. In this pulpit in 1903, President Joseph F. Smith admonished the Saints that they should get out of debt. At that time we were enjoying a good deal of prosperity, and President Smith admonished the Saints to pay their debts and be free from bondage while money was plentiful. Well, many of them did, but some did not. As is the case now, so it was then—all did not accept the advice and counsel. By and by the first world war came on and the demand for commodities increased; prices soared; money was plentiful and again the temptation to borrow! Farmers bought more land; livestock men increased their flocks and herds, much of this on borrowed money, overlooking the possibility that there might again come a day of reckoning. And so, many of our people took on the obligations of debt. In 1930-32, we felt the pinch of it, and I may say without fear of contradiction, had we not had the bondage of debt as we did at that time, the depression would not have been so tragic with many of us. But being in debt, not being able to pay our interest, not being able to pay our obligations due to the fact that commodity values had gone way down below any level that had existed at the time the debts were incurred, the result was that it was impossible for men and women to pay their debts, and bankruptcy, sorrow, and tragedy followed.

COUNSEL TO RETURNED SERVICEMEN

History is again repeating itself, my brothers and sisters. We have come again into a time of complacency. Money is easy; wages are high; very few people are out of work—indeed, we may say no one needs to be out of work now if he will work. And yet we have still the same danger, and there is one phase of it that comes home to us: Our boys are coming home from the service, and by the way, we brethren who hold the priesthood must not overlook the counsel that was given to us a year or so ago that we should take cognizance of these boys as they come home, and advise with them. Their coming home is becoming a common thing with us, and we are neglecting them and failing in many instances to give advice and counsel where it is needed. And so may I remind us again of our obligation to these boys.

As our boys return, they are in need of homes, and opportuni-

ties to borrow money and invest in land or livestock are before them, as such opportunities were before us twenty-five years ago. Money is easy, and my apprehension, my brothers and sisters, and it comes from some experience in contacting many of our boys, is that we are not protecting them against heavy obligations—obligations that they cannot meet. It is an easy thing, under the present system, for our boys to go heavily in debt for the purchase of a home. I am not decrying that—I went in debt for my own home, and I suppose nearly every other young man as he started out in life and had nothing to begin with did that very thing and thought himself justified in doing it, as many no doubt were. The danger, however, lies in taking on ourselves debts that we cannot pay. Now with these young men, the tendency under the G. I. Bill of Rights is to incur obligations that it will be impossible to meet when the day of reckoning comes. Values are high and when you consider a boy, who has nothing, obligating himself for a seven or eight thousand dollar home, with good wages now, but with the possibility that when the leveling off comes his wages will be very meager, one can see the danger that confronts our youth. And so, my brethren and sisters, we should give them the benefit of our experience, our counsel and advice in these most serious problems.

May we avoid debt just as far as possible, and may we help our youth to avoid these pitfalls. Some of them are justified in obligating themselves if they can see their way out, but we should bear in mind that we cannot always maintain the wage level that obtains today, try as we will. I don't care what the theories of the economists are, it just simply can't be done. There is a law of retribution that operates in these matters, just as in everything else, and some day we shall have to pay. High wages will not always exist, hopeful as we are; neither will jobs be as plentiful as they now are. And so when that day comes, we do not want our boys in bondage as many of us were in the early thirties when the depression broke.

And so I say to you, it is well for us to accept the counsel and advice that is given us by the men whose right it is to give it, and I repeat again:

... whether by mine own voice or by the voice of my servants,
it is the same. (D. & C. 1:38.)

And God help us so to do, in the name of Jesus Christ. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

I don't know that I have ever attended a conference of the Church that I have been more inspired and lifted up, or more grateful for my membership in the Church and my association with the Saints of God. At the close of the last April conference I said to my wife, if I had two million dollars I wouldn't know what in the world I could

buy with it that would mean as much to me or bring me as much joy and happiness as my membership in this Church and my opportunity to associate with the Saints and minister among them. And more than anything else this day, I desire that my ministry and efforts may be acceptable to God and a blessing to the people of this great Church.

YOUTH NEED TESTIMONIES

President McKay spoke this morning about our responsibilities to the youth of the land, and I thought over my own life and I believe, my brothers and sisters, that what our young people need more than anything else in this world, is a testimony of the divinity of this work, and if in all our auxiliaries and our priesthood quorums we lay a little more stress on the spirit of the work rather than on the letter of it, I believe we would find the results in the lives of our boys and girls most acceptable.

I think of the time when I was a boy and the things that impressed me, and I remember reading the *Life of the Prophet Joseph Smith* by George Q. Cannon. It did something for me and caused my soul to burn within me, and I couldn't help wishing that I might have shared some of the responsibilities of those early days. Then I read his own statement where he was so concerned, and wondered because he was persecuted for telling the truth. He said he felt as he imagined Paul felt when he stood before Agrippa. He said, "I had seen a light; I had heard a voice; I knew that God knew that I knew it; and I dared not deny it, for I knew that by so doing I would come under condemnation before the Lord." (See "Extracts from the History of Joseph Smith.") Then I remember how that impressed me, and I thought that does not sound like the testimony of a deceiver or a false prophet, and I remembered the testimony of Paul, which I think is one of the most wonderful testimonies we have ever heard about, when he stood before King Agrippa and most noble Festus and bore his testimony how he, on the way to Damascus, had seen a light and heard a voice, and knew that God knew that he knew it. And how, when he had borne that testimony, Festus turned to him and said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." To that Agrippa replied unto Paul, "Almost thou persuadest me to be a Christian," and Paul replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:24-29.)

I tell you, brethren and sisters, there is no motivating power in this world in the lives of boys and girls, or men and women, comparable to a testimony of the truth because God does something for men and women, and he does it for boys and girls when they have a testimony of the divinity of this great latter-day work.

TESTIMONY OF THE THREE WITNESSES

I remember leading the Sunday School in one of our Sunday School conferences when Brother Karl G. Maeser and Brother George Goddard were present, in reciting the testimony of the three witnesses, and I would like to read that to you today. I believe I could recite it without the book, but I will keep it here for fear I cannot: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen." (Book of Mormon, testimony.)

Now, if you want to read the conclusion of those testimonies, just read the histories of those three men when they lay on their deathbeds, and when a peace came over them when they lifted their voices before they went into the eternal world to bear witness that the testimony they had given was of God.

I want to tell you, brothers and sisters, that when your boys and girls feel *that*, they have something that will hold them against all the powers of wickedness in this world. I would rather trust my boys and my girls in this world with a testimony of this work burning in their souls than all the information you can give them out of all the schoolbooks that have ever been written.

DIVINITY OF BOOK OF MORMON

I think the Book of Mormon is our greatest and most tangible evidence of the divinity of the mission of the Prophet Joseph Smith. When that book was first handed to my grandfather, Willard Rich-

ards, he opened it in the middle of the book and read a few pages; he then closed the book and said: "That book was either written by God or the devil, and I intend to find out who wrote it." He read it through twice within the next ten days, and he said the devil couldn't have done it; it was from the Lord. It is from the Lord, brothers and sisters, and that is what our boys and girls ought to know.

APPRECIATION OF GERMAN E. ELLSWORTH

I want to express here a deep appreciation for my friend, President German E. Ellsworth. I have reason to call him friend beyond just the common friendship of brother to brother. I think possibly outside of the early founders of the Church, no other man has sponsored the distribution of the Book of Mormon as has Brother Ellsworth, and I noted here a little statement he made in the meeting of the mission presidents last Wednesday when we spent from nine o'clock in the morning until four-thirty in the afternoon listening to the inspiration of these men who are laboring with your boys and girls in the mission field. Brother Ellsworth spoke of the time when he was president of the Northern States Mission and of the thousands and thousands of copies of the Book of Mormon he published that were distributed to the world. He said as he walked off the Hill Cumorah one day, the voice of the Lord said unto him: "Push the distribution of the record taken from this hill; it will help bring the world to Christ." I think that when all other evidences fail, the Book of Mormon will do that very thing in this world, and as far as I am concerned, I think we haven't all the evidence yet. There will be plenty more to come.

VALUE OF ARCHEOLOGICAL RESEARCH

I believe it was in 1934 that I read an article in the newspapers of a visit here to the United States of a William A. Kennedy from Lima, Peru. He was here in the interest of gathering funds for the erection of a research institution in Lima, Peru. The article indicated that with the money that was promised by the small Americas to match what could be gathered in the United States, that he already had the assurance of thirty million dollars, and that this amount would be increased to sixty or seventy million dollars within ten years. Former President Herbert Hoover was named as one of the board members of that institute, and it was to be erected for what purpose? To investigate the early civilization of America, particularly dealing with the Inca and the Maya civilizations.

I heard Brother Callis once say that when Joseph Smith received the plates he got down on his knees before the Lord, and said, "O, God, what will the world say?" And the voice of God came to him, "Fear not, I will cause the earth to testify of the truth of these things." And by the time this institute spends this sixty or seventy million

dollars, we may have evidences, far beyond anything we have read of up to this time, of the divinity of the story told in the Book of Mormon.

APPRECIATION OF BOOK OF MORMON TRUTHS

Ten years ago Brother Nicholas G. Smith, one of my dearest friends, stood in this pulpit in the general conference. He was then presiding over the California Mission, and I was president of the Southern States Mission. He told this story. You can find it in the conference report; I didn't need to look there because I remembered it. He told about being invited by the dean of religion from the University of Southern California at Los Angeles to come to his church to listen to him preach, and he asked to borrow a copy of the Book of Mormon. One of the missionaries handed him his copy. Now all you missionaries know how we underline certain passages in red, and the minister stood up before his congregation, Presbyterian, as I remember, with Brother Smith and some of our missionaries present. He held that Book of Mormon up to his congregation. He said, "I have here a volume of scripture which has been in our midst for over one hundred years, and we haven't known anything about it." And then he opened it, and turned page after page, reading the passages that were underscored in red, and then, holding it before his congregation again, he said, "Why can't we fellowship a people who believe in such beautiful things as I have read to you out of this volume of scripture?"

Two years before that, we received, from a man who visited on this block, a letter from down in Texas, in which he said that he had been a minister in a Methodist church for thirty-seven years. He said, "I have spent over twelve thousand dollars building a library of the choicest books I could find. I have now in my library one book which is worth more than all the others because it is a volume of holy scripture," and he named it as the Book of Mormon.

Brothers and sisters, we just don't know the value of the Book of Mormon. I was out on the Boston Commons one night, holding a street meeting. Following the meeting, a young missionary walked up to me and said, "Brother Richards, I don't know the gospel is true." I said, "You don't?" And he said, "No." "Well," I said, "you take the Book of Mormon and live with it and think with it and pray about it, and it will not be very long before you will know the gospel is true." We were back there again, a few weeks later—I didn't happen to be laboring in that town, but we came in for a conference or a priesthood meeting. That night I was in charge of the meeting. That same missionary walked up to me and said, "Brother Richards, may I speak tonight?" He had been in the field only a short time, and I said, "You surely can." He walked out before the group that had gathered and held up the Book of Mormon, and pulled out of his pocket some postcards of buried cities in Cen-

tral and South America that had been uncovered, and said, "If that Book of Mormon isn't true, you tell me how Joseph Smith knew those cities were buried out in Central and South America." It didn't take him long to find the truth.

MISSIONARY GAINS TESTIMONY

Then we had another missionary come to us in the South, who said, "I had a hard job to make up my mind to come on my mission. My professors told me it would be a waste of time." He was a college student. He said, "You know, I am a very practical sort of a fellow. I like to be able to walk out in a garden and pick the pears off the pear tree, and then I know it is a pear tree." "Well," I said, "my boy, I wouldn't worry too much about that if I were you. Pears grow on our tree, too. Now you take the Book of Mormon, and you apply all the analysis you can to it from every source; how it could have been written; who could have written it; who could have put in it the information that is there save God the Eternal Father, or someone to whom he gave that information."

Well, I sent this boy out into Alabama. A few weeks later I went over to attend a conference, and I said to the district president that I would like to hear from that young man down there. He called on him. He bore a magnificent testimony. I walked up to him after the meeting. I said, "You must have found some pears on the pear tree." And he said, "Oh, President Richards, forget it."

My wife was in company with me one day when we met a boy we had helped rear and who had learned about twelve languages and had a Ph.D. She turned to him and said, "What do you think is the greatest evidence of the divinity of the Book of Mormon?" "Why," he said, "every page in it! No human being could have written that book of himself. No knowledge in this world could have given it, save it was from God."

Now brothers and sisters, I must not take more time, but I want to tell you that when our boys and girls get to feel the truth of that book, there will be less worry about where their feet are leading them by day and by night. God bless the youth of Zion. God bless every man and every woman who bears responsibility in the home and in the organizations and in the priesthood quorums, and may our testimonies and our lives so affect theirs that they will become powers for good in this world, and may this book yet fulfill this great decree, as written in the preface, that it shall be a witness of the Lord Jesus Christ, unto all nations. I pray, and leave you my testimony, in the name of the Lord, Jesus Christ. Amen.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

I should like to testify of the truthfulness of what Bishop Richards has just told you. If we could send our boys and girls into the mission fields with a thorough knowledge of the Book of Mormon, they would never want for a witness and a testimony to bear to those who, in their hearts, are ready to hear the gospel.

My experience in traveling about the missions is that when the missionaries know this great witness, they have no doubt in their minds. They have confidence in the truth of the gospel and are possessors of a sure testimony of its restoration and of the goodness of the Savior to us in this day.

A TRIBUTE TO JOHN H. TAYLOR

It is not my purpose to talk about the Book of Mormon at this time, and before I begin on the subject I have chosen, I should like to digress for a moment and add my voice to that of my fellow member of the First Council of the Seventy, Richard L. Evans, in honor of our departed brother, John H. Taylor.

My first introduction to scouting as a profession was punctuated, and set off in quotation marks, by the work of this man. Many men living in the area which I served were boys during the years after 1912 when President Taylor directed this, the Scout organization for the Church. These men have told me many times of their love for this great leader and of the value to them of his teaching of scouting principles.

When I came into the First Council of the Seventy he treated me as a son, rather an overgrown son it is true, but he made me feel that he had a fatherly interest in me. He gave me gentle, humorous guidance, for John H. Taylor had a very deep and abiding sense of humor, which was delightful to hear, and which I enjoyed very much. He offered his counsel in so kindly a manner that no offense was ever given, and he applied the brakes to my impetuous nature in such a way that I did not know that I was being slowed up.

All the while he was doing this, his wife, Sister Rachel Grant Taylor, took Sister Young and me into her heart. She had us to her home and made us feel that we belonged as no one else has done in a long time. John Taylor possessed great humanity, great humbleness, and great gentleness. He was a gentle man. Sister Taylor is a gentle woman.

AN INSIGHT INTO THE LIFE OF A MISSION PRESIDENT

I should like to speak today about the mission presidents. Many of us wonder what these men do, and what their responsibilities could be.

As an elder or a sister boards a train in Salt Lake City, and it

disappears around the bend, Mother and Father wipe the tears from their eyes, turn homeward, and wonder what kind of man will receive their loved one. All they know is that they have given their child for two years to a man who is only a name to them. They wonder if he will understand the temperament and disposition of their missionary, and if he will bring out the best qualities which are in him.

What is the life of a mission president? No one doubts that these servants of the Lord are chosen from among the best people we have in the Church. What kind of life do they lead, and what are their problems?

The mission president first worries over finding someone to take his house for three or four years with some hope of receiving it back in good condition. Then he has to decide which of his possessions he will store away and which he will take with him. While engrossed in these operations, he is stopped many times by his friends who say words something like this, "I envy you now that you are going to have a three-year vacation at the expense of the Church." He has this repeated to him so often that before he is fairly on his way, he begins to wonder if in some way he could be taking advantage of the Church—that is, until he arrives in the mission.

In due time he reaches the mission home with his family. He rings the bell, and is welcomed by the office staff and the housekeeper, if he is lucky enough to have one. They all make the new president and his family welcome. If any children are tagging along, they are looked upon with some suspicion by the office staff. Certainly the children are equally suspicious of them.

The first meal is an eye opener. If he had an idea he could ever have his family to himself, it is dispelled here. The table is set for from ten to fifteen people. Never again will the president be free from strangers at mealtime. The number will vary, but it will always be more than was expected. Somehow his children must adjust to this new condition. They must learn that other things are more important. New table manners must be taught. Often they feel lost in the immensity of it all. The president's wife is, in the meantime, rearranging her idea of things. She used to plan for three, or four, or six, now she must plan for double or treble the number. She must supply the physical wants of from six to twelve extra people all the time.

Sleeping problems are continually pressing. About the time rooms are permanently assigned to the regular dwellers, someone from headquarters comes to visit, and things must be rearranged. Elders are continually going to and coming from their fields of labor. Often they stay all night, or two, or three nights. New missionaries arrive and have to be cared for while they are being assigned.

Then in the middle of all of these problems, the president and his wife have to be away visiting the branches and the missionaries in their fields of labor. Fully sixty percent of their time is spent away from the home.

Problems multiply. There are from three to six thousand Saints to care for, to talk to, to encourage. As the presidential party arrives in any one town, it would appear that all of the accumulation of problems since the last visit are suddenly thrown at them. In addition, they find time to visit with the missionaries, your boys and girls. They listen to their difficulties and give them new courage from the abundant supply of their own.

They go from town to town, visiting with people, holding meetings, climbing to the top floor of dingy office buildings to meet, in dark, unpleasant halls, the Saints who loyally gather to hear the word of the Lord, and to receive encouragement and good counsel at their hands.

The questions they solve are knotty. One very prevalent one is that of the young woman member who wants to know how she can get married. She can't come to Utah; she can't find any Latter-day Saint boys—there aren't any where she lives. Shall she marry a non-member? The president is puzzled as to what to advise in many cases. I would be puzzled, too, if I had to answer the questions.

If the missionaries become ill, and they sometimes do, the president has to see that they are taken care of. If they need a doctor and hospital care, he has to get it done. He knows better than anyone else that he has the choice children of the Church in his care, and that he must leave no stone unturned to assure their safety and protection from harm. No one can do it for him—his alone is the responsibility. He must make all the decisions for all the missionaries and all the Saints without help from a high council, or counselors. His only aid is his wife, and it is she alone to whom he must turn.

Together they face disease and death. They go into places where, lacking strong resistance and the protection of our Father in heaven, they could easily contract fatal maladies—yet they do all this unflinchingly, without malice, with love in their hearts for the people to whom they administer the gospel.

All the time they are visiting in the mission, they are directing the affairs of the mission home by mail. The wife supervises the food budget and the general home control by mail, while the president in the same manner is instructing those who cannot wait for his personal visit. All the time the welfare program, the Relief Society program, and the auxiliaries must be kept moving and active.

They return to the mission home after an extended tour, and the moment they arrive, the president disappears into his office and burns the midnight oil catching up on affairs which have awaited his return, and strives desperately to get enough done so that he can leave in two or three days for another visit.

Anyone who thinks that a mission is a vacation at the expense of the Church for three years would certainly have his eyes opened if he followed the president around for two or three weeks. You mission presidents have my profound admiration.

WORDS OF ENCOURAGEMENT

I should like to add one thing as I stand here looking at this great audience. There are assembled in this room one percent, approximately, of the Church. I am sorry you mission presidents are facing this way. If you could turn your chairs around and see the faces of those who support you, and who pray that you may have strength to do what you are called upon to do, you would go back to your missions happy and pleased to think that you have the backing of the finest group of men and women there is on the earth. They want you to send their boys and girls home safely to them; they want you to teach them the gospel that they may come home with a testimony; but they want you to know, too, if I sense the feeling of this group, that you have their unbounded backing to the limit, and will always have it. And they envy you, it is true, because they would like to be in the same boat, and they would like to row it with you. They do go with you vicariously.

May God bless these mission presidents who carry the great load of preaching the gospel to the nations of the earth. The rest of us can go around and inspect and talk to them, and give them advice and counsel, but after we have gone home, they have to do the job. And they do it most nobly. They love the people of their missions; they give them courage; they build up their spirit; and they bring them to the Zion of the Lord our God in happiness and in joy. They bear their testimonies to the nations of the earth and teach the boys and girls of our community the kind of courage they must have to do the same thing. May the Lord sustain them in their high and holy calling, I ask, in the name of Jesus Christ. Amen.

President George Albert Smith:

I am sure we have had a wonderful time this morning. It is lovely to be in the House of the Lord on the Lord's Day. There is no other place where you will have more comfort and satisfaction, under the influence of the Spirit of our Heavenly Father. He is always with us when we meet in His name.

The Tabernacle Choir will now sing the "Hallelujah Chorus," from the "Mount of Olives," by Beethoven.

The closing prayer will be offered by President H. Golden Tempest of the East Jordan Stake, after which this Conference will stand adjourned until 2:00 this afternoon. Proceedings of that session will be broadcast over Station KSL at Salt Lake City and KSUB at Cedar City.

The Tabernacle Choir sang, as the concluding number, "The Hallelujah Chorus," from "The Mount of Olives," by Beethoven.

The closing prayer was offered by Elder H. Golden Tempest, President of the East Jordan Stake, after which Conference adjourned until 2:00 p.m.

THIRD DAY AFTERNOON MEETING

The sixth and concluding session of the Conference convened at 2 o'clock p.m., Sunday, October 6th.

Once more the Tabernacle was crowded to capacity, the Assembly Hall was filled with people, and a great number of others congregated on the grounds.

President George Albert Smith:

The time has arrived for continuing our Conference. I can see quite a number of people who are too comfortable in their seats. They have too much room, and if you will just follow the rule now and move toward the center of these benches, making room for two or three people on each bench, we can seat another 150 or 200 people this afternoon. Thank you very much! I knew you would be delighted to do it. Now if you are all comfortably seated, we will continue.

This is the sixth and closing session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square at Salt Lake City.

There are present on the stand this afternoon all the General Authorities of the Church, except Elder Stephen L. Richards, who is detained at home by his doctor's orders, Elder Ezra Taft Benson, who is in Europe presiding over the European Mission, and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

We will begin the afternoon services by the Tabernacle Choir singing; "Song of Praise," by Gates. Elder J. Spencer Cornwall is the director, and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Milton F. Hartvigsen of the Bannock Stake.

The Tabernacle Choir sang: "Song of Praise."

Elder Milton F. Hartvigsen, President of the Bannock Stake, offered the invocation.

Selection by the Tabernacle Choir, "Come Thou Fount of Every Blessing," by Wyeth.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I can truthfully say that I have been to no conference that I have appreciated, and been more inspired with, than this conference. All I regret is that I didn't know ahead of time I would be left this late to speak so I could appreciate it that much more. If I had my way,

I should before you people, thank the Lord for my blessings. I was never more grateful in my life. I would do that, then I would compliment you people for the fine things you are doing, and sit down. I am sure when you compliment people you are on the safe side of things. Someone has said, "Once upon a time there was a man who wouldn't listen to compliments. He was deaf."

I am mindful of the way in which we who visit you people of the different stakes are treated. I'm not only thinking of the presidents of stakes and counselors; I'm thinking of your wives and the courtesies you have extended. All I regret is that we don't have enough time or opportunities to reciprocate the way we'd like to. We appreciate your kindness very much. We appreciate the fine things you are doing.

THE YOUTH PROBLEM

When I hear President McKay make the observations about delinquency that he does, and did this morning, the truth hurts. But we might as well face it. I can't help but think of the comments of Mark Petersen about these dark amusement halls. We are reminded of some of the amusement halls that should be there that are not there because of the inactivity of some people.

We live on a corner. On one street, the main street, there is lawn between the trees and the parking. This street gives us no trouble at all. On the other side, the street is not so well kept. Until a few years ago I put in most of my time cleaning up around the yard and knocking over weeds. I found it was much better to plant grass than eternally to scrap weeds. There is some philosophy in that. If we'd stop trying to kill so many weeds and plant more grass, we'd have less trouble with our youngsters. Someone has said that education is a lot like eating. You can't tell what part of what you eat goes to muscle and brawn, but you can tell what causes your stomach trouble. It's down in the sweets; it's down in your amusements. There's where your trouble is. We're not going to take care of this youth problem until we go with the young folks more than we do.

There are some people—I am not guessing, I know what I am talking about—that have a thousand cattle on a thousand hills, and if you'd ask them for a thousand dollars, they'd get nervous prostration. And those same people would hammer the stand and remind us where those young people are going. As far as they are concerned, the young people would go to that place, and you know what place I am talking about. I wouldn't want to break these fine fibres of this radio, but you know what I am trying to say. As far as those men are concerned, the young people would go there, and they would not have a return ticket, either. If we would spend more time in going with young people, we would have less trouble.

If you think I am not mindful of what is being done as far as going with young people is concerned, you are mistaken. I have seen trains roll into the Bamberger Station, loaded with four hundred

people, mostly young people, on excursions, and with proper chaperons and guidance. Those little excursions happened last year, one right after another. Leaders were going with the young people, showing them a good time. Those are the things we've got to do.

One president of a stake told me a day or two ago that his stake is arranging for a thousand young people to come here in 1947. We'll have less trouble if we just go with youth more. Thank the Lord for these fine bishops and presidents of stakes who have taken that philosophy and are going with their young people. It's easy enough to say they're going to that certain place. It's a different thing entirely to try to keep them away, by going with them to proper places. I think we ought to take this thing just as seriously as we possibly can.

FAITHFULNESS TO BE ENCOURAGED

This singing we have had in this conference is a sample of what we ought to be thankful for. The Singing Mothers on the first day of this conference and those fine people who came from Richfield, most of them young, are an inspiration. A lot of young people are going to this place we are talking about, but there are thousands of them that we're taking care of through the fine cooperation of the people of this Church. This work that N. Lorenzo Mitchell has been doing with the boys of his chorus is a sample of what can be accomplished.

May I just shift gears a little bit and mention another side of things. Do we think of those lowly, patient, sacrificing fellows or wives or families that in every ward are doing their duty and living their religion? Sometime ago at a stake conference, I noticed a little lady about eighty years of age, plodding up the steps, the best she could. My hand automatically went to her arm to give her a little lift. In talking with the stake president, later, he said, "Do you know who you walked up the steps with?" I said, "No, sir." He said, "The mother of sixteen children, eight of her own and eight of the good lady who died, whose place she took. She, with her husband, operated eighty acres of land. When everybody else had automobiles, they had a horse and buggy; but they pulled all those boys into the mission field and pulled all those children into college—all from that eighty acres."

Now, let's not forget those people. We who have the responsibility such as I have right at this minute are not worth very much, except for the devotion and stability of people like this good lady that I am talking about.

Hyrum Jensen, on Highland Drive and Twenty-seventh South Street, in Salt Lake City, has put a double roof over the little adobe house down there. It is the home of Mary Fielding Smith. That little lady, after the death of her patriarch husband, took her little family under her arms and under her wings and on her own initiative went through life taking care of those children, facing the obstacles that she had. That double roof over her little adobe house is a shrine,

and it should be. Let us not forget that kind of people. They are the sinew and the muscle of this Church, and without them we wouldn't be worth ten cents. Let's not forget it.

I ask you, Bishop; you, Stake President; and you, Officer of the ward, wherever you are, are you mindful of these people? Are you playing to others with large machines or wealth, or do you keep in mind eternally that the most important thing you can do, is forever-lastingly to pay courtesies and tribute to people who have given their lives for the Church? If you don't mind, I am going to relate a story that probably I have told before some of you, and if you'll act as if you've never heard it before, I'll certainly appreciate it.

When you think of this upside down world and what the world needs, it doesn't take much intelligence to know what the conditions are. But the important thing now is the need in this world of character, of men and women making decisions, forgetting what is going to happen if you do this or what is going to happen if you take the other course. What's right? How many men will figure out what's right, then pull the trigger, regardless of what the results are? We do too much catering; we always ask ourselves, "What will happen?" How much steel have we got in our spines? Do we make decisions no matter what happens?

A STORY FROM LINCOLN'S LIFE

Here's the story:

He is a man whose birthday we celebrate. He's six feet four, in his stocking feet. He is running for Congress. One afternoon a little lady comes in to see him, and he isn't in. She leaves a tiny note on his desk. She has to go on her way because of the stress of conditions. She goes, praying that he'll get the note. He does. When his campaign director, Sherman, comes in, he says, "Bill, I don't make that talk tonight."

(By the way, his adversary had been going up and down the country. He had thrown all the "mud" he possibly could at him, and I suppose if there is anything in the world that raises the hair of a man with any ordinary corpuscles in his veins, it is to answer an antagonist, especially if the antagonist is careless about what he says.)

He says, "I won't make that talk."

To make the story short, the next morning we find that great big lanky fellow climbing over something, wading through streams. When the sun comes halfway up, he's sitting on a log, munching his meal out of his one pocket and maybe an apple out of the other, begging or buying a little milk to go with it. Then he goes on his journey. About ten o'clock in the morning he finds himself entering a little courthouse, jammed to capacity. It is summer. The winter ashes are still in the court stove. What's happened? A boy of sixteen is up for murder. The country people are assembled. Notwithstanding the boy's age, the law takes its course. He is being tried. This big lanky fellow I am talking about sits in the back unconcerned-like;

yet they know that probably he is the lad's attorney. They pick the jury, and go on with the trial. He stays mum. (We'll have to shorten this story up a little.) Finally it is important that the attorney for the boy talk. He faces the jury, calls each man by his name. He says, "Years ago, boys, I came here as a lad, helpless, trying to split some rails, calling at this door and the other door, but only one family beckoned me in and helped me out. God bless them. I told God if he'd ever give me a chance to pay that bill, I'd pay it. Sometimes when God calls us, he expects a sacrifice with it. Gentlemen, I have made that sacrifice."

The jury goes out; comes in: "Not guilty." One of those great big arms cupped the mother; the other arm cupped that boy as he swooned.

Incidentally, the boy had got into a tangle with a farmer, his boss. The farmer got out of patience. The boy, not understanding, struck him with a pitchfork. That's the way the farmer met his death.

"Not guilty."

That fellow didn't go to Congress. He was defeated, but he dared to say, "This is the way. I'm pulling the trigger, regardless of what happens."

Later when they had that convention in Chicago and brought those hickory rails in, they raised the roof higher than the architect intended it to be. Abraham Lincoln was nominated President of the United States. He dared to do what was right. He dared take notice of those who are not noticed. He dared put emphasis on the humble walker through life. Do you dare? Do I dare?

A DOCTOR'S DEVOTION

There was a little story in one of the magazines, some weeks ago. It is a story of one of those faithful doctors you read about. No matter whether the stork was making his journey, and he was trying to get there first, or a boy was dying, the doctor was always on the job, sitting through and holding that dear person's hand through the night. He made every sacrifice in the world. His little office was on the second floor on the main street, and all the designation that was given was, "Dr. Jones, upstairs."

They tell us in that story, that on the day of his wedding, he got a call from a poverty-stricken Italian family. Their boy had been in an accident. His life was hanging on a string. The doctor had to make the decision quick and fast, whether to marry the girl right this minute or five hours later. He chose to go to the bed of that little sufferer. Of course, the intended wife got her "spunk" up, whirled on her heels, and said: "If he thinks more of the Italian lad than he does of me, well, let him go." (I think that fellow just saved a lot of unnecessary miseries in going through life.)

Well, to shorten the story, he goes through life unmarried—a life filled with devotion, and then he died. The town thought so

much of him, that people went about suggesting, "We will build a monument to his name."

Weeks went on. Months went on. His grave remained unmarked. Finally the father of the boy that he helped, went one day to the grave, unbeknown to anyone. He labeled the grave right: "Here lies the body of Dr. John Jones. Office upstairs!"

THE WAY TO THE CELESTIAL KINGDOM

Now we don't know too much about the celestial kingdom. I don't. I don't know how much you know about it, but it's my judgment that we who get up there, if we're not too presumptuous, will get up there because of sacrifice, service, and making the right decisions, no matter what happens.

May the Lord help us to make the decisions, to do what is right, to have steel up our backs, I pray in the name of the Lord, Jesus Christ. Amen.

PRESIDENT GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I have carried in my pocket the manuscript of a talk which I thought I might give should I have the opportunity of speaking in conference, but I have not received the inspiration to use it. I have tried to assemble some of my thoughts so as to express them in a way that will be of interest to you, my numerous friends, brethren and sisters, and to say a few words upon the greatest thing in the world. I read a book a few years ago entitled *The Greatest Thing in the World*, and that thing was love.

THE GREAT COMMANDMENT

The Savior has had something to say upon this subject, and the thought just occurred to me that if he were here in the presence of this large congregation so that we could look upon him and hear what he would say, perhaps his words would be more impressive than they have been to us by reading them in the scriptures.

A learned man, a lawyer, approached him on one occasion and asked him:

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matt. 22:36-39.)

On another occasion he said:

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

We are also told in the scriptures that we should walk in the light as he, Jesus, was in the light, or, in other words, to follow his example.

When he prayed in the Garden of Gethsemane, his perspiration was like blood dropping upon the ground. We are told, by an angel to King Benjamin, a great Book of Mormon prophet, that blood would ooze from the pores of his body, so great should be his anguish, because of the wickedness and the abominations of his people, occasioned, of course, by the love that he had for the people.

We mourn and have anguish of soul if a daughter goes wrong, or a son, because we love them so.

GOD SO LOVED THE WORLD

Then we read that,

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.)

We also know that the Savior gave himself voluntarily for all; that his atonement meant, in life and in death, a voluntary gift for us, a manifestation of love that has no comparison. When he was upon the cross in the agonies of death, he turned his thoughts toward his Father in heaven and prayed earnestly:

... Father, forgive them; for they know not what they do. (Luke 23:34.)

There is the example of the Prophet Stephen, who, when being stoned to death, knelt upon the ground and prayed God not to lay that sin to the charge of his persecutors.

LOVE WOULD SOLVE PRESENT DAY PROBLEMS

If such love obtained in the world today as the Lord intended that it should, love of God and love of fellow men, there would be no wars, contentions, and strife among the children of men. And that there is such, is due to an indifference by men to heed the admonitions and teachings of our Lord and Savior Jesus Christ.

I profess love for you, my brethren, sisters, and friends, my hearers. I hope to be able to comply with the law to the extent that I can love all who hear my voice, whether they be in the Church or out of the Church, whether they be good or bad, whatever their condition of life. They are the children of our Eternal Father; they are our brothers and sisters.

No doubt we with them rejoiced and were happy together,

When the morning stars sang together, and all the sons of God shouted for joy. (Job 38:7)

that the plan of salvation had been made and that the Savior had been chosen. We, no doubt, were happy together, all of the children of

God. The Prophet Joseph tells us that we were all present in the spirit, intelligent beings able to sit in council with the Gods. We must have been living in love and helpfulness under those conditions, and the fact of our having come to earth should not change our thoughts and our feelings. We ought to love one another just the same here as when we lived in love and happiness in our heavenly home.

MEANING OF LOVE REVEALED THROUGH DREAM

The Lord has revealed to me, by dreams, something more than I ever understood or felt before about the love for God and the love for fellow men. I believe in dreams, brethren and sisters. The Lord has given me dreams, which to me, are just as real and as much from God as was the dream of King Nebuchadnezzar which was the means of saving a nation from starvation, or the dream of Lehi who through a dream led his colony out of the old country, across the mighty deep to this promised land, or any other dreams that we read of in scripture.

It is not out of place for us to have important dreams, for we read in the scriptures:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. (Acts 2:17.)

More than forty years ago I had a dream, which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it unto him. I would have remained in his presence, but there was a power drawing me away from him, and as a result of that dream I had this feeling, that no matter what might be required at my hands, what the gospel might entail unto me, I would do what I should be asked to do, even to the laying down of my life.

And so when we read in the scriptures what the Savior said to his disciples:

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

I think that is where I want to be. If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life.

OBLIGATION TO LOVE OUR ENEMIES

Then a few years ago, at the closing of a conference of the St. Johns Stake, we had had a wonderful conference I thought, and I was very happy on retiring. I was sleeping in the home of the presi-

dent of the stake, Brother Levi Udall, and that night I had a remarkable dream. I have seldom mentioned this to other people, but I do not know why I should not. It seems to me appropriate in talking along this line. I dreamed that I and a group of my own associates found ourselves in a courtyard where, around the outer edge of it, were German soldiers—and Führer Adolph Hitler was there with his group, and they seemed to be sharpening their swords and cleaning their guns, and making preparations for a slaughter of some kind, or an execution. We knew not what, but, evidently we were the objects. But presently a circle was formed and this Führer and his men were all within the circle, and my group and I were circled on the outside, and he was sitting on the inside of the circle with his back to the outside, and when we walked around and I got directly opposite to him, I stepped inside the circle and walked across to where he was sitting, and spoke to him in a manner something like this:

“I am your brother. You are my brother. In our heavenly home we lived together in love and peace. Why can we not so live here on the earth?”

And it seemed to me that I felt in myself, welling up in my soul, a love for that man, and I could feel that he was having the same experience, and presently he arose, and we embraced each other and kissed each other, a kiss of affection.

Then the scene changed so that our group was within the circle, and he and his group were on the outside, and when he came around to where I was standing, he stepped inside the circle and embraced me again, with a kiss of affection.

I think the Lord gave me that dream. Why should I dream of this man, one of the greatest enemies of mankind, and one of the wickedest, but that the Lord should teach me that I must love my enemies, and I must love the wicked as well as the good?

Now, who is there in this wide world that I could not love under those conditions, if I could only continue to feel as I felt then? I have tried to maintain this feeling and, thank the Lord, I have no enmity toward any person in this world; I can forgive all men, so far as I am concerned, and I am happy in doing so and in the love which I have for my fellow men.

I love the Saints of God, as I love the Lord and his work. I love you faithful men and women who are laboring for the Lord, and for your fellow men.

FAITHFULNESS COMMENDED

I would like to endorse what Brother S. Dilworth Young said in complimenting the mission presidents of this Church. I feel as he feels in that regard. The picture was not overdrawn, and I think we could draw a similar picture of the presidents of the stakes in this Church, and of the bishops of wards, and of many other faithful men and women.

I remember on one occasion going by train to Alberta, Canada. As we approached Raymond, the wind was blowing, and there had been a light snowfall which was drifting, and I saw a woman and two or three children out in the beet fields working among the beets, and I have never forgotten the feeling I had. Those people working, almost their finger ends off, to make a living, and because God has said that one tenth of their interest should be given annually to him for the building up his kingdom when they get their meager returns, as faithful Saints, they will give to the Lord one tenth. And that is going on all through this Church.

As we visit the stakes and learn that these stake officers and ward officers, almost universally, are full tithesayers and keep the Word of Wisdom, hundreds of thousands of them, manifesting their love for God, their faithfulness in keeping his commandments, their willingness to help carry on this great latter-day work, how can we do otherwise than love them?

God bless you, brethren and sisters, for your faithfulness, and reward you abundantly therefor in time and throughout eternity, I pray, in the name of Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I sincerely pray that the Spirit of the Lord might guide my few remarks and that they might be in full harmony with all that has been said on this occasion.

We have a scripture recording the words of the Master:

... I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

MODERN CONCEPTS OF ABUNDANT LIVING

That scripture has been the text for certain economic philosophies that are with us today, and from that text has been coined a term, "The abundant life," which has been used frequently to refer to a condition of plenty or sufficiency or a profuseness of the material things of life. But if we are to strip those philosophies of all their high-sounding phrases and explanations, we might describe them in this language: "Giving more and more to an individual in return for less and less from him."

As I think back over my life, I remember that these philosophies did not begin with the last few years. When I think of the first political campaigns that I, as a young boy, heard about, and fortunately we did not hear as much about them in those days as we hear about them today, I remember that some of the slogans of those days sounded very much like the kinds of philosophy we have today. I remember in one campaign there was one something like this: "We

stand for a full dinner pail," and on another occasion: "We stand for a chicken in every pot," and still later, "Two cars in every garage." I remember picking up a magazine and seeing a picture of a family in a beautiful convertible, off to the movies, and underneath it said: "This is the American way of life." And more recently, we have a philosophy, or slogan: "Full employment for everybody in America and a pint of milk for everybody in the world."

Now, I call these sayings to your attention, and you, who are older than I, can add other slogans along the same line, not to ridicule, but to call your attention to the fact that in this land, and perhaps other lands, we have been choosing as ideals these material benefits, and we have called them the way to an abundant life.

In commenting about these things that seemingly have existed here in America, the president of one of our great American universities said this:

But the ideal of comfort which is the best we have been able to think of for ourselves will never do as an aim for a world order. Men can never be comfortable enough; we can never have enough material goods, if material goods are what we want. Any world order with this ideal will be torn to pieces by the divisions to which it leads.

As long as it is assumed, then, that it is the duty of all of us to get all we can and make the ideal of comfort our goal in life, then we may expect a similar fate to that nation, or community, or that family which builds on such an ideal. They will certainly be torn to pieces by the divisions to which such an ideal will lead.

I think I would be safe in saying, and I believe you would agree with me, that perhaps never before in the history of the world has so much been said about the abundant life and so little effort expended in obtaining the essentials that make for an abundant life.

THE MASTER'S STATEMENT

I should like to read you the parable that preceded the Master's statement of that text to which I referred. These were his words:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10:1, 7, 9.)

And then he closed his lesson with this statement:

. . . I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

To his disciples on another occasion he said:

. . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6.)

It was the same message that he gave to Nicodemus who asked what he must do to be saved and in reply the Master answered:

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Those who seek for the abundant life in any other way, then, but by the way the Master has laid out in the gospel plan, or, "as a thief and a robber," to use the Master's words. But the tragedy is that he who does so rob, is also the victim of his own robbery, and his own house is left to him desolate in the day of his great spiritual need. Then, certainly, such a one is poor indeed, and he is as the man to whom the Master referred in his Sermon on the Mount as, one who builds his house upon the sand and when the storms come, the winds blow and the rains descend, his house will fall, because it is founded upon the sand. (See Matt. 7:26-27.)

SCRIPTURES CHART WAY TO ABUNDANT LIFE

But the scriptures have given us unmistakably a charted way for the living of the abundant life and the preparation therefor. It was the Apostle Paul who said to the Hebrews:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

In explaining what salvation means, the Prophet Joseph declared that:

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved. (*Teachings of the Prophet Joseph Smith*, p. 297.)

But apparently, as I read the scriptures, the Lord did not intend to convey that a fulness of the abundant life was attainable even in this life, for we find him saying in a revelation to the Prophet Joseph Smith:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. (D. & C. 101:36.)

The Apostle Peter has reduced that teaching to a formula, a pattern, or a way of life. These were his words:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *For so an entrance shall be ministered unto*

you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Peter 1:5-11.)

When I understand the full import of the Apostle Peter's words, describing that way of life by which we might obtain that abundance, or in other words that "abundant entrance" into the kingdom of our Lord and Savior, Jesus Christ, I am made aware that we cannot obtain it by spiritual gratuities any more than we can obtain a temporal abundant life by receiving temporal gratuities, for the Lord declared:

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.)

Only can an individual receive that joy and that abundant life whose life is patterned to the standards as laid down in the gospel of Jesus Christ. We have a splendid illustration that I should like to call your attention as to how this might be obtained.

LIFE OF SAUL OF TARSUS

Saul of Tarsus was one who had been valiant and conscientiously engaged in trying to stamp out Christianity which he believed to be a sect defiling the word of God. He even held the coats of the men who stoned Stephen, and having obtained letters of authority was on his way to Damascus there to prosecute his work, and it was about noonday:

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. (Acts 9:3-6.)

He went and found Ananias, a humble man of God. Ananias taught him the way to an abundant life. He baptized Paul and then sent him to the apostles where he received his commission that sent him out to be one of the greatest missionaries among the Gentiles, and we know him from that time forth as the Apostle Paul.

The rewards that come from a life of sacrifice and service are also illustrated in an incident in his life. You recall, he was now a prisoner on his way to Rome. As they put out from an island in the Mediterranean Sea, he had the impression that all would not be well, and they were hardly out of sight of land until a furious storm broke, and for fourteen days that frail ship was tossed about, and when, as the scriptures say,

... neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. (Acts 27:20.)

Then it was that the Apostle Paul went down into a place by himself and prayed, and here are the words that are recorded in the scriptures which describe his experience:

... after long abstinence Paul stood forth in the midst of them, and said, . . . And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. (Acts 27:21-24.)

Then the Apostle Paul quieted his shipmates with this testimony:

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (Acts 27:25.)

There we might find illustrated the essential steps toward the abundant life, of which the Master spoke. The first step is to live the kind of life that permits up to receive the light of heaven, and a testimony that Jesus is a living reality, and that he can speak to us. One possessed of such testimony, then, from the depths of his heart, will say, as did the Apostle Paul: "Lord, what wilt thou have me to do?"

DOING THE WILL OF GOD

I wonder if you will think about that, you who preside in the missions and the stakes of the Church, in the various organizations, and priesthood quorums, those of us who sit in places in the presiding councils of the Church, whenever we come to the selecting of an officer or the determining of policy for the welfare of Zion, how well it would be if always we would say, we who have that testimony of Jesus, "Heavenly Father, what wilt thou have me do?" And if we will remember that, as fathers and mothers in dealing with a wayward child, if we will remember that when we sit in judgment upon the sinner, in all our business affairs, and the youth in his love affairs! May we who have the testimony remember that lesson of the Apostle Paul and from our hearts cry out to our Father: "Lord, what wilt thou have me do?"

And if we pray in real sincerity and faith, there will come back to us from out of the scriptures the answer to that prayerful inquiry. The answer has come oft repeated, time and time again, that all that we do should be done "with an eye single to the glory of God." What is the glory of God? The Lord told Moses that:

... this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

With that goal always before us, seeing every act of our lives, every decision we make as patterned toward the development of a life that shall permit us to enter into the presence of the Lord our Heavenly Father, to gain which is to obtain eternal life, how much more wisdom there would be in the many things of life. Cannot you

see, mothers, if yours is the responsibility and you sense it, as the Lord has placed it upon you, to teach your little children that there is a Heavenly Father and that life has a purpose, and that purpose is to prepare to go back to his presence in a day not far distant, then when that child, thus possessed of faith from such motherly teachings, comes to a decision in the choice of educational subjects in school, shall it be a course in home economics, or a career in theatrical fields, I am wondering if this child may not well choose rightly in such a question?

If there should come a problem as to what kind of business a man should be engaged in, whether he should invest in this matter or that, whether he should marry this girl or marry that girl, where he should marry, and how he should marry, when it comes to the prosecuting of the work to which we are assigned, how much more certainly would those decisions be made, if always we recalled that all we do, and the decisions we make, should be made with that eternal goal in mind, with an eye single to the ultimate glory of man in the celestial world.

DIVINE GUIDANCE AVAILABLE

If all our selfish motives, then and all our personal desires, and expediency, would be subordinated to a desire to know the will of the Lord, one could have the companionship of heavenly vision. If your problems be too great for human intelligence or too much for human strength, you too, if you are faithful and appeal rightly unto the source of divine power, might have standing by you in your hour of peril or great need an angel of God, whose you are and whom you serve. One who lives thus worthy of a testimony that God lives and that Jesus is the Christ, and who is willing to reach out to him in constant inquiry to know if his course is approved is the one who is living life to its full abundance here, and is preparing for the celestial world, which is to live eternally with his Heavenly Father.

I bear you my humble testimony, as one of the humblest among you: I know there are powers that can draw close to one who fills his heart with the kind of love of which President Richards has spoken so beautifully this afternoon. I came to a night, some years ago, when on my bed, I realized that before I could be worthy of the high place to which I had been called, I must love and forgive every soul that walked the earth, and in that time I came to know and I received a peace and a direction, and a comfort, and an inspiration, that told me things to come and gave me impressions that I knew were from a divine source. I know that these things are true and that God lives, that Jesus is the Christ, and that each of us might live the abundant life by drawing thus close to him, and I bear you that testimony, in the name of the Lord Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth," by Melling.

PRESIDENT GEORGE ALBERT SMITH

This has been a wonderful conference. The Lord has said that if two or three shall meet together in his name, he will be there to bless them, and this house has been filled to overflowing seven times during the last week by the sons and daughters of the Living God.

ALL ARE CHILDREN OF GOD

I esteem it a great privilege to be here with you, my brethren and sisters, and when I say "brethren and sisters," I am reminded of the fact that every man is a son of God, every woman, a daughter of our Heavenly Father. Wherever they may be, all that have been born upon the earth are the children of the Lord, and our Master taught that to love our neighbors as ourselves is the second great commandment. If we would follow the advice of Brother George F. Richards to love our neighbors, it would go a long way towards bringing happiness into the world.

I trust that during the few moments I occupy I may be blessed of the Lord to say the things that he would have me say. I trust that we who are here may be inspired of our Heavenly Father to rejoice in the blessings that are ours, and that we may be here today as brothers and sisters in the sense in which he desires that we should be.

This is only a small congregation compared to the multitude of our Father's children scattered over the earth, but it is a very choice congregation, because so many of those who are here have devoted most of their lives to going about doing good. That, in a measure, is the sum of the meaning of the gospel of Jesus Christ, to go about doing good. While there are in this congregation men and women who are not members of the Church of Jesus Christ of Latter-day Saints, I hope that you will feel that you are welcome in this great congregation, and then realize that wherever you may go and find members of the Church of Jesus Christ of Latter-day Saints who are worthy of the name, you will be welcome, and they will be glad to do you good.

Last night over ten thousand men assembled in this house and the adjoining building, all listening to the same voice at the same time. It was probably the largest group of men that have ever been assembled together in a priesthood meeting since the world began. The fact that so many of you brethren have the priesthood, of course, is one principle that many people do not understand.

THE PROBLEM OF SAFETY

In this fast-moving age, the problem of safety is of great importance. We pick up the papers day by day to find that this man has

been run over by an automobile, or that automobile has overturned and been wrecked, and those riding in it have been killed. We hear of collisions between railroad trains and automobiles. Nearly every day the headlines of our papers tell how many people have lost their lives by accident, and I may say to you that in almost every case, if proper precautions had been taken, those lives would not be lost. So, today, safety campaigns are being carried forward in an attempt to preserve the lives of people that are being wastefully destroyed. I hope that the membership of the Church of Jesus Christ of Latter-day Saints will be among those most anxious and most willing to lend their efforts to preserve life. It is very precious. We have only one life, and if we keep the commandments of God and live as we should, it will be an eternal life of happiness. That is the blessing which comes to us from the gospel.

On our highways, some turn over high-powered cars to children, as soon as they can handle the wheel, and they do not always wait until they are entitled to drive by procuring that privilege from the state in which they live. They do not measure the danger and the result is that many accidents occur. Many accidents result because some men, and some women, I am sorry to say, presume to sit down at the wheel of an automobile and drive off into traffic when they themselves ought to be in bed under the care of a physician, and some of them ought to be in jail sobering up.

Now, what can we do? Let us join with the nation. Let this group of men and women here exercise their influence in encouraging our sons and our daughters and our neighbors, while we are setting the example ourselves, to safeguard the lives of every one of these, our Father's children. They are his, and he will not be pleased with us if by our carelessness, or our wickedness, we destroy their lives.

A number of years ago we did not drive so fast. I remember when the governor of this state drove a car at a time the limit was thirty miles an hour. Of course that was flying in those days, it was so much faster than a horse. I was riding with the governor and noticed that he drove very carefully. As we rode along the highway, I said: "You are a pretty safe driver, aren't you?"

He said: "I want to be."

I said, "This is a lovely car you are driving."

"Yes," he said. "The state furnishes me this car, and just as soon as I got it, my boys and girls wanted to drive it. I couldn't very well keep them from doing it, and so we had this agreement, that whenever we were in the car it would be law-abiding. So," he said, "this is one car in the state that observes the law."

I have thought of that a good many times. If we teach our children to be law-abiding and reasonable, perhaps we will be the means of preserving lives that are very precious to our Heavenly Father. In this day when we are talking about safety everywhere, let us do something about it. Let each of us do our part.

There are so many things that crowd my mind, I do not know

what to talk about. I hope you will not be in the position of the little fellow who sat through a long meeting. When the last speaker got up and said: "I just don't know what to talk about," the little fellow helped him by saying, "Talk about a minute."

DISOBEDIENCE BRINGS DISTRESS

What a blessed thing it is to know that we are living eternal lives. What a wonderful thing it would be if all the people in the world knew that they are living eternal lives. How blessed it would be if all men knew that our Heavenly Father was the Creator of the heavens and the earth, and that he is our Father, the Father of our spirits. What a happy world it would be if men everywhere recognized their fellowmen as brothers and sisters, and then followed that up by loving their neighbors as themselves. Think of the sorrow and the distress that have been in this world for the last few years, due to the great war. Of what benefit has it been? Millions of lives have been sacrificed; millions in treasure have been wasted; and beautiful cities have been wrecked and destroyed. Many people tonight will be sleeping, either on the ground or in wrecked homes because of the great war. There are widows who have been left, and orphans who will have to go through life without father and mother. Why? Because men have refused to keep the commandments of God.

One of the great commandments that was given at Sinai was: "Thou shalt not kill."

I wonder if we realize how easy it is to violate a commandment of God? Think of the Ten Commandments that were given to ancient Israel when they were in the wilderness, spoken by the Lord and written by his finger upon tablets of stone. If the people, during the hundreds of years that have elapsed since that time, had honored those Ten Commandments, this earth would have been heaven, most of the time, and the men and women who have lived upon it would have attained great blessings that we have not known yet.

It was a simple thing for the prophet of God, Moses, to bring those Ten Commandments among the people, but it seems to have been most difficult for the men and women who have lived upon the earth to observe them. I fear that the time is coming, unless we can find some way not only to prevent the destruction of human life by careless accidents, but also unless we can call the people of this world to repent of their sins and turn from the error of their ways, that the great war that has just passed will be an insignificant thing, as far as calamity is concerned, compared to that which is before us. And we can avoid it if we will; if we will each do our part, it can be prevented.

EARLY SCENES IN SALT LAKE CITY

I am standing here today not more than about three hundred yards from the very spot where I first breathed the breath of life. It was just across the street in a little humble home, a little adobe

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house with four or five rooms, surrounded by a little garden and orchard. That is where I began. Salt Lake City at that time was a village. We did not have any water pipes. All our water was picked up in buckets and barrels at the side of the ditches that ran down our streets, and then it was carried to the house in smaller receptacles. We did not have any electric lights in those days. We had tallow candles, or kerosene oil lamps, but no electric lights. The gas did come a little later while I was a child.

At that early day we did not have a foot of pavement in the city, either on the roads or on the sidewalks. I can remember this great wide road just at the west of us here. There used to be about six inches of dust upon it in the summer time, the finest dust that you could ever put your feet into. That is the way we used to play, bare-footed, running up and down the street playing ball. We did not have to dodge automobiles. Nobody had ever dreamed of an automobile at that time, I think; at any rate it was a long time after that before the first one came here, and then it was a curiosity. I am thinking of what has happened since. This house was built at the time I was a child. The temple was begun before that time, and when it was completed I still lived across the street.

During the time that has elapsed since my birth I have traveled in many parts of the world and met many of our Father's other children, men and women of various creeds and nationalities; and what occasion I have this day to be grateful for the kindness they have extended to me! It is not difficult for me to love my fellow men because I have known so much kindness from them, wherever I have been. Of course I have found, occasionally, individuals who had not grown up. They had bitterness and jealousy, and suspicion, and hatred in their hearts for their fellows, but that was not the kind of training that I had.

MOTHER'S TEACHINGS

I was trained at the knee of a Latter-day Saint mother. One of the first things I remember was when she took me by the hand and led me upstairs. In the room there were two beds, the bed in which my parents slept, and a little trundle bed over on the other side. I can remember it as if it were yesterday. When we got upstairs, she sat down by my little trundle bed. She had me kneel in front of her. She folded my hands and took them in hers, and taught me my first prayer. I will never forget it. I do not want to forget it. It is one of the loveliest memories that I have in life, an angelic mother sitting down by my bedside and teaching me to pray.

It was such a simple prayer but I can repeat it today.

Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take.

That was my first prayer. That prayer opened for me the windows of heaven. That prayer extended to me the hand of my Father

in heaven, for she had explained to me what it all meant as far as a little child could understand. From that day until now, while I have covered approximately a million miles in the world among our Father's other children, every day and every night, wherever I have been, when I have gone to my bed or arisen from it, I have felt I was close to my Heavenly Father. He is not far away.

My mother gave birth to eleven husky children, three of them girls. It was the gospel of Jesus Christ that prompted her to bring us into the world, notwithstanding the anxiety we gave her. She wanted to do what God had commanded our first parents to do, to multiply and replenish the earth. As long as she lived upon the earth, I was taught to love my Heavenly Father. I had an angel mother, for she was an angel, as we understand angels these days to be. And as I stand here today, after the experiences of a long life I realize that she was only one of the daughters of my Heavenly Father, and he loves them all.

Just a few days ago the national Relief Society of the Church of Jesus Christ of Latter-day Saints filled this building with women, many of them wives and mothers and grandmothers. They, just like the men who were here in this building last night, had the training given to them when they were children that we believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. That is the training of the children of the Church of Jesus Christ of Latter-day Saints, and of course of many other churches. But I am thinking of what your privileges have been, of how the Lord called you out from the world, that call which was heard by one of old:

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4.)

BLESSINGS OF THE GOSPEL

Many of you who are in this house came from foreign lands, from sections of the world where there were not the blessings you enjoy here. You have come to the tops of these everlasting hills, to the headquarters of the Church, and what has been the result? When you started, you found that the Lord had promised this:

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

That is what brought your parents and mine, your grandparents and mine, from other lands, and from other parts of this country. They came because they felt that they held their Father's hand. Many of them had a hard time when they came. There was not very much food, not much clothing, and housing accommodations were poor, but they held their Heavenly Father's hand. Morning and evening they bowed in thanksgiving and prayer to him who is the giver of all. They taught us who were born later to adjust ourselves so that we could be happy by being filled with the love of God and the love of our fellows in the world.

THE TABERNACLE CHOIR

I am thinking of how the Lord's promise has been fulfilled. Here you are today, listening to this great choir. This choir has been singing not only to the United States, but during the war the broadcast has also been carried to our boys and women in the armed services in different parts of the world. Year after year, the faithful men and women in this choir have given their time, without compensation, because they wanted to sing the sacred things of our Heavenly Father to his children.

EVAN STEPHENS

We used to have here a number of years ago a young man who came from Wales. He did not have the opportunity of a college education, but he was a Welshman, full of Welsh music. When he came here, he became the leader of this great choir. He it was who had joy, along with those who preceded him and those who followed, in building a choir not just to sing but to sing praises to our Heavenly Father.

I want to tell you a little incident about Evan Stephens. Some very prominent people were coming here. In that day we did not have so many visitors of prominence. We were too far out in the wilderness. One of our good bishops came to Evan Stephens and said: "Brother Stephens, I have some company coming next Sunday to the religious meeting"—(we used to have a meeting here at two o'clock every Sunday)—"and I hope you are going to have some good music."

Brother Stephens said: "All right, Bishop, we will have good music."

The bishop did not think that was enough assurance so he pressed it a little. He said: "These people are not ordinary people. They are men of affairs and wealth. Their families are wealthy, and I would like them to see just what a fine choir we have. Now, won't you give us something just a little extra?"

Brother Stephens said: "Bishop, we have already had our practice. The music has all been prepared. I don't see how we can make a change. I think it will be good enough for your friends."

Then the bishop pressed him a little harder, and then Brother Stephens' Welsh got up, and he said: "Now look here, Bishop, we have prepared the music for next Sunday to sing to the Lord, and I suppose if it is good enough for the Lord, it is good enough for your company."

That is the spirit that has always been here. This house was dedicated to the worship of God, by the spoken word and by music, by song and by story. I stand in a pulpit here that has been sanctified by the righteous men and women who have stood here and have testified of their knowledge of God and have encouraged others to

keep his commandments, that they might be happy. I feel very grateful for my blessings.

. WARNING AND TESTIMONY

In conclusion let me say: We are not out of the woods. This world is in for a housecleaning unless the sons and daughters of our Heavenly Father repent of their sins and turn to him. And that means the Latter-day Saints, or the members of the Church of Jesus Christ of Latter-day Saints, along with all the rest, but we, first of all, ought to be setting the example. We have sent over seventy thousand of our sons and daughters into the world, paying their own expenses, to divide the gospel of Jesus Christ with his other children. Why? Because we know it is the only plan God has given to the children of men to earn a place in the celestial kingdom. That is why it is so important. In this great building that has been so sacred to all, after listening to the splendid choir and the organ, listening to the prayers that have been offered here, listening to the testimonies that have been borne, I want to leave my testimony with you and say to you: I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a Prophet of the Living God, and had restored to him the true gospel of Jesus Christ in these latter days.

That might sound like boasting if it were not so serious. It is serious, and I know that I will have to answer for that testimony as I leave it with you today. It will not be long until this man who is talking will have finished his work and passed to the other side, and when I go, I want to be worthy to join my grandparents and my parents, my brothers and sisters who have passed on. I know they have earned a place that is worth while. I want to go where they have gone, and I know that if I were not to tell you the truth in regard to this matter, I might lose that opportunity.

So, realizing the seriousness of a testimony like that, realizing what it means, and with love unfeigned and a desire to be a blessing to all our Father's children, I leave this witness with you that this is the gospel of Jesus Christ, the only power of God unto salvation in preparation for the celestial kingdom, into which kingdom we may all go if we will, but it will be on his terms, and I bear you that witness this day, in the name of Jesus Christ, our Lord. Amen.

President George Albert Smith:

We now have one order of business that is customary with these Conferences; that is, the presentation of the Authorities of the Church to be sustained by the vote of the people. I hope that you will realize, all of you, that this is a sacred privilege, and I hope that if you know of any reason why you should not sustain the leadership of the Church that you will make that reason known to those who handle the situation. On the contrary, if you feel that you want to carry on, that you want to sustain those who are doing the work and have been for a

long time, and others who may be added today, we want you to hold up your hand. It will not be just a symbol but it will be an indication that, with the help of the Lord, you will carry your part of the work. And so, with that understanding, we will now ask President McKay to present the General Authorities for your vote. I have been in meetings sometimes when you could not tell that people had their hands up, they kept them down so far. I do not think your arms are longer than other peoples', but we would like to see your hands, either for or against those whose names will now be presented by President McKay.

President David O. McKay then presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

COUNCIL OF THE TWELVE APOSTLES

George F. Richards

Joseph Fielding Smith

Stephen L Richards

John A. Widstoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

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

ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

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
 Antoine R. Ivins
 Richard L. Evans
 Oscar A. Kirkham

Seymour Dilworth Young
 Milton R. Hunter
 Bruce R. McConkie

PRESIDING BISHOPRIC

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

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

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

CHURCH BOARD OF EDUCATION

George Albert Smith
 J. Reuben Clark, Jr.
 David O. McKay
 Joseph Fielding Smith
 Stephen L Richards
 John A. Widstoe

Adam S. Bennion
 Joseph F. Merrill
 Charles A. Callis
 Franklin L. West
 Albert E. Bowen

Frank Evans, Secretary and Treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams
 Albert E. Bowen

George S. Spencer
 Harold H. Bennett

TABERNACLE CHOIR

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

All the members of the Choir as they are now listed.

ORGANISTS

Alexander Schreiner

Frank W. Asper

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widstoe	Alma Sonne
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	Oscar A. Kirkham
Marion G. Romney	LeGrand Richards
Thomas E. McKay	Marvin O. Ashton
Clifford E. Young	Joseph L. Wirthlin

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	Roscoe W. Eardley
William E. Ryberg	Ezra C. Knowlton
Clyde C. Edmunds	Clyde J. Brown
Sterling H. Nelson	Paul C. Child
Stringham A. Stevens	Lorenzo H. Hatch
Howard Barker	

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Gertrude Ryberg Garff, Second Counselor
 with all the members of the board as at present constituted.

DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent
 George R. Hill, First Assistant Superintendent
 A. Hamer Reiser, Second Assistant Superintendent
 with all the members of the board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 John D. Giles, First Assistant Superintendent
 Lorenzo H. Hatch, Second Assistant Superintendent
 with all the members of the board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Verna W. Goddard, First Counselor

Lucy T. Andersen, 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 David O. McKay:

The voting so far as I have noticed, has been unanimous in the affirmative.

You will note that in the presentation of the General Authorities the name of the Patriarch to the Church was omitted. The President of the Church has from Patriarch Joseph F. Smith the following letter:

Centerville, Utah
3 October 1946

"President George Albert Smith
47 East South Temple
Salt Lake City, Utah

"Dear President Smith:

"As you know I have been very ill for many months. While I am slowly gaining strength and hope soon again to be able to do some work, I do not know when, if at all, I shall be able to stand the full drain upon my energy incident to the office of Patriarch to the Church. As you know the duties of the Patriarch entail heavy exhaustion. Since but one man holds that office, if he is measurably incapacitated, its work must in that degree suffer.

"I know, of course, that one neither resigns nor asks to be released from such a calling, out of personal considerations, any more than one requests appointment or asks for office. My chief desire is that the work of the Lord shall prosper.

"Bearing these things in mind, I am writing to say that if you desire me to carry on, I shall do my best. If, however, in the circumstances, you should feel that the interests of the Church would be best served by releasing me at this time, I want you to feel at liberty to do that. I am therefore writing this letter to let you know you have my full support for whatever you decide.

"I am grateful for the Lord's goodness to me and mine.

"Ever praying the Lord's choicest blessings upon you, I am

"Sincerely your brother,
/s/ Joseph F. Smith"

After careful and prayerful consideration, and with deep regret

and sympathy for his condition, the First Presidency, with the expressed assent and approval of the Council of the Twelve, have decided, under all the circumstances, that Brother Joseph F. Smith shall be released from his duties as Patriarch to the Church.

President George Albert Smith:

So far as I could see the voting was unanimous, as it usually is. Now, brethren and sisters, we are going to our various homes, and they are thousands of miles apart. Let us take to those homes new determination to be worthy of him in whose image we are created, and seek in every way possible to please mankind by the example that we set and by giving of ourselves and our substance wherever it may be necessary.

I hope now that you will go from here feeling that you have waited upon the Lord and that he has answered your prayers, and with love in our hearts unfeigned for all his children let us carry on.

We want to thank all those who have helped us and cooperated with us in our great Conference, and we want the Tabernacle Choir to know how much we appreciate and love them, that they are remembered throughout the world because of the peace and love that they radiate from this great building that has been dedicated to our Heavenly Father. They will now conclude their portion of the Conference service by singing: "The Spirit of God Like a Fire is Burning," by W. W. Phelps. The closing prayer will be offered by President Wilmer J. Maw of the Farr West Stake of Zion.

The Choir sang the hymn, "The Spirit of God Like a Fire is Burning," by Phelps.

President George Albert Smith:

For your information we will say that there are approximately 12,000, not less than 12,000 people at worship in this building and the adjoining building and outside on the block.

Tonight at 7:00 will be the regular conference of the Deseret Sunday School Union. Those of you who have never been here to that fine meeting and the program carried on by the Sunday School, I am sure will enjoy it, and everybody is welcome.

President Maw will now offer the benediction.

The benediction was pronounced by President Wilmer J. Maw of the Farr West Stake.

Conference adjourned sine die.

The congregational singing 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 Sun-

day sessions and presented musical numbers at those meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

The Relief Society Singing Mothers of the Jordan Valley Region, Florence Jepperson Madsen, director, furnished musical numbers at the Friday morning and afternoon sessions.

At the Saturday morning and afternoon meetings the Richfield Combined Choruses, Elder Arden Peterson, Director, furnished the musical numbers.

The music of the *Tabernacle Choir and Organ Broadcast*, Sunday morning, 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, Sunday morning 8:30 to 9:00, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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